d by Arya Samaj Foundation Chennai and eG

Volume - II
Part - 2

Chhawchharia

VEDIC UP

ANIṢAD

One Hundred Eight

R
294.104
CHH-O

ublic Domain. Gurukul Kangri Collection, H

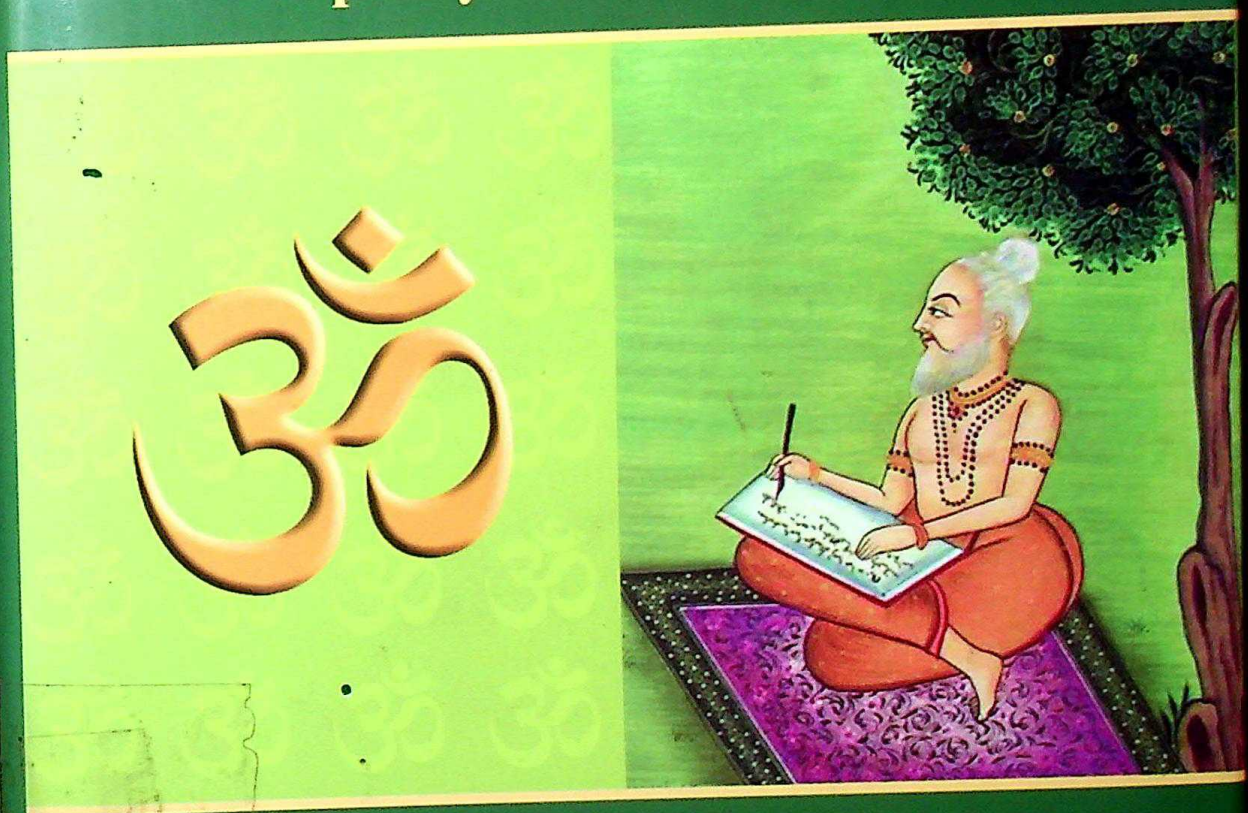
Digitized by Arya Samaj Foundation Chennai and eGangotri

One Hundred Eight

VEDIC UPANIṢADS

Sanskrit Text with Transliteration, English Commentary alongwith Explanatory Notes, Relevant Appendices etc.

Upaniṣads of Sāmaveda



Commentary by

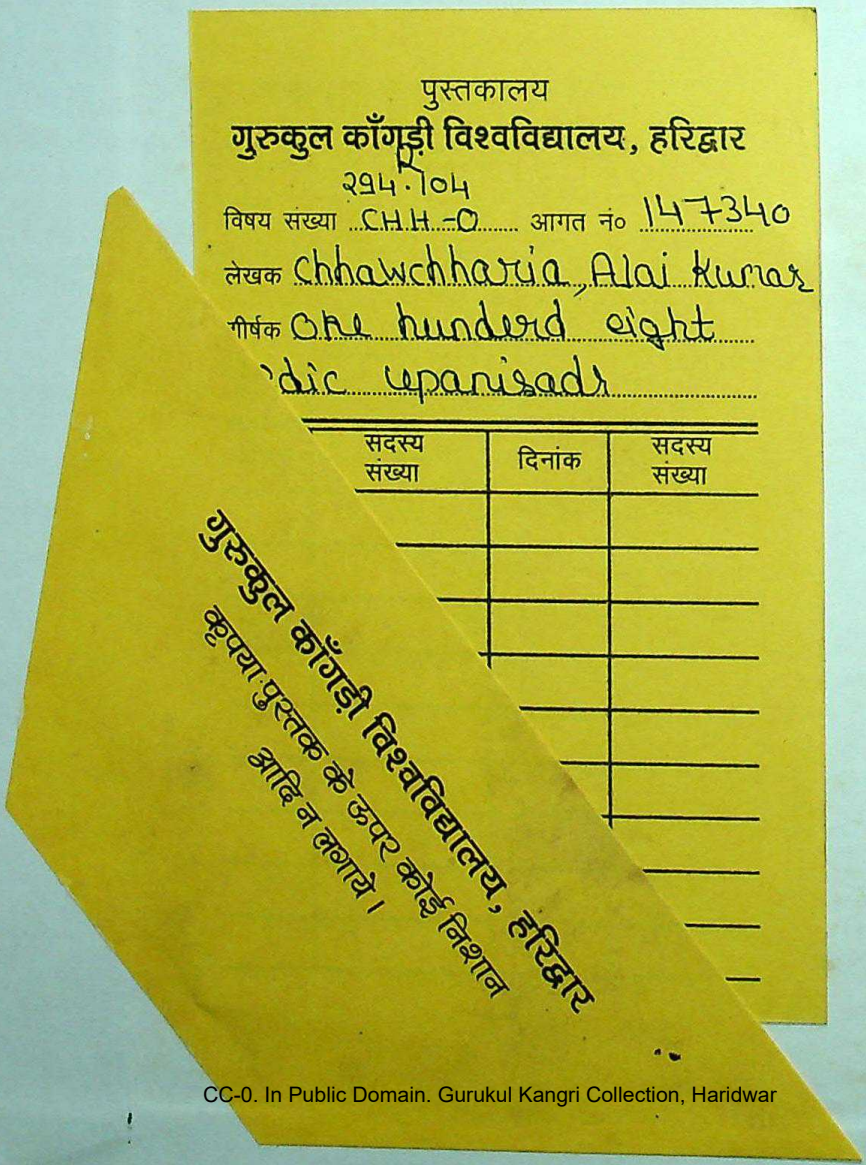
Sri Ajai Kumar Chhawchharia

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

R
294.104
CHH-O

147340



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पुस्तकालय
गुरुकुल काँगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या 294.164
CHH-O

आगत संख्या 147340

Stock Verification 2021

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए अन्यथा ५० पैसे प्रतिदिन के हिसाब से विलम्ब दण्ड लगेगा।

Stock Verification 2021

147340

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ONE HUNDRED EIGHT
VEDIC UPANIṢADS
ॐ
UPANIṢADS OF SĀMAVEDA

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE
CHAUKHAMBA SURBHARATI STUDIES
9

ONE HUNDRED EIGHT
VEDIC UPANIṢADS

Sanskrit Text with Transliteration, English Commentary alongwith Explanatory Notes, Relevant Appendices etc.

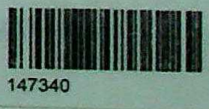
VOLUME - II

UPANIṢADS OF SĀMAVEDA

Part 2

Compiled and Translated by
Sri Ajai Kumar Chhawchharia

CHAUKHAMBA SURBHARATI PI
VARANASI



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

© All right reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording or any information storage or retrieval system, without prior permission in writing from the publisher & author.

ISBN : 978-93-80326-03-0 (Part II)
978-93-80326-00-9 (Set)

First Edition 2010
Price : Rs. 2000.00 (1-2 Parts)

R
294.104
CHH-0

Published by :

CHAUKHAMBA SURBHARATI PRAKASHAN
(Oriental Publishers & Distributors)
K. 37/117, Gopal Mandir Lane
Post Box No. 1129
Varanasi 221001
Tel. # 0542-2335263
e-mail : csp_naveen@yahoo.co.in

Also can be had from :

CHAUKHAMBA PUBLISHING HOUSE
4697/2, Ground Floor, Street No. 21-A
Ansari Road, Darya Ganj
New Delhi 110002
Tel. # 011-23286537
e-mail : chaukhamba_neeraj@yahoo.com

•

CHAUKHAMBA SANSKRIT PRATISHTHAN
38 U.A. Bungalow Road, Jawahar Nagar
Post Box No. 2113
Delhi 110007

•

CHOWKHAMBA VIDYABHAWAN
Chowk (Behind Bank of Baroda Building)
Post Box No. 1069
Varanasi 221001

Printed by
Delux Offset Printers, Delhi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To My Most Beloved Lord Ram

A Humble Word from Author

No creature is perfect; it's foolhardy to claim so. The best of paintings cannot replace the original; the best of words cannot express the original emotions and sentiments. Even the Lord was not satisfied by one flower or butterfly – he went on endlessly evolving and designing new forms.

Honestly, I am totally incompetent – it is the Lord who has done the actual writing and had moved my fingers as if they were mere instruments in his divine hands. But nonetheless, it's a tribute to the Lord's glory that he does not take the credit himself, but bestows it to them whom he loves as his very own. And to be his very own is indeed an unmatched honour. However, I still beg forgiveness for all omissions, commissions and transgressions that I may have inadvertently made. It's the Lord's glories that I sing, rejoice in, write on and think of to the best of my ability. I hope the readers will also absorb the divine fragrance effusing from the flowers representing the Lord's books, enjoy the ambrosia pouring out of them and marvel at the Lord's stupendous glories.

This effort is submitted at the Lord's holy feet, and finding no word to express my gratitude to him, I just wish to remain quiet, and let my silence do the speaking and praying on my behalf.

Ajai Kumar Chhawchharia

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CONTENTS

A humble word of dedication	v
Preface	vii
A Note on pronunciation	xxvii
Key to Transliteration	xxix
Benediction—Praṇavopaniṣad	xxxi

PART - I

1. **Kenopaniṣad**	1
2. **Chāndogyopaniṣad**	21
3. **Āruṇyupaniṣad (or Āruṇikopaniṣad)**	455
4. **Maitrāyaṇyupaniṣad**	467
5. **Maitreyyupaniṣad**	523
6. **Vajrasūcikopaniṣad**	561
7. **Yogacūḍāmaṇyupaniṣad** with **Yogarājopaniṣad**	573
8. **Vāsudevopaniṣad**	635

PART - II

9. **Mahopaniṣad**	653
10. **Saṃnyāsopaniṣad**	845
11. **Avyaktopaniṣad**	909
12. **Kuṇḍikopaniṣad**	933
13. **Sāvitryupaniṣad**	953
14. **Rudrākṣa Jābālopaniṣad**	965
15. **Jābāla Darśanopaniṣad**	989
16. **Jābālyupaniṣad**	1061
Appendix 1 : Śānti Pāṭha	1075
Appendix 2 : Saṃnyāsa with quotations from Vairāgya Śatakam of Bhartṛhari	1077

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Appendix 3 : Cakras and Nāḍīs in the Body 1116
Appendix 4 : Cosmic Nāda and OM 1124
Appendix 5 : Yantra, Mantra, Japa, Tantra, Yoga, Meditation, Contemplation and Samādhi 1141
Appendix 6 : Various Upaniṣadic/Vedic concepts appearing in the text 1172
Index of Mantras 1193

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A NOTE ON PRONUNCIATIONS

For the reader who is studying Sanskrit or the one who likes to hear the beauty of the language in his head—our reproduction of the Sanskrit text is followed by a transliteration.

The system employed is the standard one used by scholars, but it is not always obvious to the lay reader. For example, 'upaniṣads' is pronounced, and usually written, as 'upanishads'.

Therefore, to assist the reader there follows below a sample of common words used in the text, both in their diacritical forms as well as their ordinary English forms.

Sample List

Diacritical	*Ordinary English (Meaning)*
Ātmā	Atma (Soul)
Avidyā	Avidya (Ignorance)
Amṛta	Amrit (Ambrosia)
Ākāśa	Akash (Sky)
Āśā	Asha (Hope)
Akṣara	Akshara (Word, imperishable)
Āśrama	Ashram (Hermitage, phase of life)
Ahaṃkāra	Ahankar (Pride)
Brahmacarya	Bramacharya (Celibacy)
Bhūta	Bhut (Element)
Brahma	Brahm or Brahmn (Supreme Being)
Brahmā	Brahma (1st of Trinity Gods, creator)
Brāhmaṇa	Brahmin (Upper caste Hindu)
Coṭī	Choti (Tuft of hair on head)
Citta Śakti	Chitta Shakti (Power of mind-intellect)
Cetanā	Chetna (Consciousness)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Daṇḍa	Danda (Rod, baton, staff)
Duḥkha	Dukha (Sorrows, anguish)
Haṃsa	Hansa (Swan)
Īśvara Pūjā	Ishwar Pooja/Pūja (Worship of God)
Itihāsa	Itihas (History)
Icchā	Ichha (Wish, desire)
Jīvana	Jivan (Life)
Jñāna	Gyan (Knowledge)
Jāgrata	Jagrat (Wakeful state)
Jābāla	Jabal (Name of a sage)
Kṛṣṇa	Krishna (Lord Krishna of epic Mahabharat fame)
Kṣatriya	Kshatriya (The warrior class)
Māyā	Maya (Delusions)
Mokṣa	Moksha (Emancipation and salvation)
Nārāyaṇa	Narayan (A name of Vishnu)
Purāṇas	Purans (Ancient Hindu mythological history)
Prakṛti	Prakriti (Nature)
Rāma	Ram (Lord Ram of Epic Ramayan fame)
Ṛg	Rig (1st of the four vedas)
Ṛcā	Richa (Hymn or verse of vedas)
Śiśya	Sishya (Disciple)
Sañcaya	Sanchaya (Accumulation)
Samādhi	Samadhi (Trance like meditative state)
Śiva	Shiva (3rd of Trinity Gods, Concluder of creation)
Suṣupta	Sushupta (Deep sleep state)
Sāma	Sam (3rd of the four vedas)
Śuka	Shuk (Name of a sage)
Saṃnyāsa	Sanyas (Life of Renunciation)
Śikhā	Shikha (Tuft of hair on head of Hindus)
Smṛti	Smriti (Memory; ancient Hindu scriptures)
Saṃkalpa	Sankalp (Determination; volition)
Śūdra	Shudra (Lowest Hindu class)
Tṛṣṇā	Trishna (Greed; avarice)
Virāṭ Puruṣa	Viraat Purush (Macrocosmic Lord)
Vairāgya	Vairagya (Renunciation)
Yajña	Yagya (Religious fire sacrifice)
Viṣṇu	Vishnu (2nd of Trinity Gods; Sustainer of creation)

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

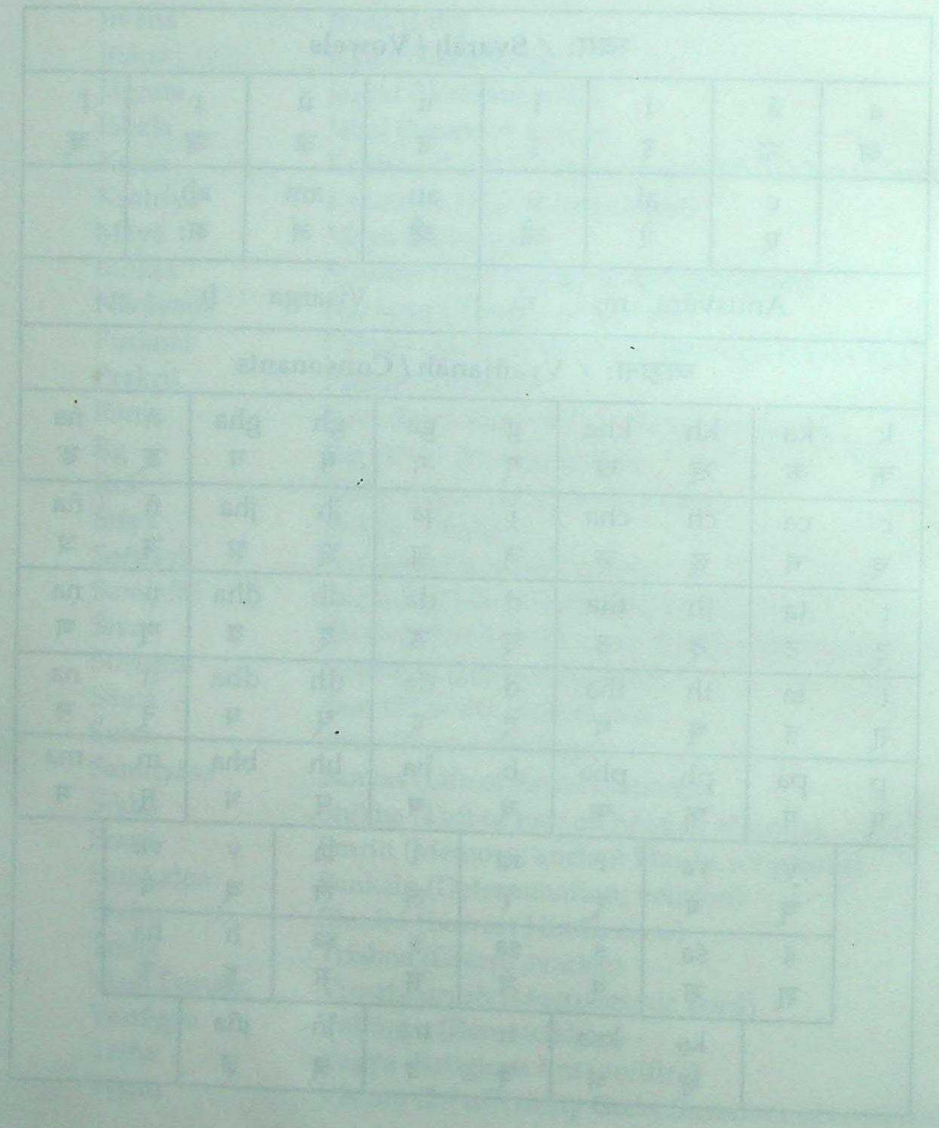
KEY TO TRANSLITERATION

स्वराः / Svarāḥ / Vowels							
a अ	ā आ	i इ	ī ई	u उ	ū ऊ	ṛ ऋ	ṝ ॠ
	e ए	ai ऐ	o ओ	au औ	aṃ अं	aḥ अः	
Anusvāra ं ṃ, ँ m̐				Visarga : ḥ			

व्यञ्जनाः / Vyañjanāḥ / Consonants									
k क्	ka क	kh ख्	kha ख	g ग्	ga ग	gh घ्	gha घ	ṅ ङ्	ṅa ङ
c च्	ca च	ch छ्	cha छ	j ज्	ja ज	jh झ्	jha झ	ñ ञ्	ña ञ
ṭ ट्	ṭa ट	ṭh ठ्	ṭha ठ	ḍ ड्	ḍa ड	ḍh ढ्	ḍha ढ	ṇ ण्	ṇa ण
t त्	ta त	th थ्	tha थ	d द्	da द	dh ध्	dha ध	n न्	na न
p प्	pa प	ph फ्	pha फ	b ब्	ba ब	bh भ्	bha भ	m म्	ma म
y य्	ya य	r र्	ra र	l ल्	la ल	v व्	va व		
ś श्	śa श	ṣ ष्	ṣa ष	s स्	sa स	h ह्	ha ह		
kṣ क्ष्	kṣa क्ष	tr त्र्	tra त्र	jñ ज्ञ्	jña ज्ञ				

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

महोपनिषद्

Mahopaniṣad

This Upaniṣad has 6 Cantos and is a substantially elaborate and detailed one. It is in the form of dialogue between sage Śukadeva and king Janaka as well as between sage Ṛbhu and his son Nidāgha.

Canto 1 describes the origin of the creation much like the 'Genesis' of the Old Testament of the Holy Bible. Canto 2 describes sage Śukadeva's discourse on Ātmā, emancipation and salvation to king Janaka. Canto 3 deals with the words of profound wisdom as said by sage Nidāgha to his father after the former's return from pilgrimage, and Canto 4, 5 and 6 has the father's reply to remove whatever confusions and doubts that existed in Nidāgha's mind. These last 3 Cantos contain priceless gems of metaphysical and theological wisdom on the various Vedāntic concepts.

This Upaniṣad essentially says that it is the pure consciousness which extends from Brahma right up to the grossest form of the visible creation. It also prescribes practical steps to achieve peace and tranquility in life. Various aspects of Vedāntic concepts such as the planes of existence, the various shackles that tie the creature, the illusionary nature of the world, the evolutionary process as envisioned by the Vedāntic sages etc.—all have been elucidated and expounded upon elaborately in this Upaniṣad. This is a highly evolved treatise on metaphysics and spiritualism.

The last Canto no. 6 gives priceless pearls of wisdom for day to day implementation in the life of a spiritual seeker. If read thoroughly, this Canto by itself can comprehensively transform a man and his life, specially the concluding verse nos. 64-82.

The high point of this Upaniṣad is that it advises on the ways to improve oneself even while living in this world and doing one's normal duties. It stresses, inter alia, the point that 'non-involvement, abandon-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ment of all 'Saṃkalpas' (ambitions, volitions, determinations and yearnings) and 'conquering of desires' are some of the important ways to peace and bliss in this world surrounded by strife and torments. It emphasises the importance of comprehensive and integrated knowledge that leads to refinement, development and activation of the real potentials of a man's heart and mind. This is the truthful nourishment of the soul or Ātmā as opposed to elaborate sacrifices or endless theoretical debates. This Upaniṣad single handedly can bestow mental and spiritual peace on the reader and make him wise, realised and enlightened. This Upaniṣad presents so many ways by which a man can obtain peace of mind and heart.

The basic tenet that 'salvation is possible by one's own efforts and practices, and that one should renounce worldly desires and yearnings of all kinds and control one's mind' is remarkable in the sense that this is also the basic and fundamental tenet of Buddhism. They help in freedom from the drudgery of the mundane world and the resultant fears from birth and death.

The ideas expressed in canto 3 are reflective of Śrī Rāma's lamentations at the miserable state of affairs in this world which he had personally witnessed during his voyage of discovery during his pilgrimage, and canto no. 4-6 are similar to sage Vasiṣṭha's replies to quell all perplexities in Śrī Rāma's mind as narrated in a voluminous ancient treatise called 'Yoga Vasiṣṭha' or 'Mahā Rāmāyaṇa'. Besides this, Bhartṛhari's poetic composition in Sanskrit belonging to the golden age of ancient India is called Vairāgya Śatakam, and it almost repeats verbatim the maxims and observations made in canto 3. I have included a wide swathe of selected verses from this Vairāgya Śatakam and included them in appendix no. 2 of this book titled 'Saṃnyāsa'.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

9

महोपनिषद्

Mahopaniṣad

शान्तिपाठ

Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

Please see appendix no. 1 for the meaning of this Śāntipāṭha.

Canto 1

अथातो महोपनिषदं व्याख्यास्यामः।।1।। तदाहुरेको ह वै नारायण आसीन्न ब्रह्मा नेशानो नापो नाग्नीषोमौ नेमे द्यावापृथिवी न नक्षत्राणि न सूर्यो न चन्द्रमाः।।2।। स एकाकी न रमते।।3।।

athāto mahopaniṣadaṃ vyākhyāsyāmaḥ / tadāhureko ha vai nārāyaṇa āsīnna brahmā neśāno nāpo nāgnīṣomau neme dyāvāpṛthivī na nakṣatrāṇi na sūryo na candramāḥ // sa ekākī na ramate //

After offering prayers to the Lord, narration of this great Upaniṣad commences. Before the beginning of this creation, the only one who existed was verily the supreme Being who was called Nārāyaṇa. Except

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

him, there was no existence of Brahmā (the creator), Rudra (Śiva, the concluder), Water, Fire, Soma (moon) and such other Gods. There was no netherworld, no earth, no stars, no moon or sun etc. The 'Virāṭ Puruṣa' (Nārāyaṇa, the all encompassing macrocosmic supreme Lord) felt lonely and did not like that environment which was devoid of any activity (1-3).

[Note :—According to Vedānta, this Virāṭ Puruṣa is the first gross manifestation in which the unmanifested Brahma revealed himself; this Virāṭ Puruṣa was a term given to Brahma itself when he metamorphosed in the primary Male aspect of creation, and having assumed for himself certain attributes—the chief being the thought that 'he' desires or wants not to remain alone and initiate the process of creation. Further, whereas Brahma is addressed by the pronoun 'it' because it is a neuter gender, the Virāṭ Puruṣa is addressed by the male pronoun 'he'. Obviously, the ball of differentiation, of delineation, of segregation, of classification, of evolution, of 'this and that' had been set rolling, and which ball hit other balls creating the 'random agitation' of the atoms in the primordial cosmic gel, causing it to get activated and abandon its hibernation. Thus was set into motion the stupendous and unprecedented chain reaction of creation that is still unfolding. The concept of Virāṭ Puruṣa has been explained in detail in appendix no. 6 of this book.]

तस्य ध्यानान्तःस्थस्य यज्ञस्तोममुच्यते ।।4।।तस्मिन् पुरुषाश्चतुर्दश जायन्ते एका कन्या दशेन्द्रियाणि मन एकादशं तेजो द्वादशोऽहंकारस्त्रयोदशकः प्राणश्चतुर्दश आत्मा पञ्चदशी बुद्धिः भूतानि पञ्च तन्मात्राणि पञ्च महाभूतानि स एकः पञ्चविंशतिः पुरुषः।।5।।तत्पुरुषं पुरुषो निवेश्य नास्य प्रधानसंवत्सरा जायन्ते। संवत्सरादधिजायन्ते।।6।।

tasya dhyānāntaḥsthasya yajñastomamucyate // tasmin puruṣāścaturdaśa jāyante ekā kanyā daśendriyāṇi mana ekādaśaṃ tejo dvādaśo'haṃkāra-strayodaśakaḥ prāṇaścaturdaśa ātmā pañcadaśī buddhiḥ bhūtāni pañca tanmātrāṇi pañca mahābhūtāni sa ekaḥ pañcaviṃśatiḥ puruṣaḥ // tatpuruṣaṃ puruṣo niveśya nāsya pradhānasaṃvatsarā jāyante / saṃvatsarādadhijā-yante //

The decision or determination or resolve in the supreme Being's bosom (heart) to abandon this inactivity and loneliness, and initiate the process of creation, was called 'Yajñastoma' or the supreme sacrifice done by the supreme Being to initiate the process of creation as desired by him.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To begin with, fourteen males and a female emerged from him. These fourteen males symbolically represented the following—five organs of perception (such as the nose, tongue, eye, ear, skin respectively), five organs of action (hands, legs, mouth, genitals and excretory), one mind, one 'Ahaṃkāra' (ego, pride, haughtiness, arrogance and hypocrisy), one 'Prāṇa' (the vital wind force that sustains life in the creature; breath) and one 'Ātmā' (the soul, spirit, pure consciousness present in the creature which gives him his truthful identity)—bringing the tally to 14. Similarly the female was called 'Buddhi' (intellect and powers to discriminate).

In addition to these (fourteen males and one female), the five perceptions (smell, taste, sight, hearing, touch) called 'Tanmātrās', and the five basic elements (called Mahābhūtas—such as the earth, water, fire, air and space) were also created that together formed the macrocosmic body of the 'Virāṭ Puruṣa' (who is the huge, colossus, all encompassing form of the first primal Male aspect of creation; the rest of the creation emerged from him). The primordial supreme Being (Brahma or Nārāyaṇa) entered that 'Virāṭ Puruṣa' (as its macrocosmic soul or sprit, thereby injecting into the 'Virāṭ' the most important spark of life-giving injection). This 'Virāṭ Puruṣa' does not produce the various dimensions of time—such as the past, present and the future, the years, the periods, the days and their various aspects etc. These are the creations of the supreme Being called Nārāyaṇa (who is synonymous with Brahma) (4-6).

[Note :—*The Virāṭ Puruṣa* was the body that Nārāyaṇa or Brahma assumed once he desired to do something. Hence, the 'Virāṭ Puruṣa' was the 'macrocosmic gross body' of creation, while Nārāyaṇa was like the 'life giving Ātmā or soul' of that body. But once Nārāyaṇa entered the 'Virāṭ Puruṣa' as his soul, the latter began to be known as Nārāyaṇa. Thus the 'Virāṭ Puruṣa' represented the macrocosmic form of the cosmic Ātmā called Nārāyaṇa. This Nārāyaṇa is synonymous with Brahma.

Prior to this very first step, Brahma and Nārāyaṇa were synonymous, but since then, Nārāyaṇa came to be known as Virāṭ Puruṣa or Viṣṇu. It must be very clear here, with no ambiguity, that Brahma is the Ātmā or soul of Viṣṇu or Nārāyaṇa or Virāṭ Puruṣa even as the Ātmā or soul is the true identity of any living individual creature in this world. So, honestly, we can say that 'Viṣṇu is Brahma but Brahma is not Viṣṇu'.]

अथ पुनरेव नारायणः सोऽन्यत्कामो मनसा ध्यायत। तस्य ध्यानान्तःस्थस्य ललाटात्त्र्यक्षः शूलपाणिः पुरुषो जायते। बिभ्रच्छ्रियं यशः सत्यं ब्रह्मचर्यं तपो वैराग्यं मन ऐश्वर्यं सप्रणवा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

व्याहृतय ऋग्यजुःसामाथर्वाङ्गिरसः सर्वाणि छन्दांसि तान्यङ्गे समाश्रितानि। तस्मादीशानो महोदेवो महादेवः।।7।।

atha punareva nārāyaṇaḥ so'nyatkāmo manasā dhyāyata / tasya dhyānāntaḥ-sthasya lalāṭāttryakṣaḥ śūlapāṇiḥ puruṣo jāyate / bibhracchriyaṃ yaśaḥ satyaṃ brahmacaryaṃ tapo vairāgyaṃ mana aiśvaryaṃ sapraṇavā vyāhṛtaya ṛgyajuḥsāmātharvāṅgirasaḥ sarvāṇi chandāṃsi tānyaṅge samāśritāni / tasmādīśāno mahādevo mahādevaḥ //

By and by, the 'Virāṭ Puruṣa', who will now be known as Nārāyaṇa (because the latter had indistinguishably merged himself with the former as described in verse no. 6 above) had another wish. So he meditated upon it. As a result of his mediation, a 'male' was created from his forehead. He had a trident in his hands and had three eyes. Fame, majesty, glory, truth, self restraint and continence, austerity and penances, renunciation and dispassion, accomplishment and successes, all the signs of creation including the cosmic word OM representing Brahma, all the four Vedas such as the Ṛg, Yajur, Sāma and Atharva, as well as all the 'Chandas' (hymns or verses of these Vedas)—all these were fundamentally established in this person; or, in other words this supreme Lord who was created form the forehead of Nārāyaṇa had all these virtues in him. That is why he became known as 'Iśāna' (literally, the insignia or emblem of the supreme Lord; practically he symbolised the Lord himself as his manifestation and represented him) and 'Mahādeva' (literally meaning the great Lord or great God). [These epithets are used for Śiva. Hence, the Being who was created form the head of Nārāyaṇa as described in this verse was Lord Śiva and none other] (7).

अथ पुनरेव नारायणः सोऽन्यत्कामो मनसा ध्यायत। तस्य ध्यानान्तःस्थस्य ललाटात्स्वेदो-ऽपतत्। ता इमाः प्रतता आपः। ततस्तेजो हिरण्मयमण्डम्। तत्र ब्रह्मा चतुर्मुखोऽजायत।।8।।

atha punareva nārāyaṇaḥ so'nyatkāmo manasā dhyāyata / tasya dhyānāntaḥ-sthasya lalāṭātsvedo'patat / tā imāḥ pratatā āpaḥ / tatastejo hiraṇmaya-maṇḍalam / tatra brahmā caturmukho'jāyata //

Subsequently, Nārāyaṇa thought of something else and mediated once again upon his new thought in order to fulfill it. While meditating, drops of sweat emerged from his forehead. Those sweat drops spread everywhere as 'Āpaḥ' like a cloud or vapour of moisture, which was to become the basic ingredient of life in the creation. This was called 'water'.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Another interpretation of the word 'Āpaḥ' is that it formed the primordial fluid by coalescing of those initial drops with one another to form the cosmic primordial jelly-like substance from which the whole creation eventually moulded itself.]

From this 'Āpaḥ' emerged the first egg-shaped 'Hiraṇyagarbha'[1] which evolved into (i.e. produced) the 4-headed Brahmā (the patriarch God of the creation) (8).

[Note :—[1]The word *Hiraṇyagarbha* literally means the 'golden coloured egg lying in the womb'. Presently, the cosmic fluid called *Āpaḥ* (आपः) was injected with the spark of life by the great Lord called Mahādeva who was created before this fluid came into existence (as in verse no. 7 and 8 above). This cosmic egg with a golden yolk was nourished in the womb of Nārāyaṇa, the 'Virāṭ Puruṣa'. The word 'Garbha' means 'a womb' 'or an inner chamber'. From this 'Hiraṇyagarbha' (the golden-yolk egg being nourished in the womb of the 'Virāṭ Puruṣa') emerged the 4-headed Brahmā, the creator, who eventually took care of the nitty-gritty work of the actual creation of the cosmos. This is the reason why the 'God with three eyes', i.e. Lord Śiva, is called Mahādeva, the great God (as referred to in verse no. 7), and Viṣṇu, as Nārāyaṇa, is called the 'Pālaka', i.e. the one who sustains, nourishes, protects and takes care of the subjects of the creation created by Brahmā. He is also the 'Virāṭ Puruṣa' or the macrocosmic gross body of the creation into which the supreme Brahma, in the form of Nārāyaṇa, had entered and merged with (as described above in verse no. 6). The emergence of Brahmā from the navel of Nārāyaṇa or Viṣṇu or 'Virāṭ Puruṣa' at the end of the stem of the divine lotus emerging from his navel is symbolic of the emergence of a child from the womb of its mother at the end of the tether called placenta linking the child with the mother. This is one of the great secrets and mysteries of creation.

The word 'Hiraṇyagarbha' is also akin to a 'musk deer' in as much as the fact that the musk, which is hidden in the abdomen of the deer, spreads its pleasant fragrance all around, but no one can see it because of it being concealed inside the abdomen of the deer. Similarly, the glory of Brahma is spread throughout the universe but it is not possible to see that splendorous entity hidden in the abdomen of the 'Virāṭ Puruṣa'. Presence of Brahma is witnessed and experienced in the form of this vast visible universe even as presence of musk inside the body of the deer is deduced by its sweet fragrance spread all around the deer. Once again, even as the deer runs madly in search of the musk unknowing that it is present inside its own body, the creatures run around madly in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the world seeking peace and happiness unaware of the fact that the pitcher of ambrosia is present in their own hearts.

The significance of this word is the fact that the whole creation was present in the bosom of Nārāyaṇa as the primordial embryo called 'Hiraṇyagarbha'. From this embryo emerged Brahmā, the 4-headed one who was the offspring of Nārāyaṇa and he created the rest of the world as we know it. In essence, therefore, this 'Hiraṇyagarbha' is like the embryo in the womb of the mother represented by Nārāyaṇa, while Brahmā represents the offspring of Nārāyaṇa, and the rest of the creation is a progeny of Brahmā.

There appears to be a lot of dichotomy and confusion about the various names. Well, the Vedāntic/Upaniṣadic version is the standard version—which states that Īśvara (Brahma) is the causal body, Hiraṇyagarbha is the subtle body, and Virāṭ Puruṣa is the gross body at the invisible macrocosmic level of creation. There are many Purāṇas and sub-Purāṇas, and it is there that the mixing up appears. Briefly, Nārāyaṇa, Viṣṇu and Virāṭ Puruṣa are treated as synonyms, while Hiraṇyagarbha and Brahmā are one. At other places, Viṣṇu is Hiraṇyagarbha as well as Virāṭ Puruṣa and Īśvara (Lord). He is also Mahādeva, though generally Śiva is known by this name. The Vedāntic version is explained in appendix no. 6 of this book in detail.]

सोऽध्यायत्। पूर्वाभिमुखो भूत्वा भूरिति व्याहृतिर्गायत्रं छन्द ऋग्वेदोऽग्निर्देवता। पश्चिमाभिमुखो भूत्वा भुवरिति व्याहृतिस्त्रैष्टुभं छन्दो यजुर्वेदो वायुर्देवता। उत्तराभिमुखो भूत्वा स्वरिति व्याहृतिर्जागतं छन्दः सामवेदः सूर्यो देवता। दक्षिणाभिमुखो भूत्वा मह इति व्याहृतिरानुष्टुभं छन्दोऽथर्ववेदः सोमो देवता।।9।।

so'dhyāyat / pūrvābhimukho bhūtvā bhūriti vyāhṛtirgāyatraṃ chanda ṛgvedo'gnirdevatā / paścimābhimukho bhūtvā bhuvariti vyāhṛtistraiṣṭubhaṃ chando yajurvedo vāyurdevatā / uttarābhimukho bhūtvā svariti vyāhṛtir-jāgataṃ chandaḥ sāmavedaḥ sūryo devatā / dakṣiṇābhimukho bhūtvā maha iti vyāhṛtirānuṣṭabha chando'tharvavedāḥ somo devatā /

That patriarch of the creation known as the 4-headed Brahmā, the great grandfather, turned his face in the different directions and meditated. Turning towards the East, he mediated upon the word 'Bhūḥ' (भूः), the hymns called Gāyatrī, the Ṛg Veda and the Fire God. Next, he turned his head to the West and mediated upon 'Bhuvaḥ' (भुवः), the 'Triṣṭup Chandas', the Yajur Veda and the Wind-God. Then, he turned his head to the North and meditated upon 'Svaḥ' (स्वः), the 'Jagatī Chandas', the Sāma Veda the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sun-God. Finally, facing South he meditated upon 'Mahaḥ' (महः), the 'Anuṣṭup Chandas', and the Moon-God. As a result, all these entities were produced one after another in the sequence described here (9).

[Note :—(i) The *Chandas* are a special type of poetic composition used by Brahmā to create the texture of the fabric of knowledge in the form of the Vedas. The material used to make this fabric was the profound wisdom and the essential truths of creation as enshrined in the Vedas. The Chandas referred to here are the following—(i) Gāyatrī Chanda—it has 3 steps, each having 8 letters or syllables. Hence, there are total 24 letters or syllables. (ii) Triṣṭup Chanda—it has 4 lines, each having 11 letters or syllables. Total number of letters or syllables=44. (iii) Jagatī Chanda—it has 6 lines of 8 letters or syllables each. There are total 48 letters or syllables. (iv) Anuṣṭhup Chanda—it has 4 lines of 8 letters or syllables each. There are total 32 letters or syllables in it.

(ii) This verse shows the process by which Brahmā had created the various worlds as well as the different bodies of supreme and profound knowledge as contained in the Vedas. The Chandas are poetical composition styles and they were envisioned by him in order to compose his thoughts and mould them into the verses of the Vedas.

(iii) The *four worlds* created by him are the following—'Bhūḥ' (भूः—representing the earth) 'Bhuvaḥ' (भुवः—representing the sky from surface of the earth and extending up to the ionosphere), 'Svaḥ' (स्वः—representing the heavens beyond the earth's magnetic field where the divine Gods are supposed to reside), and 'Mahaḥ' (महः—the higher world and the exalted creatures who would inhabit it).

(iv) According to Brahmāṇḍa Purāṇa (*BP*) and Vāmana Purāṇa (*VP*), there are seven stratas or layers of the world above the earth—(i) Bhūḥ—meaning earth (*BP* 3, 4, 2-18), (ii) Bhuvaḥ—the atmosphere of the earth (*BP* 3, 4, 2-19), (iii) Svaḥ—the space beyond, where the Gods live; the heavens (*BP* 3, 4, 2-21), (iv) Mahaḥ—the 4th world, 1000 Yojanas (1 Yojana = 8 miles) above the heaven; here great sages and seers live (*BP* 3,4, 2-21; *VP* 52, 21-22), (v) Jalaḥ—the water world; cows and humans live here (*BP* 3, 4, 2-22; *VP* 52-22), (vi) Tapaḥ—it is 60 millions Yojanas higher than Jalaḥ Loka; ascetics live here (*BP* 3, 4, 2-24; *VP* 52-23), (vii) Satya—it is 30 millions Yojanas above Tapaḥ Loka; Brahmā, Viṣṇu etc. live here; it is glowing like 1000 suns shining simultaneously (*BP* 3, 4, 2-25; *VP* 52-24).

(v) Since every creature needs knowledge to make its existence, evolution

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and perpetuation possible, it was deemed fit by Brahmā to create the necessary knowledge even while he created the creatures, for both of them complemented each other. The creatures on the one hand needed knowledge for not only their existence but also for their propagation and development, while the knowledge would be useless if there was no one to use it on the other hand.]

सहस्रशीर्षं देवं सहस्राक्षं विश्वशंभुवम्। विश्वतः परमं नित्यं विश्वं नारायणं हरिम्।।10।।

sahasraśīrṣaṃ devaṃ sahasrākṣaṃ viśvaśaṃbhuvam/ viśvataḥ paramaṃ nityaṃ viśvaṃ nārāyaṇaṃ harim//

The 'Virāṭ Puruṣa' called Nārāyaṇa Hari has thousands (i.e. innumerable, countless) heads and eyes. He is a provider of all types of auspiciousness and welfare to all, is all-pervading and omnipresent, immanent and all encompassing, is transcendental, eternal and supreme, is truthful and exists in all the conceivable forms that this creation has taken. Brahmā meditated upon this form of Nārāyaṇa (10).

[Note :—'Thousands of heads and eyes' is a symbolic way of saying that each individual creature is a representative of Nārāyaṇa Hari. In other words, Nārāyaṇa Hari had the intelligence and foresight which was thousands of times greater than any known individual entity in this creation. This is the situation just like we have super computers and ordinary computers in today's world.]

विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति। पतिं विश्वेश्वरं देवं समुद्रे विश्वरूपिणम्।।11।।

viśvamevedaṃ puruṣastadviśvamupajīvati/ patiṃ viśveśvaraṃ devaṃ samudre viśvarūpiṇam//

The Lord (Nārāyaṇa) is an embodiment of the whole creation (or conversely, this whole creation is nothing else but a manifestation of Nārāyaṇa). The whole world's life is dependent upon him. Brahmā had a divine sight of that divine Puruṣa (Virāṭ)—who is honoured and respected by the whole world, is the sustainer and nourisher of the world, is an image of it, is the supreme Lord of it. He was reclining in a deep sleep state called 'Yoga Nidrā', literally the trance-like state obtained by an ascetic during meditation, on the legendary celestial ocean of milk, called 'Kṣīra Sāgara'. Brahmā had this divine view of Nārāyaṇa while he was meditating upon him (11).

[Note :—The word Nārāyaṇa here to refers to Lord Viṣṇu who, according to the legends in the Purāṇas, reclines on a bed made of Śeṣanātha, the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

hooded python floating on the surface of the celestial ocean of milk called the 'Kṣīra Sāgara'. According to this legend, Brahmā was created from a divine lotus which emerged from the navel of Viṣṇu. However, in the context of this Upaniṣad, the words Hari, Deva, Nārāyaṇa, 'Virāṭ Puruṣa' and Viṣṇu are used synonymously.]

पद्मकोशप्रतीकाशं लम्बत्याकोशसंनिभम्। हृदयं चाप्यधोमुखं संतत्यै सीत्कराभिश्च।।12।। तस्य मध्ये महानर्चिर्विश्वार्चिर्विश्वतोमुखम्। तस्य मध्ये वह्निशिखा अणीयोर्ध्वा व्यवस्थिता।।13।। तस्याः शिखाया मध्ये पुरुषः परमात्मा व्यवस्थितः। स ब्रह्मा स ईशानः सेन्द्रः सोऽक्षरः परमः स्वराट्। इति महोपनिषत्।।14।।

padmakośapratīkāśaṃ lambatyākośasaṃnibham / hṛdayaṃ cāpyadhomukhaṃ santatyai sītkarābhīśca // tasya madhye mahānarcirviśvarcirviśvatomukham / tasya madhye vahniśikhā aṇīyordhvā vyavasthitā // tasyāḥ śikhāyā madhye puruṣaḥ paramātmā vyavasthitāḥ / sa brahmā sa īśānaḥ sendraḥ so'kṣaraḥ paramaḥ svarāṭ / iti mahopaniṣat //

The heart, which is like the core of a fully developed lotus at the end of a long stem facing down[1], produces a constant vibration creating a muffled whistling sound (or a kind of a rasping, hissing sound). A great divine and subtle fire is burning at the center of the heart. The illumination from this fire lights up the whole world in all its ten directions[2]. In the middle or center or core of that subtle fire is a thin and fillament-like tongue of flame pointing upwards. The Supreme Being[3] has its abode in the center of this filament-like effulgence of energy. That supreme Being is Brahmā (the 4-headed creator), Viṣṇu (the sustainer who reclines on the Kṣīra Sāgara), 'Īśāna' (Śiva, the annihilator of the creation), Indra (the king of Gods), the imperishable 'word' (OM)[4], and 'Svarāṭ' (literally the king of a place where there is a democracy; here it means the one who is self illuminated and illuminates others with his radiance and splendour, or the conscious Ātmā of the creature)[5]. This is verily what this Upaniṣad says (12-14).

[Note :—[1]The shape of the heart like a divine lotus has been elaborately described in the Upaniṣads dealing with Yoga. The heart has been variably described as a lotus facing down, or a swan with its beak pointing down and its neck like an inverted U. The 'pointing down' is a metaphor for humility and simplicity of heart as opposed to arrogance, haughtiness and pride.

[2]The ten directions of the cosmos are the following—north, south, east, west, north-east, south-east, south-west, north-west, up and down—total ten cardinal points of the compass.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[3]The 'supreme Being' mentioned above is a reference to Brahma. The effulgence of energy rising up in the core of the louts-like heart represents this Brahma. Even as every source of light produces an image in its likeness in any surface which is reflective, e.g. the mirror, this supreme divine energy present as the Ātmā in the heart of the cosmic body, produced its image in the form of Brahmā, Viṣṇu, Śiva, Indra and the other Gods.

[4]The imperishable word referred to in this verse is the divine word OM which stands for the cosmic Nāda or Praṇava which is the first and the subtlest manifestation of the Brahma. This concept has been explained elaborately separately at the end of this volume in an appendix.

[5]The word 'Svarāṭ' refers to a king in a democracy as for example in the present-day United Kingdom. Similarly, the supreme Brahma is the head of the whole setup known as the creation, but the actual work of his kingdom is taken care of by Brahmā, Viṣṇu and others, just like the different arms of the government take care of the country called the kingdom of Great Britain. This is the set up at the macro level. Similarly, it is replicated at the micro level of the individual creature where the Ātmā is the king but he allows the various organs of the body to carry on routine functions of the world without unnecessary day-to-day interference. But at the same time, the Ātmā is as much a 'sovereign of the individual creature' as the 'monarch is of a democratic monarchy' which is, at the macro level, the cosmos and its king emperor is Brahma.]

* * *

Canto 2

शुको नाम महातेजाः स्वरूपानन्दतत्परः। जातमात्रेण मुनिराड् यत्सत्यं तदवाप्तवान्।।1।। तेनासौ स्वविवेकेन स्वयमेव महामनाः। प्रविचार्य चिरं साधु स्वात्मनिश्चयमाप्तवान्।।2।।

śuko nāma mahātejāḥ svarūpānandatatparaḥ/ jātamātreṇa munirāḍ yatsatyaṃ tadavāptavān// tenāsau svavivekena svayameva mahāmanāḥ/ pravicārya ciraṃ sādhu svātmaniścayamāptavān//

There was a great, erudite, wise and enlightened sage named 'Śuka' who glowed with a divine effulgence. [He was the son of sage Vyāsa, the person who delineated the Vedas into their present form as the Ṛg, Sāma, Yajur and Atharva, composed the eighteen Purāṇas and many other scriptures including the voluminous Śrī Mad Bhāgvata.] He remained always engrossed in the blissful experience of tasting the nectar effusing

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

from the Ātmā. Soon after birth, he had become enlightened about the supreme Truth and absolute Reality and essence of existence (1). That is why he decided to contemplate and meditate himself, without seeking any help, for a long period of time in order to realise the true nature of his Ātmā (2) [1-2].

अनाख्यत्वादगम्यत्वान्मनः षष्ठेन्द्रियस्थितेः। चिन्मात्रमेवमात्माणुराकाशादपि सूक्ष्मकः।।3।।
चिदणोः परमस्यान्तःकोटिब्रह्माण्डरेणवः। उत्पत्तिस्थितिमभ्येत्य लीयन्ते शक्तिपर्ययात्।।4।।
आकाशं बाह्यशून्यत्वादनाकाशं तु चित्त्वतः। न किंचिद्यदनिर्देश्यं वस्तु सत्तेति किंचन।।5।।
चेतनोऽसौ प्रकाशत्वाद्वेद्याभावाच्छिलोपमः। स्वात्मनि व्योमनि स्वस्थे जगदुन्मेषचित्रकृत्।।6।।

anākhyatvādagamyatvānmanaḥ ṣaṣṭhendriyasthiteḥ / cinmātramevamātmāṇurākāśādapi sūkṣmakaḥ // cidaṇoḥ paramasyāntaḥkoṭibrahmāṇḍareṇavaḥ / utpattisthitimabhyetya līyante śaktiparyayāt // ākāśaṃ bāhyaśūnyatvādanākāśaṃ tu cittvataḥ / na kiṃcidyadanirdeśyaṃ vastu satteti kiṃcana // cetano'sau prakāśatvādvedyābhāvācchilopamaḥ / svātmani vyomani svasthe jagadunmeṣacitrakṛt //

Being beyond the realm and purview of speech (i.e. that which cannot be described), being difficult to access or reach and comprehend, and being established in the 6th organ of perception called the subtle mind-intellect complex of the creature, this Ātmā/soul is of the size of an atom; it is self sufficient and enlightened and subtler than the space element called the 'Ākāśa' or sky (3).

Inside this atomic Ātmā which represents eternal fount of knowledge, wisdom and enlightenment and is pure consciousness personified, millions of minute, microcosmic energy centers, the size of miniscule dust particles symbolising as many creations, are continuously being created and destroyed. [That is, it is like a vast nuclear cauldron, or the vast cosmos where some new world or star is being created and some other is dying at the same time. What a marvelously stupendous conception indeed!] (4)

This Ātmā, being devoid of any awareness of the external world (or having nothing to do with it), is like the vast, measureless and fathomless 'Ākāśa' (the space or the sky), and being an embodiment of truthful knowledge and enlightenment, it is not even the Ākāśa which is innert and lifeless (i.e. it is beyond the meaning of the sky or space element. It is the Truth called Braham). Since its form cannot be described, it is not an

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

object (i.e. a gross material having a definite shape and different attributes which can be defined and described), but having an inviolable authority and irrefutable existence (presence), it is like a verifiable, visible object also (5).

Being enlightened, it is consciousness and living; and being beyond the perceptions or feelings of pain, it is lifeless like a stone or rock. It creates fantastic, myriad and diverse mysterious worlds of different kinds and hues in the sky or space of its inner self (much like the creation and destruction of the various stars, galaxies, black-holes, supernovas etc. in the deepest and farthest recesses of the cosmos or the colourful canvas created in the sky due to the scattering of sunlight in the back ground of the clouds) (6) [3-6].

[Note :—The space or the sky was the first and the most subtle manifestation of Brahma. It is called the first of the 5 'Bhūtas' or the elementary aspects of creation which are like the building blocks on which the whole structure of the universe is based much like the atoms of the element which form different chemical compounds in chemistry. Since Brahma has all the attributes of sky—such as being vast, measureless, featureless, spotless, colourless, all pervading, all encompassing, omnipresent and immanent etc. Brahma is like the sky. But at the same time, this sky is only one of the five elements created by Brahma. Therefore it is a creation of Brahma and much junior to him. Brahma means all that is meant by the sky, and much beyond it, but is 'not the sky'. Since the Ātmā is also Brahma, the Upaniṣad here means to say that though the Ātmā is similar to 'Ākāśa' and but it has a much wider definition and reach than it.]

तद्धामात्रमिदं विश्वमिति न स्यात्ततः पृथक्। जगद्भेदोऽपि तद्धानमिति भेदोऽपि तन्मयः ।।7।। सर्वगः सर्वसंबन्धो गत्यभावान्न गच्छति। नास्त्यसावाश्रयाभावात्सदूपत्वादथास्ति च।।8।। विज्ञानमानन्दं ब्रह्म रातेर्दातुः परायणम्। सर्वसंकल्पसंन्यासश्चेतसा यत्परिग्रहः।।9।। जाग्रतः प्रत्ययाभावं यस्याहुः प्रत्ययं बुधाः। यत्संकोचविकासाभ्यां जगत्प्रलयसृष्टयः।।10।। निष्ठा वेदान्तवाक्यानामथ वाचामगोचरः। अहं सच्चित्परानन्दब्रह्मैवास्मि न चेतरः।।11।।

tadbhāmātramidaṃ viśvamiti na syāttataḥ pṛthak/ jagadbhedo'pi tadbhānamiti bhedo'pi tanmayaḥ // sarvagaḥ sarvasambandho gatyabhāvānna gacchati / nāstyasāvāśrayābhāvātsadrūpatvādathāsti ca // vijñānamānandaṃ brahma rāterdātuḥ parāyaṇam/ sarvasaṃkalpasaṃnyāsaścetasā yatparigrahaḥ // jāgrataḥ pratyayābhāvaṃ yasyāhuḥ pratyayaṃ budhāḥ/

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

yatsaṃkocavikāsābhyāṃ jagatpralayasṛṣṭayaḥ // niṣṭhā vedāntavākyānāmatha vācāmagocaraḥ / ahaṃ saccitparānandabrahmaivāsmi na cetaraḥ //

This universe is only an illumination of that Ātmā; hence it is not separate from it. [That is, it is because of the light of enlightenment and consciousness coming out like a sparkling effulgence from the Ātmā that the world is observed in its light the way it is seen by the person.] The different types of worlds that are seen or observed in the Ātmā (as a reflection), or the different distinctions that appear to be present between the Ātmā and the world outside are also a part of the Ātmā and not separate from it (7).

Since the Ātmā is related or linked to all that exist, therefore the Ātmā has a presence here, there, everywhere. But, at the same time, it does not move from one place to another to be present at two different places simultaneously; hence it is immobile. Since the Ātmā has no foundation or base for its self to rest upon (as it does not need one such base to support it because it is self-supporting and self-sustaining), it appears to have no existence or foundation. But being an absolute Realty and an embodiment of the ultimate Truth, it verily does exist, notwithstanding the error in conception created by the fact that it has no foundation or basis. [That is, everything that exists needs a base or foundation upon which to rest. Since the Ātmā has no foundation because it simply does not need one, it appears to have no existence in the absence of any foundation. But the fact is quite the contrary. Since Ātmā is the only absolute truth and reality, it does exist even though there is no foundation or basis to support it.] (8).

It is an embodiment of the supreme bliss and beatitude originating from wisdom and enlightenment representing Brahma. It is the ultimate abode of those who do charity and give donations and alms. [That is, those people who make charities get immense satisfaction, peace and bliss in their heart, and this is tantamount to reaching or attaining Brahma.] When the mind abandons all aspirations, desires, ambitions, determinations, wishes and hopes (i.e. when it renounces everything), it is equivalent to acquiring or accessing Brahma (because it will have permanent peace and tranquility, and will be free from restlessness and agitations) (9).

Wise and erudite ones say that with the absence of identifying the pure self with the external world in the state of existence called 'waking

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

state of consciousness' (i.e. when the perception of the world ceases even though the person is virtually living in it and apparently going about his ordinary work), the result is the experiencing of that Ātmā or Brahma by the creature. The world is created, developed and finally annihilated under the influence and authority of the Ātmā or Brahma (10).

It is in the Ātmā or Brahma that the words of the Vedas express their firm faith, belief, trust and conviction. It is 'that' which is beyond the purview of speech—I am 'that' supreme, truthful, eternal, transcendental and blissful Brahma, and no one else (11) [7-11].

[Note :—Verse no. 10 essentially makes the point that when a living creature realises that 'his pure self' is not the body which interacts with the world, it is not 'he' which hates or loves anybody or anything, does anything or does not do anything, but it is the gross body that is involved in all these activities, and that the gross body is different from his 'true self'—it is only then that he understands the meaning of Ātmā. And this Ātmā is Brahma who is lauded by all the Vedas.]

स्वयैव सूक्ष्मया बुद्ध्या सर्वं विज्ञातवाञ्छुकः। स्वयं प्राप्ते परे वस्तुन्यविश्रान्तमनाः स्थितः।।12।।
इदं वस्त्विति विश्वासं नासावात्मन्युपाययौ। केवलं विररामास्य चेतो विषयचापलम्। भोगेभ्यो भूरिभङ्गेभ्यो धाराभ्य इव चातकः।।13।।

svayaiva sūkṣmayā buddhyā sarvaṃ vijñātavāñchukaḥ / svayaṃ prāpte pare vastunyaviśrāntamanāḥ sthitaḥ // idaṃ vastviti viśvāsaṃ nāsāvātmanyupāyayau / kevalaṃ virarāmāsya ceto viṣayacāpalam / bhogebhyo bhūribhaṅgebhyo dhārābhya iva cātakaḥ //

In this way, sage Śukadeva knew all that was to be known by his sharp, subtle and penetrating intellect. He became firmly established in the supreme bliss and felicity that comes with self-realisation and enlightenment about the essential, supreme and absolute Truth and Reality of existence (12).

He became convinced that 'this is the thing', i.e. it is the Truth and absolute Reality that he has become aware of. There is nothing except it. Even as the stream of rain coming down from the clouds gives eternal contentment to the bird called 'Cātaka'[1] and its agitations subside, sage Śukadeva's mind also withdrew from the agitations created in it by the outside mundane and artificial world along with its material objects. It became calm, peaceful, tranquil and serene. He attained the state called 'Kaivalya'—literally meaning 'the only one', so much so that all his

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

perplexities, confoundedness and distractions of the mind were dispelled. And once having realised that the truth is only one, immutable and irrefutable, he became contended and calm, satisfied and peaceful (13) [12-13].

[Note :—'Cakora' is a cuckoo-like bird that drinks only rain water. If it does not get it, it dies of thirst but never drinks any other type of water.]

एकदा सोऽमलप्रज्ञो मेरावेकान्तसंस्थितः। पप्रच्छ पितरं भक्त्या कृष्णद्वैपायनं मुनिम्।।14।।
संसाराडम्बरमिदं कथमभ्युत्थितं मुने। कथं च प्रशमं याति किं यत्कस्य कदा वद।।15।।

ekadā so'malaprajño merāvekāntasaṃsthitaḥ / papraccha pitaraṃ bhaktyā kṛṣṇadvaipāyanaṃ munim // saṃsārāḍambaramidaṃ kathamabhyutthitaṃ mune / kathaṃ ca praśamaṃ yāti kiṃ yatkasya kadā vada //

Once upon a time, the most enlightened, wise and erudite sage Śukadeva went to his enlightened father Śrī Kṛṣṇa Dvaipāyana (i.e. sage Veda Vyāsa) who lived alone on the Meru mountain. He asked his father (14)—'Oh sage! How this world of delusions was created and how is it finished? What is it, whom does it belong to, and when did it come into being? Please tell me all about it? (15) [14-15]

एवं पुष्टेन मुनिना व्यासेनाखिलमात्मजे। यथावदखिलं प्रोक्तं वक्तव्यं विदितात्मना।।16।।
अज्ञासिषं पूर्वमेवमहमित्यथ तत्पितुः। स शुकः स्वकया बुद्ध्या न वाक्यं बहु मन्यते।।17।।
व्यासोऽपि भगवान्बुद्ध्वा पुत्राभिप्रायमीदृशम्। प्रत्युवाच पुनः पुत्रं नाहं जानामि तत्त्वतः।।18।।
जनको नाम भूपालो विद्यते मिथिलापुरे। यथावद्वेत्त्यसौ वेद्यं तस्मात्सर्वमवाप्स्यसि।।19।।
पित्रेत्युक्तः शुकः प्रायात्सुमेरोर्वसुधातलम्। विदेहनगरीं प्राप जनकेनाभिपालिताम्।।20।।

evaṃ pṛṣṭena muninā vyāsenākhilamātmaje / yathāvadakhilaṃ proktaṃ vaktavyaṃ viditātmanā // ajñāsiṣaṃ pūrvamevamahamityatha tatpituḥ / sa śukaḥ svakayā buddhyā na vākyaṃ bahu manyate // vyāso'pi bhagavān-buddhvā putrābhiprāyamīdṛśam / pratyuvāca punaḥ putraṃ nāhaṃ jānāmi tattvataḥ // janako nāma bhūpālo vidyate mithilāpure / yathāvadvettyasau vedyaṃ tasmātsarvamavāpsyasi // pitretyuktaḥ śukaḥ prāyātsumerorvasudhā-talam / videhanagarīṃ prāpa janakenābhipālitām //

The enlightened sage Veda Vyāsa told his son Śukadeva all the things as they were (i.e. he told him the truth as it stood) (16). But all these things are well known since a long time. Thinking thus, Śukadeva did not pay much attention to it and did not take seriously or gave much respect to what his father told him (17).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Veda Vyāsa understood this haughty feeling of over confidence and superiority of knówledge in his son, and so he said, 'Oh son, I do not know all that you wish to learn or know. If you want to learn more about all these things (or if you want to acquire more knowledge on the subject), then you should go to king Janaka who rules over the kingdom of Janakapur. He knows well all that you enquire about. You can get all information and acquire all knowledge that you wish to have from him. He will answer all you queries' (19).

At these words of sober advise of his father, Śukadeva came down on the plains from Mt. Meru and went to the city of Janakapur protected (i.e. sustained and ruled) by king Janaka (20) [16-20].

आवेदितोऽसौ याष्टीकैर्जनकाय महात्मने। द्वारि व्याससुतो राजञ्छुकोऽत्र स्थितवानिति।।21।।
जिज्ञासार्थं शुकस्यासावास्तामेवेत्यवज्ञया। उक्त्वा बभूव जनकस्तूष्णीं सप्त दिनान्यथ।।22।।
ततः प्रवेशयामास जनकः शुकमङ्गणे। तत्राहानि स सप्तैव तथैवावसदुन्मनाः।।23।।
ततः प्रवेशयामास जनकोऽन्तःपुराजिरे। राजा न दृश्यते तावदिति सप्त दिनानि तम्।।24।।
तत्रोन्मदाभिः कान्ताभिर्भोजनैर्भोगसंचयैः। जनको लालयामास शुकं शशिनिभाननम्।।25।।
ते भोगास्तानि भोज्यानि व्यासपुत्रस्य तन्मनः। नाजह्रुर्मन्दपवनो बद्धपीठमिवाचलम्।।26।।
केवलं सुसमः स्वच्छो मौनी मुदितमानसः। संपूर्ण इव शीतांशुरतिष्ठदमलः शुकः।।27।।

āvedito'sau yāṣṭīkairjanakāya mahātmane / dvāri vyāsasuto rājañchuko'tra sthitavāniti // jijñāsārthaṃ śukasyāsāvāstāmevetyavajñayā / uktvā babhūva janakastūṣṇīṃ sapta dinānyatha // tataḥ praveśayāmāsa janakaḥ śukamaṅgaṇe / tatrāhāni sa saptaiva tathaivāvasadunmanāḥ // tataḥ praveśayāmāsa janako'ntaḥpurājire / rājā na dṛśyate tāvaditi sapta dināni tam /// tatronmadābhiḥ kāntābhirbhojanairbhogasaṃcayaiḥ / janako lālayāmāsa śukaṃ śaśinibhānanam // te bhogāstāni bhojyāni vyāsaputrasya tanmanaḥ / nājahrurmandapavano baddhapīṭhamivācalam // kevalaṃ susamaḥ svaccho maunī muditamānasaḥ / saṃpūrṇa iva śītāṃśuratiṣṭhadamalaḥ śukaḥ //

When the gatekeepers saw that Śukadeva has come, they went and informed the king, 'Oh King! Veda Vyāsa' son sage Śukadeva has come to meet you. He is at the gate' (21).

To test the sincerity and eligibility of Śukadeva for acquiring the supreme metaphysical knowledge, the king showed total indifference towards him and said with disregard to his exalted status as being a wise and enlightened sage who is the son of an equally enlightened and wise

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

father Veda Vyāsa, 'Tell him to wait there'. For the next seven days, the king kept quiet and did not bother about him (22).

After that, he invited Śukadeva in the palace grounds and made him wait in the outer courtyard for another seven days (23).

Next, he was respectfully called inside the main palace and again the king did not come out to meet him for another seven days (24).

Janaka, however, entertained the great sage Śukadeva inside the palace with all the worldly objects of comfort, such as sending young women and delectable foods of various types etc. to him (25). But all those worldly allurements could not entice the great sage and sway his mind from his firm determination and sincere resolve to seek the truthful answer to his doubts and queries; they could not waver him from his stern vows of renunciation, dispassion, self control and having patience, just like a soft wind cannot move a mountain which is firmly rooted to the ground (26).

The wise, erudite and enlightened sage Śukadeva remained detached, dispassionate, equanimous, unwavering, steadfast, pure and uncorrupted even when Janaka tried to provoke him. He remained calm, peaceful, tranquil and patient like an untarnished face of the full moon inspite of all the instigations made by king Janaka to incite and provoke him in the royal palace (27) [21-27].

परिज्ञातस्वभावं तं शुकं स जनको नृपः। आनीय मुदितात्मानमवलोक्य ननाम ह।।28।।
निःशेषितजगत्कार्यः प्राप्ताखिलमनोरथः। किमीप्सितं तवेत्याह कृतस्वागतमाह तम्।।29।।

parijñātasvabhāvaṃ taṃ śukaṃ sa janako nṛpaḥ / ānīya muditātmāna-
mavalokya nanāma ha // niḥśeṣitajagatkāryaḥ prāptākhilamanorathaḥ /
kimīpsitaṃ tavetyāha kṛtasvāgatamāha tam //

In this way, when king Janaka had successfully tested the mettle and sincerity of sage Śukadeva and was reassured about his exalted temperament and high and immaculate mental state, he finally called him near. Śukadeva met the king cheerfully, and he was not peeved or angry at the apparent neglect, insult and disregard shown to him by Janaka. The king bowed reverentially to him (28). He welcomed the sage and said most respectfully, 'You have finished your worldly affairs (i.e. there is nothing in this world that remains to be done by you), and you have become fulfilled. Please be kind to say what your desires are, or why have you come here?' (29) [28-29]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संसाराडम्बरमिदं कथमभ्युत्थितं गुरो। कथं प्रशममायाति यथावत्कथयाशु मे।।30।। यथावदखिलं प्रोक्तं जनकेन महात्मना। तदेव यत्पुरा प्रोक्तं तस्य पित्रा महाधिया।।31।।

saṃsārāḍaṃbaramidaṃ kathamabhyutthitaṃ guro / kathaṃ praśamamāyāti yathāvatkathayāśu me // yathāvadakhilaṃ proktaṃ janakena mahātmanā / tadeva tatpurā proktaṃ tasya pitrā mahādhiyā //

Sage Śukadeva most politely enquired, 'Oh Guru (moral preceptor, guide and teacher)! Please be kind to tell me how this world of delusions came into existence and how does it come to an end?' (30)

Then the great, erudite, wise and enlightened king Janaka told Śukadeva everything as they stood. All those things had already been told to him by his most erudite, sagacious, wise and knowledgeable father sage Veda Vyāsa earlier (31) [30-31].

स्वयमेव मया पूर्वमभिज्ञातं विशेषतः। एतदेव हि पृष्टेन पित्रा मे समुदाहृतम्।।32।। भवताप्येष एवार्थः कथितो वाग्विदां वर। एष एव हि वाक्यार्थः शास्त्रेषु परिदृश्यते।।33।।

svayameva mayā pūrvamabhijñātaṃ viśeṣataḥ / etadeva hi pṛṣṭena pitrā me samudāhṛtam // bhavatāpyeṣa evārthaḥ kathito vāgvidāṃ vara / eṣa eva hi vākyārthaḥ śāstreṣu paridṛśyate //

Then Śukadeva said, 'I had myself acquired this great special knowledge (by diligence, meditation, contemplation and self study). When I asked by father, he also told me the same things (32). You have also repeated the same thing, and the scriptures also support it (33) [32 33].

मनोविकल्पसंजातं तद्विकल्पपरिक्षयात्। क्षीयते दग्धसंसारो निःसार इति निश्चितः।।34।। तत्किमेतन्महाभाग सत्यं ब्रूहि ममाचलम्। त्वत्तो विश्रममाप्नोति चेतसा भ्रमता जगत्।।35।।

manovikalpasaṃjātaṃ tadvikalpaparikṣayāt / kṣīyate dagdhasaṃsāro niḥsāra iti niścitaḥ // tatkimetanmahābhāga satyaṃ brūhi mamācalam / tvatto viśramamāpnoti cetasā bhramatā jagat //

All the delusions about this artificial world are a creation of the mind due to its tendency to doubt, prick holes, seek alternatives, commit errors, have uncertainty and ambiguity (i.e. not having clarity of perception and being always in a state of flux and doubting the authenticity and veracity of the facts, though the scriptures clearly describe the truth). When these are removed or eliminated or dispelled or destroyed, the former automatically vanishes. [That is, when the uncertainties and doubts are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

removed, when the instability and wandering nature of the mind is put under control, when it steadies its self, all delusions and artificiality about the world vanish because then the mind is able to focus on the truth as envisioned and elucidated by the scriptures]. It is certain that this world has no real substance or essence; it is hollow and imaginary (34).

If it is so, then oh great and wise king, what is all this that is seen around (in the form of life, the world and its inhabitants, the animate as well as the inanimate aspects of creation, the various sorrows and happiness that it creates)? Please be kind to explain this mystery to me in its truthful reality. My mind is overcast by doubts and is very confused and perplexed regarding this world. It will find peace by your enlightened discourse on the subject' (35) [34-35].

शृणु तावदिदानीं त्वं कथ्यमानमिदं मया। श्रीशुक ज्ञानविस्तारं बुद्धिसारान्तरान्तरम्।।36।।
यद्विज्ञानात्पुमान्सद्यो जीवन्मुक्तत्वमाप्नुयात्।।37।।

śṛṇu tāvadidānīṃ tvaṃ kathyamānamidaṃ mayā / śrīśuka jñānavistāraṃ buddhisārāntarāntaram // yadvijñānātpumānsadyo jīvanmuktatvamāpnuyāt //

Janaka said, 'Listen Śukadeva! I shall now tell you in detail the full knowledge that you wish to acquire about metaphysical matters, about theology and spiritualism. In short all the essential truths of existence (36).

This knowledge is the essence of all the sciences (i.e. metaphysical and spiritual sciences) and the secret of all the mysteries of creation that exist. Hence, by knowing it, by becoming aware of it, and being enlightened about it, a person gets deliverance and emancipation very soon'. A person gets a type of liberation and deliverance from this mundane life, which is called 'Jīvana Mukti'[1] (37).

[Note :—[1]The word *Jīvana* means 'life' and *Mukti* means 'freedom and liberation'. A person who has the grand, noble, righteous and virtuous characteristics as enumerated from verse nos. 38 to 62 of this Canto becomes totally detached from this artificial, mundane and illusionary world even while he physically lives in it, has a body, and goes about his routine duties and chores and does his assigned jobs in this world. But with erudition and truthful knowledge he has realised the futility of this world, and therefore he remains completely dispassionate and detached from it just like a dew drop lying on the petal of a lotus flower. He does

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

not get the least agitated or affected or passionate by any set of circumstances, whether adverse or favourable. He remains aloof and unruffled. That is being equivalent to becoming free from all the mental, emotional and physical uneasiness created by the turmoils of this world. It is deemed that such a person has obtained virtual deliverance from the shackles of this entrapping world, a condition called 'being emancipated and delivered while still alive', a phrase explaining what constitutes *Jīvana Mukti*.]

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनम्। संपन्नं चेत्तदुत्पन्ना परा निर्वाणनिर्वृतिः।।38।। अशेषेण परित्यागो वासनायां य उत्तमः। मोक्ष इत्युच्यते सद्भिः स एव विमलक्रमः।।39।।

dṛśyaṃ nāstīti bodhena manaso dṛśyamārjanam / saṃpannaṃ cettadutpannā parā nirvāṇanirvṛtiḥ // aśeṣeṇa parityāgo vāsanāyāṃ ya uttamaḥ / mokṣa ityucyate sadbhiḥ sa eva vimalakramaḥ //

'This visible world does not exist at all'—when the mind realises this fact or firmly believes in it, then it becomes free from the allurements that the enticing stimuli originating from the material objects of this visible world present to it. When this happens, the knowledge regarding the ultimate truth is said to mature into a ripe fruit, and it is only then that the supreme peace and tranquility symbolising emancipation and salvation is achieved by the creature (38).

Abandonment of 'Vāsanās' (worldly passions and inherent tendencies that create desires, yearnings, wishes, lust, attachments and allurements towards this world) is the best form of renunciation. Erudite, wise, sagacious and learned ones have called this state of renunciation of 'Vāsanās' pertaining to this world being equivalent to 'Mokṣa' (i.e. liberation and deliverance from the fetters that shackles the creature to this artificial, entrapping and mundane world) (39) [38-39].

ये शुद्धवासना भूयो न जन्मानर्थभागिनः। ज्ञातज्ञेयास्त उच्यन्ते जीवन्मुक्ता महाधियः।।40।। पदार्थभावनादार्ढ्यं बन्ध इत्यभिधीयते। वासनातानवं ब्रह्मन्मोक्ष इत्यभिधीयते।।41।।

ye śuddhavāsanā bhūyo na janmānarthabhāginaḥ / jñātajñeyāsta ucyante jīvanmuktā mahādhiyaḥ // padārthabhāvanādārḍhyaṃ bandha ityabhidhīyate / vāsanātānavaṃ brahmanmokṣa ityabhidhīyate //

Oh the most exalted, wise and enlightened sage (i.e. Śukadeva)! Only those persons who have good, uncorrupt, untainted, righteous, pure and good 'Vāsanās' which are considered desirable and good[1], those whose

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

life have no distress, miseries, misfortune, any kind of offence or sorrow in it (i.e. those whose life is not unworthy, not in vain, not useless and not offensive or problematic for others, those who are not a burden on the society), and those who have the knowledge of the essence that is worthy to be known—only such types of persons are said to be fully freed or liberated from this humdrum, mundane and entrapping worldly life; they are called 'Jīvana Mukta' (40).

The erroneous deduction and fallacious belief that the material objects have an actual existence, is called 'worldly shackle'. [That is, these wrong perceptions about the world that it is true and real along with its material objects are like millstones that bog down a person to this false and entrapping world. See also canto 4, verse nos. 130-131.] On the other hand, the decay and ultimate perishing and total elimination of the 'Vāsanās' (see verse no. 39 above) is called 'Mokṣa' (liberation and deliverance from the fetters that shackle the creature to this false, entrapping and artificial world (41) [40-41].

[Note :—[1]Good Vāsanās or *Śuddha Vāsanās* are those which are beneficial for the spiritual upliftment of the creature as opposed to bad Vāsanās or *Aśuddha Vāsanās* which are harmful and demeaning for his spiritual upliftment. Some of the good Vāsanās are a desire to help others, work for their welfare, desire to have emancipation and salvation and endeavour to accomplish it, etc.]

तपः प्रभृतिना यस्मै हेतुनैव विना पुनः। भोगा इह न रोचन्ते स जीवन्मुक्त उच्यते।।42।।
आपतत्सु यथाकालं सुखदुःखेष्वनारतः। न हृष्यति ग्लायति यः स जीवन्मुक्त उच्यते।।43।।

tapaḥ prabhṛtinā yasmai hetunaiva vinā punaḥ / bhogā iha na rocante sa jīvanmukta ucyate // āpatatsu yathākālaṃ sukhaduḥkheṣvanārataḥ / na hṛṣyati glāyati yaḥ sa jīvanmukta ucyate //

Those who, by nature, don't like to enjoy the objects of this world and prefer to do 'Tapa' (austerity, penances and observing sacraments rigorously) instead are deemed to be freed or liberated from this mundane life in this world. That is, those persons who prefer to do Tapa and do not like the allurements presented to them by the material objects of this world, or those who remain aloof from the artificial world and its attractions, pleasures and comforts, and instead prefer to be renunciate and dispassionate towards this world and involve themselves in observing penances and austerities and keeping stern vows of self control

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and mental restraint—such persons are said to be freed or liberated even while they are alive in this world (42).

Those who are not affected or moved emotionally in anway by the various joys and happiness as well as by the myriad sorrows and miseries which keep coming and going regularly in pulsating waves in every other moment, and neither do they feel miserable and anguished or cheerful and happy during such circumstances when they do arrive, only such persons are called freed or liberated from this mundane life. [The stress in this verse is on equanimity, fortitude and tolerance. A 'Jīvana mukta' person is supposed to remain calm and unruffled during the gereatest of trying times.] (43) [42-43].

हर्षामर्षभयक्रोधकामकार्पण्यदृष्टिभिः। न परामृश्यते योऽन्तः स जीवन्मुक्त उच्यते।।44।।
अहंकारमयीं त्यक्त्वा वासनां लीलयैव यः। तिष्ठति ध्येयसंत्यागी स जीवन्मुक्त उच्यते।।45।।

harṣāmarṣabhayakrodhakāmakārpaṇyadṛṣṭibhiḥ / na parāmṛśyate yo'ntaḥ sa jīvanmukta ucyate // ahaṃkāramayīṃ tyaktvā vāsanāṃ līlayaiva yaḥ / tiṣṭhati dhyeyasaṃtyāgī sa jīvanmukta ucyate //

Those who are free from or beyond the purview and reach of such sentiments and emotions, such feelings as that of joys and exhilarations, sorrows and distresses, fears and consternations, 'Kāma' (desires, lust, passions, yearnings) and 'Krodha' (anger), grief and regret, and other such worldly faults associated with the mind and heart, are deemed to be freed or liberated from this mundane, artificial and entrapping world (44).

Those who easily forsake 'egoistic Vāsanās'[1] and have a holistic renunciate approach towards everything pertaining to this world, they are indeed truly freed or liberated from the mundane life in this world (45) [44-45].

[Note :—[1]*Egoistic Vāsanās* are those that arouse ego and self pride and arrogance in a person. Such as, 'I can do this, I am competent for it, and therefore I will do it and get success and acquire fame thereby'. Once success comes, the person thinks 'I did it and I am successful. Therefore I possess the power to do this thing, and the honour of its successful completion also belongs to me. Now, I must enjoy the fruits of my efforts and take the next step and do something better'.]

ईप्सितानीप्सिते न स्तो यस्यान्तर्वर्तिदृष्टिषु। सुषुप्तिवद्यश्चरति स जीवन्मुक्त उच्यते।।46।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अध्यात्मरतिरासीनः पूर्णः पावनमानसः। प्राप्तानुत्तमविश्रान्तिर्न किंचिदिह वाञ्छति। यो जीवति गतस्नेहः स जीवन्मुक्त उच्यते।।47।।

īpsitānīpsite na sto yasyāntarvartidṛṣṭiṣu / suṣuptivadyaścarati sa jīvanmukta ucyate // adhyātmaratirāsīnaḥ pūrṇaḥ pāvanamānasaḥ / prāptānuttama-viśrāntirna kiṃcidiha vāñchati / yo jīvati gatasnehaḥ sa jīvanmukta ucyate //

Those who are contemplative and thoughtful by nature, have no materialistic desires, have no wish or hope or expectation of anything, and who do not have any worldly aspirations, and instead have an existence like that of a man who is in a deep sleep state of existence, i.e. they are like a sleeping man who does not even dream of any event—they are the ones who have freed or liberated themselves from the humdrum, entrapping and mundane life in this world (46).

Those who are ever submerged in the Ātmā (which is the pure self and enlightened and illuminated pure consciousness), those whose mind is contented and fulfilled, those who are peaceful, tranquil, calm and serene, those who have no desires or yearning or wish or expectations for anything in this mortal and temporal world, those who have no attachment with anyone, and roam about with total detachment and dispassion, having equanimity towards all—all such persons are deemed to be freed or liberated from the humdrum, artificial and entrapping life in this world (47) [46-47].

संवेद्येन हृदाकाशे मनागपि न लिप्यते। यस्यासावजडा संवित्स जीवन्मुक्त उच्यते।।48।। रागद्वेषौ सुखं दुःखं धर्माधर्मौ फलाफले। यः करोत्यनपेक्ष्यैव स जीवन्मुक्त उच्यते।।49।। मौनवान्निरहंभावो निर्मानो मुक्तमत्सरः। यः करोति गतोद्वेगः स जीवन्मुक्त उच्यते।।50।।

saṃvedyena hṛdākāśe manāgapi na lipyate / yasyāsāvajaḍā saṃvitsa jīvanmukta ucyate // rāgadveṣau sukhaṃ duḥkhaṃ dharmādharmau phalāphale / yaḥ karotyanapekṣyaiva sa jīvanmukta ucyate // maunavān-nirahaṃbhāvo nirmāno muktamatsaraḥ / yaḥ karoti gatodvegaḥ sa jīvanmukta ucyate //

Those whose heart do not get involved or emotionally attached to any object of this world, and those who are an embodiment of righteous, noble, virtues and truthful knowledge—they are the ones who are said to be free or liberated from the mundane, artificial and entrapping life in this world (48).

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Those who are equitable, even and unruffled in opposite situations such as infatuation and hatred, joys and sorrows, honour and insult, righteousness and unrighteousness as well as good or bad rewards of various actions and deeds, those who remain busy, without getting mentally and emotionally charged up and involved with their (selfless) work—they are the ones who are called freed or liberated from the mundane, artificial and entrapping life in this world (49).

Those who have forsaken 'Ahaṃkāra' (ego, pride, haughtiness, arrogance), those who are devoid of envy, jealously, malice and ill-will towards others and continue to do their worldly duties and chores without getting agitated and making any resolves about them—they are the ones who are deemed to be free or liberated from the mundane, artificial and entrapping life in this world (50) [48-50].

सर्वत्र विगतस्नेहो यः साक्षिवदवस्थितः। निरिच्छे वर्तते कार्ये स जीवन्मुक्त उच्यते।।51।। येन धर्ममधर्मं च मनोमननमीहितम्। सर्वमन्तः परित्यक्तं स जीवन्मुक्त उच्यते।।52।।

sarvatra vigatasneho yaḥ sākṣivadavasthitaḥ / niriccho vartate kārye sa jīvanmukta ucyate // yena dharmamadharmaṃ ca manomananamīhitam / sarvamantaḥ parityaktaṃ sa jīvanmukta ucyate //

Those who live a life as if they were a mere witness to all that is happening without any involvement and attachment to the goings-on around them, and continue to selflessly do their assigned and designated work and duties without any expectations or hopes of a reward—they are said to be freed or liberated from the humdrum, artificial and mundane life in this world (51).

Those who have abandoned both righteousness and unrighteousness (i.e. they remains equitable and equanimous in different circumstances), those who have abandoned all thoughts of this materialistic world and its objects, those who have abandoned all desires, hopes and expectations, yearnings and aspirations—they are deemed to be freed or liberated from the humdrum, artificial and mundane life in this world (52) [51-52].

यावती दृश्यकलना सकलेयं विलोक्यते। सा येन सुष्ठु संत्यक्ता स जीवन्मुक्त उच्यते।।53।। कट्वम्ललवणं तिक्तममृष्टं मृष्टमेव च। सममेव च यो भुङ्क्ते स जीवन्मुक्त उच्यते।।54।।

yāvatī dṛśyakalanā sakaleyaṃ vilokyate / sā yena suṣṭhu saṃtyaktā sa jīvanmukta ucyate // kaṭvamlalavaṇaṃ tiktamamṛṣṭaṃ mṛṣṭameva ca / samameva ca yo bhuṅkte sa jīvanmukta ucyate //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Those who have completely forsaken this world of delusions, artificiality and illusions that is visible all around—they are called freed or liberated from the humdrum, artificial and mundane life in this world (53).

The wise one who accepts all types of food, whether it is bitter, sour or salty, whether it is crunchy, crispy and tasty or bland, stale and tasteless without making any distinction between them—such a person is said to be freed or liberated from the humdrum, artificial and mundane life in this world (54) [53-54].

जरामरणमापच्च राज्यं दारिद्र्यमेव च। रम्यमित्येव यो भुङ्क्ते स जीवन्मुक्त उच्यते।।55।।
धर्माधर्मौ सुखं दुःखं तथा मरणजन्मनी। धिया येन सुसंत्यक्तं स जीवन्मुक्त उच्यते।।56।।

jarāmaraṇamāpacca rājyaṃ dāridryameva ca / ramyamityeva yo bhuṅkte sa jīvanmukta ucyate // dharmādharmau sukhaṃ duḥkhaṃ tathā maraṇa-janmanī / dhiyā yena susaṃtyaktaṃ sa jīvanmukta ucyate //

Those who remain equitable, even, contented, calm and peaceful even during adversities such as old age, death, troubles and misfortunes, or during prosperity (such as being crowned a king of any place) as well as during poverty and dearth of even the necessities of life—such persons are deemed to be freed or liberated from the humdrum, artificial and mundane life in this world (55).

Those who have completely eliminated from their hearts the distinction between 'Dharma and Adharma' (i.e. what is noble and what is ignoble), the difference between 'Sukha and Duḥkha' (i.e. comfort and happiness as well as suffering and torments, anguish and sorrows) as well as 'Maraṇa and Janma' (death and birth)—such persons are deemed to be liberated and delivered from the shackles that tie a person to this mundane, artificial life in this world (56) [55-56].

उद्वेगानन्दरहितः समया स्वच्छया धिया। न शोचते न चोदेति स जीवन्मुक्त उच्यते।।57।।
सर्वेच्छाः सकलाः शङ्काः सर्वेहाः सर्वनिश्चयाः। धिया येन परित्यक्ताः स जीवन्मुक्त उच्यते।।58।।

udvegānandarahitaḥ samayā svacchayā dhiyā / na śocate na codeti sa jīvanmukta ucyate // sarvecchāḥ sakalāḥ śaṅkāḥ sarvehāḥ sarvaniścayāḥ / dhiyā yena parityaktāḥ sa jīvanmukta ucyate //

Those persons who are devoid of all agitations including joys of all kinds (i.e. those who are neither distressed or annoyed nor delighted or

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

happy), those who are even-keeled and unruffled even during grief and sorrows as well as during joys and happiness, those who are endowed with a clean and uncorrupt mind-intellect complex—they are the ones who are said to be freed or liberated from the humdrum, artificial and mundane life in this world (57).

Those who have fully renounced all hopes, desires, ambitions, resolutions, vows and aspiration pertaining to this world—they are the ones who are called freed or liberated from the humdrum, artificial and mundane life in this world (58) [57-58].

जन्मस्थितिविनाशेषु सोदयास्तमयेषु च। सममेव मनो यस्य स जीवन्मुक्त उच्यते।।59।। न किंचन द्वेष्टि तथा न किंचिदपि काङ्क्षति। भुङ्क्ते यः प्रकृतान्भोगान्स जीवन्मुक्त उच्यते।।60।।

janmasthitivināśeṣu sodayāstamayeṣu ca / samameva mano yasya sa jīvanmukta ucyate // na kiṃcana dveṣṭi tathā na kiṃcidapi kāṅkṣati / bhuṅkte yaḥ prakṛtānbhogānsa jīvanmukta ucyate //

Those persons whose mind remains stable, calm, serene and steady during birth, sustenance and annihilation periods or phases of life, as well as during its development and progress or its downfall, degradation, degeneration and demotion—they are the ones who are deemed to be freed or liberated from the humdrum, artificial and mundane life in this world (59).

Those who do not keep any kind of malice and ill-will against anybody, those who do not expect anything from anyone, those who just pass through the sufferings or enjoyments that come their way due to destiny with equanimity and indifference, treating them both alike—they are the ones who are said to be freed or liberated from the humdrum, artificial and mundane life in this world (60) [59-60].

शान्तसंसारकलनः कलावानपि निष्कलः। यः सचित्तोऽपि निश्चित्तः स जीवन्मुक्त उच्यते।।61।। यः समस्तार्थजालेषु व्यवहार्यपि निःस्पृहः। परार्थेष्विव पूर्णात्मा स जीवन्मुक्त उच्यते।।62।।

śāntasaṃsārakalanaḥ kalāvānapi niṣkalaḥ / yaḥ sacitto'pi niścittaḥ sa jīvanmukta ucyate // yaḥ samastārthajāleṣu vyavahāryapi niḥspṛhaḥ / parārtheṣviva pūrṇātmā sa jīvanmukta ucyate //

Those who have abandoned or forsaken all desires for the objects of sensual gratification in this world, those who have made their minds defunct in this respect (i.e. those who have stopped thinking about this

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

artificial world and its material objects of comfort and pleasure)—they are the ones who are deemed to be freed or liberated from the humdrum, artificial and mundane life in this world (61).

Those persons who remain indifferent towards the worldly attraction of money and wealth like it were someone else's property inspite of being surrounded by material grandeur, pageantry, pomp and pelf (i.e. inspite of owning them), indeed such great, righteous, virtuous, wise and enlightened persons can experience the supreme truth in their Ātmā/ soul, and verily they are deemed to be freed or liberated from the humdrum, artificial and mundane life in this world (62) [61-62].

जीवन्मुक्तपदं त्यक्त्वा स्वदेहे कालसात्कृते। विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव।।63।।
विदेहमुक्तो नोदेति नास्तमेति न शाम्यति। न सन्नासन्न दूरस्थो न चाहं न च नेतरः।।64।।

jīvanmuktapadaṃ tyaktvā svadehe kālasātkṛte/ viśatyadehamuktatvaṃ pavano'spandatāmiva// videhamukto nodeti nāstameti na śāmyati/ na sannāsanna dūrastho na cāhaṃ na ca netaraḥ//

At the time of discarding their mortal bodies upon death, they (i.e. those persons who have the characteristic features, virtues and qualities as described above in this Canto) rise above the 'Jīvana Mukti state'[1] and attain the superior state of 'being one who has freed himself from the binding fetters of the limitations imposed upon him by this gross body', a state which is called 'Videha Mukti'[2] (literally meaning absolute liberation, without any encumbrances imposed by the limiting effects of the gross body). They become like the 'wind element' which does not blow. [See also canto 6, verse no. 45.] (63)

In this state of 'Videha Mukti', there is neither enhancement of stature nor demotion or degradation in it of any kind, and neither does the creature perish[3]. This state of the creature (as its soul) is beyond debates of truth or false, and neither it is near or far from anywhere (because it is all pervading, omnipresent and immanent just like the wind element of the creation. So this question of it being near or far, being true or false, does not arise) (64) [63-64].

[Note :—[1]The *Jīvana Mukti* state has been described in verse nos. 40-62 above; it means freedom from being mentally engrossed in this delusory and artificial world and becoming free from the shackles that tie a person to the cycle of transmigration in this world while he still physically lives in it and carries out his assigned and designated duties and works with dispassion and detachment.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[2]Air is present everywhere, but it is neither visible nor felt unless it blows as a soft breeze when it is felt by its touch on the skin. So, in this case, the soul of a person who has become *Videha Mukt* is compared to this all-pervading but invisible wind or air which is the mainstay of life in the form of breath or 'Prāṇa'. Consequentially, when a person dies, the breath easily moves out of the body without any trouble. Air as breath or Prāṇa is not a dead entity but very much alive and active like the Ātmā or soul of the creature. When a person is freed from his body upon death, his Ātmā is liberated from the boundaries that are imposed upon it by the body. The Ātmā sets itself free and merges with the vast cosmos which is present outside the body even as the 'Prāṇa' or breath present inside the body is liberated from it when it is exhaled and merges with the air present outside the body. This is tantamount to having liberation without the encumbrance imposed by the body on the Ātmā of the creature.

[3]Since the true identity of the creature is not his body but the Ātmā, in the case of *Videha Mukti*, this Ātmā or soul exits from the trapping of the body much like the breath going out from inside the body and finding liberation in the outside air. Even as the air does not perish after it leaves the body, the Ātmā which is the true identity of the creature also does not perish once it leaves the body and is set free.

The word 'Videha' means 'without a body', and the word 'Mukti' means 'liberation and freedom, emancipation and salvation'. So loosely, the phrase 'Videha Mukti' means 'freedom from the encumbrance and limitations of the body'. This 'Videha Mukti', generally speaking, is possible when the individual Ātmā, which is the truthful identity of the creature, leaves the body to merge with the cosmic Ātmā present outside the body of the individual creature. The example of the breath leaving the body is the best way to explain the concept. While the breath is inside the body, it represents the Ātmā of the individual because it is surrounded by the physical, gross body, but as soon as it is exhaled it becomes synonymous with being provided with 'Videha Mukti' because it finds freedom from the encumbrances and limitations of the body and merges with the wind present in the vast space outside the body. So if a wise creature becomes totally unaware of his body so much so that he does not even feel the pain of a pin pricking it, when he is totally oblivious of the fact that the body even exists, then in that state of existence he is equivalent to having actually lost the body altogether—that is, the creature has obtained 'Videha Mukti'. This state is usually achieved during meditation by Yogīs when they enter 'Samādhi' which is a trance-like state of consciousness.

Presently, king Janaka emphasised to sage Śukadeva that after inculcating

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

all the virtues as enumerated in the forgoing verse nos. 38-62, a person not only becomes 'Jīvana Mukta', or freed from the burdens cast by this mundane world, but also attains 'Videha Mukti', or is freed from the encumbrances and limitations caused by the body at the same time. These two types of liberation and deliverance go hand in hand; they complement each other. The best example of a person having both these forms of Muktis simultaneously is king Janaka himself because although he is a king taking care of the mundane work of the kingdom, internally he is completely detached from the world and is considered the most enlightened and wise king that ever existed. That is why he is also called 'Videha'. The concept of the various 'Muktis' have been elaborately explained by Śrī Rāma to Hanumāna in Śukla Yajur Veda's 'Muktikopaniṣad'. An English version of this Upaniṣad has been published along with other Upaniṣads related with Śrī Rāma in this author's book titled 'anthology of Śrī Rāma's principal Upaniṣads.]

ततः स्तिमितगम्भीरं न तेजो न तमस्ततम्। अनाख्यमनभिव्यक्तं सत्किंचिदवशिष्यते।।65।।
न शून्यं नापि चाकारि न दृश्यं नापि दर्शनम्। न च भूतपदार्थौघसदनन्ततया स्थितम्।।66।।

tataḥ stimitagaṃbhīraṃ na tejo na tamastatam / anākhyamanabhivyaktaṃ satkiṃcidavaśiṣyate // na śūnyaṃ nāpi cākāri na dṛśyaṃ nāpi darśanam / na ca bhūtapadārthaughasadanantatayā sthitam //

That state (Videha Mukti) is a neutral and inert state of existence. There is neither light nor darkness in it. It has a mysterious element of truth in it that cannot be described, and this 'truth' has no name or attributes, qualifications or qualities that can define or delineate it (65).

It is neither void (e.g. vacuum of space) nor gross (e.g. a piece of lead). It is neither visible as an object nor exists as an invisible perception of the senses. It is akin to neither the basic elements of creation (earth, water, fire, air and space) nor their gross manifestations in the form of the diverse and myriad objects of the world (66) [65-66].

किमप्यव्यपदेशात्मा पूर्णात्पूर्णतराकृतिः। न सन्नासन्न सदसन्न भावो भावनं न च।।67।। चिन्मात्रं चैत्यरहितमनन्तमजरं शिवम्। अनादिमध्यपर्यन्तं यदनादि निरामयम्।।68।।

kimapyavyapadeśātmā pūrṇātpūrṇatarākṛtiḥ / na sannāsanna sadasanna bhāvo bhāvanaṃ na ca // cinmātraṃ caityarahitamanantamajaraṃ śivam / anādimadhyaparyantaṃ yadanādi nirāmayam //

That absolute Truth and Reality is simply present universally in an intrinsic and inherent manner in this world as its integral part. [That is, it is there because the world is there. The proof of it being there is the world's

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

existence]. It is such an astoundingly mysterious, most fascinating and astonishing element whose form, attributes, characteristics and features can't be delineated and described. Its form and nature (if these terms help to define it somehow or somewhat) are more complete than the absolute whole. It is neither a truth nor a falsehood; neither a half-truth nor a half-falsehood. It is beyond emotions and sentiments, beyond understating and comprehension (67).

It is simply uncorrupted and undiluted 'pure consciousness'; it is also eternal, infinite and without any mind-intellect complex (i.e. the subtle body which the ordinary living creatures possess). It is free from old age, is an embodiment of 'Śiva element' (i.e. auspiciousness, truth, beauty, erudition, wisdom and eternity), and is a bestower of welfare to the Ātmā/ soul of the creature (i.e. it provides the soul with an opportunity to get truthful and real welfare which is its emancipation and salvation). It has no beginning, no middle or center and no end. It is infinite and faultless (68) [67-68].

द्रष्टृदर्शनदृश्यानां मध्ये यद्दर्शनं स्मृतम्। नातः परतरं किंचिन्निश्चयोऽस्त्यपरो मुने।।69।। स्वयमेव त्वया ज्ञातं गुरुतश्च पुनः श्रुतम्। स्वसंकल्पवशाद्बद्धो निःसंकल्पाद्विमुच्यते।।70।।

draṣṭṛdarśanadṛśyānāṃ madhye yaddarśanaṃ smṛtam/ nātaḥ parataraṃ kiṃcinniścayo'styaparo mune// svayameva tvayā jñātaṃ gurutaśca punaḥ śrutam/ svasaṃkalpavaśādbaddho niḥsaṃkalpādvinucyate//

In the 'Tripod of Sight' consisting of the 'person' (who sees), the 'object' (the scene which is seen) and the 'process of seeing' (the action or activity of seeing or observing), 'it' is said to pertain to the last one (i.e. it is only a witness in the process of seeing, it is only a medium by which the objects of the world are seen or observed by the entity that sees them. Hence, just like the medium has no interest in either the person who is seeing or the object which is being seen, 'it' too remains neutral to both of them). [The word 'it' refers to the absolute Truth and Reality, the pure consciosness, that is being described by king Janaka to sage Śukadeva in this Canto and referred to in the beginning of verse no. 67.]

Oh sage (Śukadeva)! Nothing else can be said with certainty in connection with it (69).

You have understood this essential Truth, which is the absolute Realty and an irrefutable, immutable and immaculate fact, by self study or self realisation. This knowledge has come to you also by hearing about it

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

from you father (sage Veda Vyāsa). This knowledge basically means that a creature gets shackled to the mundane, artificial and entrapping world due to its own inclinations and wishes, its own desires and aspirations, and it gets liberation and deliverance from it due to its own wishes and desires, its own powers of the will, diligent efforts and sincere aspirations (70) [69-70].

तेन स्वयं त्वया ज्ञातं ज्ञेयं यस्य महात्मनः। भोगेभ्यो ह्यरतिर्जाता दृश्याद्वा सकलादिह।।71।।
प्राप्तं प्राप्तव्यमखिलं भवता पूर्णचेतसा। स्वरूपे तपसि ब्रह्मन्मुक्तस्त्वं भ्रान्तिमुत्सृज।।72।।
अतिबाह्यं तथा बाह्यमन्तराभ्यन्तरं धियः। शुक पश्यन्न पश्येस्त्वं साक्षी संपूर्णकेवलः।।73।।

tena svayaṃ tvayā jñātaṃ jñeyaṃ yasya mahātmanaḥ / bhogebhyo hyaratirjātā dṛśyādvā sakalādiha // prāptaṃ prāptavyamakhilaṃ bhavatā pūrṇacetasā / svarūpe tapasi brahmanmuktastvaṃ bhrāntimutsṛja // atibāhyaṃ tathā bāhyamantarābhyantaraṃ dhiyaḥ / śuka paśyanna paśyestvaṃ sākṣī saṃpūrṇakevalaḥ //

Hence, you have already acquired that essential and truthful knowledge, after acquisition of which the erudite, wise, saintly, pious and spiritually oriented people become dispassionate or disenchanted with all the visible objects of this perishable and temporal world along with its myriad pleasures and comforts (71).

You have reached that state of complete enlightenment where you are deemed to have acquired all that there is worthy to be acquired. Hence, you are established in the high stature obtained as a result of doing Tapa (observation of austerity and doing penances and keeping religious vows which makes a person capable of acquiring anything he wished for, because Tapa gives him immense mystical potentials). You must abandon negative traits such as having doubts, confusions, perplexities and confoundedness from your mind because you have reached the high state of 'Mukti' (as described in aforesaid verses)[1] (72).

Oh Śukadeva! You do not see what is outside and beyond it. You do not see what is inside and hidden in it. You are a neutral witness and are firmly established in that final and ultimate state of existence where there is no duality[2] (73) [71-73].

[Note :—[1]The *Mukti* referred to here is the 'Jīvana Mukti' and not 'Videha Mukti' simply because sage Śukadeva is still alive. 'Jīvana Mukti' has been described in verse no. 37, which briefly means that he has become

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

totally dispassionate and detached from all the allurements and enticements offered by the objects of gratification present in this world, he has conquered his emotions and sentiments, he is even, patient and calm as is evident from the fact that he did not become angry at king Janaka when he was made to wait at the palace gates. He also was not enchanted by beautiful women or indulged in eating delicious food inside the palace. These are the virtues in him that Janaka had tested when he had made him wait for seven days at a stretch for three consecutive periods when he had come to meet the king. 'Jīvana Mukti' refers to being dispassionate and equitable in this world while a person still has a body and goes about his daily routine as usual. See also canto 6, verse no. 45.

[2]The state of existence referred to here is the state when the creature realises the true nature of his Ātmā and the falsehoods of the external world. In this state, the only thing that remains is the 'truth'. The word 'Kevala' means 'the only one'. The only one here refers to the absolute Truth and Reality of creation which is also one without a second.]

विशश्राम शुकस्तूष्णीं स्वस्थे परमवस्तुनि। वीतशोकभयायासो निरीहश्छिन्नसंशयः।।74।। जगाम शिखरं मेरोः समाध्यर्थमखण्डितम्।।75।। तत्र वर्षसहस्राणि निर्विकल्पसमाधिना। देशे स्थित्वा शशामासावात्मन्यस्नेहदीपवत्।।76।। व्यपगतकलनाकलङ्कशुद्धः स्वयममलात्मनि पावने पदेऽसौ। सलिलकण इवाम्बुधौ महात्मा विगलितवासनमेकतां जगाम।।77।।

viśaśrāma śukastūṣṇīṃ svasthe paramavastuni / vītaśokabhayāyāso nirīhaśchinnasaṃśayaḥ // jagāma śikharaṃ meroḥ samādhyarthamakhaṇḍitam // tatra varṣasahasrāṇi nirvikalpasamādhinā / deśe sthitvā śaśāmāsāvātmanyasnehadīpavat // vyapagatakalanākalaṅkaśuddhaḥ svayamamalātmani pāvane pade'sau / salilakaṇa ivāmbudhau mahātmā vigalitavāsanamekatāṃ jagāma //

Hearing this discourse from king Janaka, sage Śukadeva became free from all sorrows, fears, delusions, ignorance and mental agitations and perplexities. He became liberated from all doubts and confusions; he became freed from having any hopes, yearnings, ambitions, wishes and expectations. As a result, he became established in the conscious Ātmā/ soul which is an embodiment of the supreme and ultimate Truth and Reality. He became peaceful, calm, tranquil and serene (74).

He went back to the summit of Mt. Sumeru to do undisturbed meditation (75).

There, for thousands of years, he remained deeply engrossed in his

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

contemplative mood of introspection, remaining unwavering, unmoving and stable like a flame of a lighted lamp which is unaffected by any gust of wind[1]. He attained the state of 'Nirvikalpa Samādhi', the contemplative meditative state when there are no doubts, vexations, confusions, agitations or consternations of any kind; it is the state which has no alternatives. And consequently, he found supreme bliss and beatitude, joy and felicity (76).

The great enlightened sage (Śukadeva) became free from all the faults and flaws associated with this world and the gross body. He became an image of purity, holiness and piety. He become devoid of all the 'Vāsanās' that generally bogs down a person or casts a dark veil upon him. As a result of this, he became one with his Ātmā (i.e. he realised his true and pure 'self' which was the pure, conscious Ātmā, and became indistinguishable from it. He realised that 'he' is his 'Ātmā' and not the body even as water-drops vanish in the ocean and lose their independent identity when they drop in it (77) [74-77].

[Note :—[1]The flame usually flickers and shakes at the slightest hint of air, but when it is enclosed in a glass cover, e.g. as in a lantern, it remains steady and erect. These are metaphoric ways of saying that Śukadeva had withdrawn himself into himself and remained cocooned and ensconced in his own Ātmā, sequestered from the external world outside like a monk cloistered in his monastery or a hermit in his hermitage. He became immune to the external world and the disturbing delusions in creates.]

* * *

Canto 3

[The following part of this Upaniṣad is exactly in the same vein as 'Yoga Vasiṣṭha' in which Śrī Rāma went for pilgrimage, saw the sorrows, agonies, horrors and torments of the world, became distressed and disillusioned, decided to renounce this sorrowful world and was then preached by his moral preceptor, sage Guru Vasiṣṭha. This canto is a dialogue between sage Ṛbhu and his son Nidāgha. It stresses, inter-alia, that all the pleasures and comforts of this world are deceptive and temporary, and to treat the world as truthful is the greatest error a wise man can ever make. Its says that Ahaṃkāra and Tṛṣṇā (refer verse nos. 16 and 19 respectively) as well as lust for women (i.e. being lascivious and sexually pervert and promiscuous) are the main causes for all the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

miseries, sorrows, troubles and torments that a man is made to suffer in this world, and freedom from their clutches is tantamount to liberation and deliverance. Another ancient Sanskrit text which has a clear resonance of what is said in this Upaniṣad, especially this canto, is 'Vairāgya Śatakam' of Bhartṛhari. A selected extract from this very beautiful book of poems has been added to appendix no. 2, titled 'Saṃnyāsa', of this book. The reader will see the stark similarity as he goes through the text of this Upaniṣad as follows —]

निदाघो नाम मुनिराट् प्राप्तविद्यश्च बालकः। विहृतस्तीर्थयात्रार्थं पित्रानुज्ञातवान्स्वयम्।।1।। सार्धत्रिकोटितीर्थेषु स्नात्वा गृहमुपागतः। स्वोदन्तं कथयामास ऋभुं नत्वा महायशाः।।2।।

nidāgho nāma munirāṭ prāptavidyaśca bālakaḥ / vihṛtastīrthayātrārthaṃ pitrānujñātavānsvayam // sārdhatrikoṭitīrtheṣu snātvā gṛhamupāgataḥ / svodantaṃ kathayāmāsa ṛbhuṃ natvā mahāyaśāḥ //

After obtaining permission from his father (Ṛbhu), sage Nidāgha, the exalted son of that sage, went alone on pilgrimage (1).

After bathing and performing all the rituals in three and a half Crore (1 Crore = 10 million) holy sites, he returned home to his father. The famed sage told his father Ṛbhu all the details of his journey of pilgrimage (2) [1-2].

सार्धत्रिकोटितीर्थेषु स्नानपुण्यप्रभावतः। प्रादुर्भूतो मनसि मे विचारः सोऽयमीदृशः।।3।। जायते मृतये लोको म्रियते जननाय च। अस्थिराः सर्व एवेमे सचराचरचेष्टिताः।।4।।

sārdhatrikoṭitīrtheṣu snānapuṇyaprabhāvataḥ / prādurbhūtomanasi me vicāraḥ so'yamīdṛśaḥ // jāyate mṛtaye loko mriyate jananāya ca / asthiraḥ sarva eveme sacarācaraceṣṭitāḥ //

He said, 'Father! The good effects of taking holy dips in all the three and a half Crore pilgrim sites has aroused these following excellent thoughts in my mind (3). This world takes birth only to perish; it dies to be reborn again. Along with all the efforts (actions, deeds, hopes, aspirations, ambitions and expectations) made by the animate as well as the inanimate creatures of this world, this entire delusory, imaginory and artificial creation is temporary, unstable and untenable (4) [3-4].

सर्वापदां पदं पापा भावा विभवभूमयः। अयःशलाकासदृशाः परस्परमसङ्गिनः। श्लिष्यन्ते केवला भावा मनःकल्पनयानया।।5।। भावेष्वरतिरायाता पथिकस्य मरुष्विव। शाम्यतीदं कथं दुःखमिति तप्तोऽस्मि चेतसा।।6।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sarvāpadāṃ padaṃ pāpā bhāvā vibhavabhūmayaḥ / ayaḥśalākāsadṛśāḥ parasparamasaṅginaḥ / śliṣyante kevalā bhāvā manaḥkalpanayānayā // bhāveṣvaratirāyātā pathikasya maruṣviva / śāmyatīdaṃ kathaṃ duḥkhamiti tapto'smi cetasā //

All the objects and materials that emerge (i.e. are produced, created, come into being) in this majestic and fascinating land of majesty and glory, pomp and pelf, fame and prosperity, comfort and pleasure, are verily the root cause of all the drudgery, troubles, sorrows, anguish and distresses. All of them are separate from each other like pieces of iron, but are pulled together by the mental imaginations of a creature which act like a magnet for them. [That is, everything in this world is separate from one another, but the mind pulls all of them towards itself as if a magnet is pulling the piece of iron which are scattered all around it. Once attracted, they seem to stick to the creature and the latter appears to be overwhelmed or subdued by them.] (5)

Just like a traveler in the desert gets tired and weary by the endless travails of continuous walking and trudging on the path of the sand, I am also getting disenchanted, disillusioned and disinterested in all these artificial objects of the materialistic, illusionary, deceptive and mundane world, because all these objects of comfort and pleasure appear to be harbingers of troubles, torments, anguish, sorrows and distress to me (6) [5-6].

चिन्तानिचयचक्राणि नानन्दाय धनानि मे। संप्रसूतकलत्राणि गृहाण्युग्रापदामिव।।7।। इयमस्मिन् स्थितोदारा संसारे परिपेलवा। श्रीर्मुने परिमोहाय सापि नूनं न शर्मदा।।8।।

cintānicayacakrāṇi nānandāya dhanāni me / saṃprasūtakalatrāṇi gṛhāṇyugrāpadāmiva // iyamasmi sthitodārā saṃsāre paripelavā / śrīrmune parimohāya sāpi nūnaṃ na śarmadā //

Now, how can I vanquish or crush or illuminate all these sorrows, anguish, troubles, torments, distresses and miseries—my heart burns (i.e. is being constantly tormented) at this thought. This wealth of worldly fame, pomp, pelf, glamour, money, glory, pleasure, comfort, enjoyments, property and prosperity which is followed by a train of attendant miseries, worries, drudgeries, consternations, perplexities and torments of all kinds, does not look enjoyable or alluring or enticing to me at all (7).

Wife, sons, kith and kin—they are like a treasury or abode of troubles

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and miseries. Oh sage (i.e. father Ṛbhu)! In this world, Goddess Lakṣmī, the goddess of material wealth—who is an embodiment of graciousness, magnanimity and generosity, and is most kind and tender at heart—also creates great delusions and hallucinations for the creature (8) [7-8].

आयुः पल्लवकोणाग्रलम्बाम्बुकणभङ्गुरम्। उन्मत्त इव संत्यज्य याम्यकाण्डे शरीरकम्।।9।।
विषयाशीविषासङ्गपरिजर्जरचेतसाम्। अप्रौढात्मविवेकानामायुरायासकारणम्।।10।।

āyuḥ pallavakoṇāgralambāmbukaṇabhaṅguram / unmatta iva saṃtyajya yāmyakāṇḍe śarīrakam // viṣayāśīviṣāsaṅgaparijarjaracetasām / apraudhātmavivekānāmāyurāyāsakāraṇam //

It is sure that the creature cannot get any happiness and bliss by any of these. Even as the drops of water that dangle from the tip of a leaf are very unstable (i.e. they can drop from the leaf anytime), this life (age) of a man is most transient and momentary. I wish to abandon this perishable body even before it drops or expels or abandons me, and I wish to depart from it like a freed man (who runs away from the cell of a jail or from captivity once he is freed) (9).

Those persons whose mind, intellect and heart become warped, decrepit, degraded, denigrated and dried-up due to their constant company and association with serpent-like sensual objects of this materialistic world, those who have false hopes, desires, yearnings, aspirations and expectations from this artificial and deluding world and have attachments and infatuations with it, those who have not acquired or developed ripe knowledge or have learnt about the truthful nature of the Ātmā (the soul or sprit of the creature)—the lives of such persons are deemed to be the cause of all pain, agonies and miseries for them they never find peace and tranquility (10) [9-10].

युज्यते वेष्टनं वायोराकाशस्य च खण्डनम्। ग्रन्थनं च तरङ्गाणामास्था नायुषियुज्यते।।11।।
प्राप्यं संप्राप्यते येन भूयो येन न शोच्यते। पराया निर्वृतेः स्थानं यत्तज्जीवितमुच्यते।।12।।
तरवोऽपि हि जीवन्ति जीवन्ति मृगपक्षिणः। स जीवति मनो यस्य मननेनोपजीवति।।13।।

yujyate veṣṭanaṃ vāyorākāśasya ca khaṇḍanam / granthanaṃ ca taraṅgāṇāmāsthā nāyuṣiyujyate // prāpyaṃ saṃprāpyate yena bhūyo yena na śocyate / parāyā nirvṛteḥ sthānaṃ yattajjīvitamucyate // taravo'pi hi jīvanti jīvanti mṛgapakṣiṇaḥ / sa jīvati mano yasya mananenopajīvati //

To wrap or tie up the wind, to partition or break the sky into fragments

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

or small pieces or sections, and to thread or knit together the waves of the water (in a heaving ocean or surging river) might be possible, however difficult or remote or incredulous that possibility might be (11), but it is certitude that to have faith, belief and certainty about the stability, truthfulness and veracity of this life is not at all possible; it is not tenable; it is absurd and ridiculous. [To think that the life is a credible entity is a most incredible and incredulous thought that can ever come into the mind of a wise person.] That life which can help to acquire things which are worth acquiring, that life which does not produce any grief or regrets or lamentations or woes of any kind, and that life in which one can get supreme bliss, peace and tranquility, happiness and joy (12)—only such a life can be called worthwhile, real and truthful. Even trees, birds and animals live; but only those people are deemed to be living a worthwhile life whose minds are engrossed (always involved) in the thought of the pure self which is pure consciousness (i.e. only those people who constantly contemplate, meditate and think about their pure self, which is an image of Brahma, to the exclusion of all other worldly thoughts which are artificial and deluding in nature, are deemed to be living a noble and virtuous life as it should be lived. This is because such thought processes give them access to the truthful knowledge about the essence of creation besides giving them eternal peace and tranquility, bliss and happiness, beatitude and felicity) (13) [11-13].

जातास्त एव जगति जन्तवः साधुजीविताः। ये पुनर्नेह जायन्ते शेषा जरठगर्दभाः।।14।। भारो विवेकिनः शास्त्रं भारो ज्ञानं च रागिणः। अशान्तस्य मनो भारो भारोऽनात्मविदो वपुः।।15।।

jātāsta eva jagati jantavaḥ sādhujīvitāḥ/ ye punarneha jāyante śeṣā jaraṭhagardabhāḥ// bhāro vivekinaḥ śāstraṃ bhāro jñānaṃ ca rāgiṇaḥ/ aśāntasya mano bhāro bhāro'nātmavido vapuḥ//

In this perishable and mortal world, the birth of only those creatures is considered worthwhile and excellent who do not have to re-enter the cycle of transmigration again. Except them, the rest are no better than old donkeys that are forced to carry burden of their Lords inspite of the physical inability of old age. [That is, those persons who do not use this grand opportunity of having taken birth as a human and use it to gain enlightenment and attain salvation for their souls, such people are fools like the donkey. They die and take birth again, and the cycle continues. During each birth, they have to carry the burden of sorrows and torments

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

associated with this world, they spend their time in carrying out their worldly responsibilities which never seem to come to an end; they involve themselves in umpteen number of deeds and actions which have their own rewards and punishment, and the cycle continues endlessly for them. They carry the burden of life on their shoulders much like the donkey which carries the bundle of cloth put on its back by the washerman.] (14)

For a truthfully wise and enlightened person, the scriptures are akin to carrying the beast's burden. For those persons who are engrossed in 'Rāga and Dveṣa' (i.e. in attachments and hatreds, desires and frustrations, having infatuations and malice, jealously and envy etc.), for them the knowledge of the scriptures called 'Jñāna' (truthful knowledge about the supreme Truth and absolute Reality in this creation) is also like a beast's burden. [That is, although they have spent so much time in studying the scriptures, they did not get to understand their basic tenets, and having 'Rāga and Dveṣa' proves the fact that they haven't understood the tenets, because these are some of the negative traits that the scriptures specifically forbid.] The mind-heart complex of a man who has no peace is like a burden for him. Those who are not self-realised or who do not know the real and truthful nature of the pure-self which is noting else but the supreme consciousness personified, for them this body is like a beast's burden; they groan under its agonies (15) [14-15].

अहंकारवशादापदहंकाराद्दुराधयः। अहंकारवशादीहा नाहंकारात्परो रिपुः॥16॥
अहंकारवशाद्यद्यन्मया भुक्तं चराचरम्। तत्तत्सर्वमवस्त्वेव वस्त्वहंकाररिक्तता॥17॥

ahaṃkāravaśādāpadahaṃkārāddurādhayaḥ / ahaṃkāravaśādīhā nāhaṃkārātparo ripuḥ // ahaṃkāravaśādyadyanmayā bhuktaṃ carācaram / tattatsarvamavastveva vastvahaṃkārariktatā //

'Ahaṃkāra' (false pride, ego, arrogance, haughtiness, hypocrisy and vanity) is the reason why all miseries and troubles arise. It is due to it that the various faults of the mind sprout in it and result in numerous desires, hopes, yearnings, ambitions, aspirations and expectations pertaining to this world. That is why a man has no greater enemy than 'Ahaṃkāra' (16).

Under the spell or influence of this 'Ahaṃkāra', all the pleasures that I have enjoyed and all the sufferings that I had went through in this world consisting of both the animate as well as inanimate things were simply falsehoods, deceptive and misleading illusions. A

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

worthwhile life is that which is free from all 'Ahaṃkāra'. The reality is that which survives after the abolition of 'Ahaṃkāra' from the mind of a creature. [See also canto 5, verse no. 2.] (17) [16-17]

इतश्चेतश्च सुव्यग्रं व्यर्थमेवाभिधावति। मनो दूरतरं याति ग्रामे कौलेयको यथा।।18।। क्रूरेण जडतां याता तृष्णाभार्यानुगामिना। वशः कौलेयकेनैव ब्रह्मन्मुक्तोऽस्मि चेतसा।।19।।

itaścetaśca suvyagraṃ vyarthamevābhidhāvati / mano dūrataraṃ yāti grāme kauleyako yathā // krūreṇa jaḍatāṃ yātā tṛṣṇābhāryānugāminā / vaśaḥ kauleyakenaiva brahmanmukto'smi cetasā //

The mind uselessly troubles itself by running helter-skelter aimlessly. It uselessly and in vain runs around for long distances. Its behaviour, temperament and demeanours are like a wayward stray village dog (18).

I too had been running around aimlessly like a dog which follows a bitch representing the various 'Tṛṣṇās' of a man (i.e. the different greed, avarice, desires, yearnings, ambitions and thirst for seeking gratification from the sensual objects of this world that a person has). Consequentially, I had become senseless and had lost my wisdom and commonsense under the control of this cruel mind of mine. Oh Brāhmaṇa! I have now become fully liberated from its evil and pervert spell (19) [18-19].

अप्यब्धिपानान्महतः सुमेरून्मूलनादपि। अपि वह्न्यशनाद्ब्रह्मन्विषमश्चित्तनिग्रहः।।20।। चित्तं कारणमर्थानां तस्मिन्सति जगत्त्रयम्। तस्मिन्क्षीणे जगत्क्षीणं तच्चिकित्स्यं प्रयत्नतः।।21।।

apyabdhipānānmahataḥ sumerūnmūlanādapi / api vahnyaśanādbrahman-viṣamaścittanigrahaḥ // cittaṃ kāraṇamarthānāṃ tasminsati jagattrayam / tasminkṣīṇe jagatkṣīṇaṃ taccikitsyaṃ prayatnataḥ //

Oh Brāhmaṇa! Controlling of the mind-intellect complex is more difficult than drinking of the whole ocean, or uprooting and throwing away Mt. Sumeru from its foundation, or eating fire. The mind-intellect has a natural tendency to except pleasures originating in the external world of material objects as well as the comforts which pertain to the internal parts of the body (e.g. good health, a filled stomach, quenched thirst etc.) (20).

The three states of existence in this world—the waking, the dreaming and the deep sleep states—are also based or founded in this mind. When the mind is annihilated or eliminated from taking active part in the existence of a man, the deluding world that surrounds him and which

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

has been imagined by the mind to be true, ceases to exist. Hence, one should attempt to treat (i.e. take care of, rectify the faults of) the 'Citta' (the mind-intellect) first (21) [20-21].

यां यामहं मुनिश्रेष्ठ संश्रयामि गुणश्रियम्। तां तां कृन्तति मे तृष्णा तन्त्रीमिव कुमूषिका।।22।।
पदं करोत्यलङ्घ्येऽपि तृप्ता विफलमीहते। चिरं तिष्ठति नैकत्र तृष्णा चपलमर्कटी।।23।।

yāṃ yāmahaṃ muniśreṣṭha saṃśrayāmi guṇaśriyam / tāṃ tāṃ kṛntati me tṛṣṇā tantrīmiva kumūṣikā // padaṃ karotyalaṅghye'pi tṛptā viphalamīhate / ciraṃ tiṣṭhati naikatra tṛṣṇā capalamarkaṭī //

Oh exalted sage! Whatever good virtues that I somehow manage to gather and acquire, this 'Tṛṣṇā' (see verse no. 19) cuts through them (i.e. disrupts them, dislodges them, interferes with them, pollutes and tarnishes them, and generally renders them ineffective) even as a wicked, nuisance-creating rat cuts the wires of the Indian lute and makes it ineffective and useless. [That is, the different 'Tṛṣṇā' present in my heart destroy the benefits that I try to acquire by managing to somehow gather different virtues in me just like the rat cuts the wire of the lute and makes it unable to play any music and become worthless] (22).

This 'Tṛṣṇā' is like a mischievous female monkey who wants to put her legs even at those places where she is not supposed to put them. In spite of being fully fed, that monkey still desires to have more fruits. It (monkey) does not stay at a place for a long time and keeps on jumping from place to place; similarly, the 'Tṛṣṇā' jumps from subject to subject and object to object (23) [22-23].

क्षणमायाति पातालं क्षणं याति नभःस्थलम्। क्षणं भ्रमति दिक्कुञ्जे तृष्णा हृत्पद्मषट्पदी।।24।।
सर्वसंसारदुःखानां तृष्णैका दीर्घदुःखदा। अन्तःपुरस्थमपि या योजयत्यतिसंकटे।।25।।
तृष्णाविषूचिकामन्त्रश्चिन्तात्यागो हि स द्विज। स्तोकेनानन्दमायाति स्तोकेनायाति खेदताम्।।26।।

kṣaṇamāyāti pātālaṃ kṣaṇaṃ yāti nabhaḥsthalam / kṣaṇaṃ bhramati dikkuñje tṛṣṇā hṛtpadmaṣaṭpadī // sarvasaṃsāraduḥkhānāṃ tṛṣṇaikā dīrghaduḥkhadā / antaḥpurasthamapi yā yojayatyatisaṃkaṭe // tṛṣṇāviṣūcikāmantraścintātyāgo hi sa dvija / stokenānandamāyāti stokenāyāti khedatām //

'Tṛṣṇā' goes around the heaven and the sky as well as the terrestrial and subterranean worlds in a fraction of a second (i.e. it canters from one attraction to another very swiftly in a moment). In another instant, its starts wandering in the various groves, alcoves or bowers present in the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

various directions of the compass. [That is, it lures the mind to different enchanting places and environs in the world; it wonders from one grove to another alcove seeking thrill and pleasure everywhere, and not getting contented anywhere in anything. It also means that 'Tṛṣṇā' attempts to hide itself in such dense and shady places so that the mind of the creature cannot get hold of it for it always manages to give it a slip. 'Tṛṣṇā' can go anywhere it likes. Since 'Tṛṣṇā' lives in the mind of a creature, it is easy to understand this phenomena because the mind can go everywhere at anytime without any hindrance. The mind is so swift that it takes only a fraction of a second for it to switch from one thought or from one subject to another.] This 'Tṛṣṇā' is like a bumble bee which moves about in the heart-like lotus. [The heart of a creature is shaped like a lotus. The bumble bee moves around the lotus flower, buzzing constantly and seeking nectar from it. Similarly, the 'Tṛṣṇā' moves around the heart and keeps on constantly buzzing around it; this symbolises the fact that it prevents the heart from getting peace and quiet, and it prevents the creature from getting rest, solitude and tranquility just like the buzzing caused by the bumble bee prevents the lotus from getting peace. The 'Tṛṣṇā' prevents the heart from getting peace because it constantly disturbs it with its buzz symbolising the various desires and yearnings that a creature has.] (24)

It is the 'Tṛṣṇā' that lasts for the longest time and gives greater sorrows than all other sorrows, miseries and torments of this perishable, mortal and temporal world taken together. It puts to great misfortunes and troubles even those persons who live inside royal palaces, secluded from all imaginable drudgery discomfort and miseries present in the outside world. [That is, even those persons who are wise, erudite, sagacious and enlightened but have 'Tṛṣṇā' in them cannot find peace, tranquility, happiness and joy just like the residents of the royal palace. Here the creature living with enlightenment but having 'Tṛṣṇā' in its heart is like the person living inside a palace, surrounded by all comforts, but having no peace.] (25)

This 'Tṛṣṇā' is like the disease called 'Cholera' [That is, even as a person suffering from this disease is greatly tormented by it, suffering from pain and purging, and if not treated in time, he may also die, a person who has 'Tṛṣṇā' is similarly under great stress and pain and torment, and he needs urgent treatment.] Only an exalted and wise person

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

who has completely eliminated all worries is able to destroy 'Tṛṣṇā'. Even if a bit of worries are eliminated, a lot of happiness is gained or experienced by a creature. If even a little bit or minutest of worry is left behind in the mind, one is subjected to immense sorrows, miseries, grief, anguish, torments and troubles that accompany it. [That is, a man who has the slightest worry loses the peace and happiness of his mind. So, elimination of worries which are caused by having 'Tṛṣṇā' inside the bosom of the creature is the best method to obtain happiness and joy, bliss and peace.] (26) [24-26].

नास्ति देहसमः शोच्यो नीचो गुणविवर्जितः ।।27।। कलेवरमहंकारगृहस्थस्य महागृहम्। लुठत्वभ्येतु वा स्थैर्यं किमनेन गुरो मम।।28।।

nāsti dehasamaḥ śocyo nīco guṇavivarjitaḥ // kalevaramahaṃkāragṛhasthasya mahāgṛham / luṭhatvabhyetu vā sthairyaṃ kimanena guro mama //

This body is most lowly, without any worth, and there is nothing greater to grieve for or regret and lament for than this body (27).

In this body-like dwelling lives the Ahaṃkāra-like householder. I am not at all bothered whether this body survives for a long time or is ruined (i.e. dies) soon (28) [27-28].

पङ्क्तिबद्धेन्द्रियपशुं वल्गत्तृष्णागृहाङ्गणम्। चित्तभृत्यजनाकीर्णं नेष्टं देहगृहं मम।।29।। जिह्वामर्कटिकाक्रान्तवदनद्वारभीषणम्। दृष्टदन्तास्थिशकलं नेष्टं देहगृहं मम।।30।।

paṅktibaddhendriyapaśuṃ valgattṛṣṇāgṛhāṅgaṇam / cittabhṛtyajanākīrṇaṃ neṣṭaṃ dehagṛhaṃ mama // jihvāmarkaṭikākrāntavadanadvārabhīṣaṇam / dṛṣṭadantāsthiśakalaṃ neṣṭaṃ dehagṛhaṃ mama //

I do not desire to possess a body which is like a house where the various sense organs are lined up like domestic cattle tied in a row in the cattle yard or cattle shed, where the she-monkey representing 'Tṛṣṇā' has a free run inside the courtyard (like a pet monkey going amok inside the house), and where there are numerous servants, representing the various tendencies and temperaments of the mind (i.e. Citta and Vṛttis), scampering all around the place (29).

The mouth is like the doorway of the house. It is being terrorised by the she-monkey representing my tongue. Raw bones in the form of row of teeth gives a hideous appearance to the entrance of this household. I abhor such a house; I loath it; I have no attraction for it[1] (30) [29-30].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—[1]By alluding to the bones represented by the teeth at the entrance of the house represented by the mouth of the body, the sage intends to describe the horrible and fearful nature of a household in this world. It is like the den of a wild animal such as the lion or a cave of a bear where bones of animals which have been killed and devoured by them are lying littered all over the place. The mouth is the opening of the den, the body is the den, and the row of teeth is equivalent to the bones of killed animals lying at the entrance of that den. The tongue is treated like a monkey because it constantly jumps here and there and is never at peace like the monkey.]

रक्तमांसमयस्यास्य सबाह्याभ्यन्तरे मुने। नाशैकधर्मिणो ब्रूहि कैव कायस्य रम्यता।।31।। तडित्सु शरदभ्रेषु गन्धर्वनगरेषु च। स्थैर्यं येन विनिर्णीतं स विश्वसितु विग्रहे।।32।।

raktamāṃsamayasyāsya sabāhyābhyantare mune/ nāśaikadharmiṇo brūhi kaiva kāyasya ramyatā// taḍitsu śaradabhreṣu gandharvanagareṣu ca/ sthairyaṃ yena vinirṇītaṃ sa viśvasitu vigrahe//

Oh sage (Ṛbhu)! This body is a lump of blood and flesh; say how come this body should appear to be beautiful or charming or attractive or pleasant for anyone? (31) If anyone is foolish enough to think that the lightening in a winter season's cloud and a city of 'Gandharvas' (a type of semi-God; celestial musicians) are stable, only he can believe in the stability of this perishable body[1] (32) [31-32].

[Note :—[1]The cloud during the winter season is dry, it does not carry rain. So there is no question of there being lightening and thunder in it. Winter clouds are simply fluffy cotton-like, just floating idly across the sky. Similarly, the Gandharvas are those semi-Gods who have no city of their own, for they live in the heaven ruled by their king Indra. Generally speaking, 'the city of Gandharva' is used as a metaphor for anything that appears real and charming on the face of it but is actually illusive and non-existent; it is like a city of magic. So to imagine that there is a lightening in winter clouds or that Gandharvas have a real city of their own is the height of stupidity for a man, simply because these things are impossible.]

शैशवे गुरुतो भीतिर्मातृतः पितृतस्तथा। जनतो ज्येष्ठबालाच्च शैशवं भयमन्दिरम्।।33।। स्वचित्तबिलसंस्थेन नानाविभ्रमकारिणा। बलात्कामपिशाचेन विवशः परिभूयते।।34।।

śaiśave guruto bhītirmātṛtaḥ pitṛtastathā/ janato jyeṣṭhabālācca śaiśavaṃ bhayamandiram// svacittabilasaṃsthena nānāvibhramakāriṇā/ balātkāma-piśācena vivaśaḥ paribhūyate//

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

During childhood, there is a fear of punishment or admonishment from the teacher, parents and others who are older in age—hence the childhood of a man is also an abode of fears and their accompanying miseries and worries, torments and agitations[1].

During adolescence, one becomes a forced slave of the evil ogre-like 'Kāma' (representing worldly desires, lust, passions, yearnings, infatuations etc.) which lives in his cave-like mind and which lures him inside to trap him in the various types of delusions and distractions, misconceptions and errors of perception. Consequentially, a person has to face the ignominy of defeat (i.e. he is subjected to shame, bad name, different types of worries and consternations, perplexities and agitations of the mind pertaining to the different misdeed which a person does when he is under the charm of worldly 'Kāma' which is like a snare that traps him)[2]. (34) [33-34]

[Note :—[1]That is, a person's childhood has a number of fears which an adult person does not have. Generally childhood is regarded as the most pleasant phase in a person's life because there are no worldly worries, but a child has a number of other fears, such as being punished by his teacher or scolded by his parents or treated roughly by others. So he has these fears which are the cause of so many mental torments for the child. Therefore, he is not happy.

[2]'Kāma' pushes a man to the brink so much so that he impulsively does so many things that he ought not to have done. One misstep on his part has a cascading effect, for he slips into the trap of 'Kāma' and goes on getting sucked in the vortex. Obviously, anything that is related to this world leaves a trail of miseries for the man. Peace and stability elude him.]

दासाः पुत्राः स्त्रियश्चैव बान्धवाः सुहृदस्तथा। हसन्त्युन्मत्तकमिव नरं वार्धककम्पितम्।।35।।
दैन्यदोषमयी दीर्घा वर्धते वार्धके स्पृहा। सर्वापदामेकसखी हृदि दाहप्रदायिनी।।36।।

dāsāḥ putrāḥ striyaścaiva bāndhavāḥ suhṛdastathā / hasantyunmattakamiva naraṃ vārdhakakampitam // dainyadoṣamayī dīrghā vardhate vārdhake spṛhā / sarvāpadāmekasakhī hṛdi dāhapradāyinī //

During old age, when one starts to shake and tremble like an intoxicated, incoherent man having hallucinations, the servants, sons, daughters, women, kith and kin—all laugh, jeer and sneer at him (35). During old age, when the body becomes impotent, decrepit and unable to act as it did when it was young, the various desires, hopes, expectations,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

yearnings and aspirations increase manifold (instead of declining). The old age is a friendly companion of all the troubles and miseries that burn the heart of an old man[1] (36) [35-36].

[Note :—[1]That is, old age only helps to increase a person's miseries instead of helping him to overcome them because his desires and yearnings go on increasing even as he is unable to fulfill them, and his body has become incompetent, incapable and inept to carry out his neuer-ending desires. This gives rise to endless frustration and a sense of impotency in an old man who is overcome by Tṛṣṇā, Ahaṃkāra, Kāma and such other negative traits as described in this canto. Instead of realising the futility of pursuing all these at his age, a worldly man who is under delusions, frets and fumes at his incom-petency and impotency, instead of coming to terms with them.]

क्वचिद्वा विद्यते यैषा संसारे सुखभावना। आयुः स्तम्बमिवासाद्य कालस्तामपि कृन्तति।।37।। तृणं पांसुं महेन्द्रं च सुवर्णं मेरुसर्षपम्। आत्मंभरितया सर्वमात्मसात्कर्तुमुद्यतः। कालोऽयं सर्वसंहारी तेनाक्रान्तं जगत्त्रयम्।।38।।

kvacidvā vidyate yaiṣā saṃsāre sukhabhāvanā / āyuḥ stambamivāsādya kālastāmapi kṛntati // tṛṇaṃ pāṃsuṃ mahendraṃ ca suvarṇaṃ merusarṣapam / ātmaṃbharitayā sarvamātmasātkartumudyataḥ / kālo'yaṃ sarvasaṃhārī tenākrāntaṃ jagattrayam //

Worldly people living in this perishable world think for comfort and happiness. After all, where is it? Time (Kāla) is nibbling away constantly at the age of a man, and it does so persistently and without any letup. [That is, as time passes, the body gradually and almost imperceptibly decays and becomes weaker by each passing day, almost unknown to a person. So seeking comfort and happiness in the world is an unrealisable dream because of this constant decay factor inherent to this mortal world. But few people realise it.] (37)

'Time' is so potent, powerful and mighty that it can convert a reed or a particle of sand or dust into Mt. Mahendra where the same reed would become a tall tree, while converting huge mountains, such as the golden Sumeru Mountain, into mustard seeds. [That is, time can do such impossible and apparently insurmountable tasks as converting non-entities into colossus figures of great importance and import while reducing those who are famous and big in the present time to non-descript and inconsequential entities at a future date.] It has the potential and is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

capable of destroying or annihilating everything; it is eager to devour all that exists to fill the hunger of its stomach. All the three worlds (the celestial, terrestrial and the subterranean worlds) are tormented by and frightened of this 'Kāla'[1] (i.e. time and circumstance factor) (38) [37-38].

[Note :—[1]*Kāla* means both the time element as well as death or decay of everything that exists. It also means circumstances that bring about such changes. Time element, death and decay and circumstance are interrelated because the world is perishable and in due course of 'time', under relevant 'circumstances', everything will 'decay' and 'die', sooner or later. Death will come only when its time is due, not before and not after.]

मांसपाञ्चालिकायास्तु चन्त्रलोलेऽङ्गपञ्जरे। स्नाय्वस्थिग्रन्थिशालिन्याः स्त्रियः किमिव शोभनम्।। 39।। त्वङ्मांसरक्तबाष्पाम्बु पृथक्कृत्वा विलोचने। समालोकय रम्यं चेत्किं मुधा परिमुह्यसि।।40।।

māṃsapāñcālikāyāstu yantralole'ṅgapañjare / snāyvasthigranthiśālinyāḥ striyaḥ kimiva śobhanam // tvaṅmāṃsaraktabāṣpāmbu pṛthakkṛtvā vilocane / samālokaya ramyaṃ cetkiṃ mudhā parimuhyasi //

Like a puppet which works mechanically inside a cage, the body of a woman consisting of the various organs is simply a node or a lump of veins and bones—what is there in it that can be called so charming, alluring, fascinating, adorable, beautiful and attractive? [That is, the body of a woman is nothing else but a mass of bones, flesh and veins enclosed in a bag made up of the skin. If we look at it carefully, none of these things are charming. Like the puppet working inside a cage, the women also seems attractive, moves around and performs the duties of this world, and like the puppet, she has no life and real charm of her own and is as unattractive and cold as a wooden puppet.] (39)

Separate the different parts of her body from one another, e.g. segregate the skin of the eyelids, flesh, blood and tears from the instrument of the eye and examine them carefully separately. Out of these different parts that together constitute the charming and alluring eye of a beautiful woman, which part appears to be pleasant, enchanting or attractive? [That is, taking the example of the eye of a woman which appears to be so charming and attractive for a lustful man, if we separate the parts of that eye into its different constituent parts, we find that the eye is made up of the skin of the eyelid, muscles, tissues, flesh, blood and tears, and nothing else. Taken separately, none of these things are charming. So the sage

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

advises to look at the basic and inherent quality of anything before deciding whether it is worthy to be adored and praised or not. See also canto 4, verse no. 129.] (40) [39-40]

मेरुशृङ्गतटोल्लासिगङ्गाचलरयोपमा। दृष्टा यस्मिन्मुने मुक्ताहारस्योल्लासशालिता।।41।। श्मशानेषु दिगन्तेषु स एव ललनास्तनः। श्वभिरास्वाद्यते काले लघुपिण्ड इवान्धसः।।42।। केशकज्जलधारिण्यो दुःस्पर्शा लोचनप्रियाः। दुष्कृताग्निशिखा नार्यो दहन्ति तृणवन्नरम्।।43।।

meruśṛṅgataṭollāsigaṅgācalarayopamā / dṛṣṭā yasminmune muktāhārasyollāsaśālitā // śmaśāneṣu diganteṣu sa eva lalanāstanaḥ / śvabhirāsvādyate kāle laghupiṇḍa ivāndhasaḥ // keśakajjaladhāriṇyo duḥsparśā locanapriyāḥ / duṣkṛtāgniśikhā nāryo dahanti tṛṇavannaram //

When nothing is attractive in a woman, then why should one be attracted or infatuated with her? Oh sage! A woman is as volatile, restless, freakish and reckless as the river Ganges as it falls down rapidly from Mt. Sumeru (gushing, splashing, bubbling, foaming and frothing; cascading recklessly and relentlessly bulldozing its way down the slopes of the mountain, sweeping away everything that comes in its path). [Like the rapidly flowing river which gushes down the slopes of the mountain and takes along everything that comes in its path with its swift and rapid currents, a woman can sweep a man off his feet and take him along the path of unrighteousness and worldly passions.] The woman who looked so adorable and charming with a pearl necklace around her neck (41), when the time comes, the fleshy lump-like well-formed breasts of the same woman are torn apart and nibbled at by stray dogs in the cremation ground (42).

Those women who wear long hairs and apply black oily paste called 'Kājala' on their eyes (to look beautiful and enchanting), their touch or company gives only sorrows and troubles even though they appear to be so alluring, charming and attractive on the face of it. [That is, though outworldly a woman appears to be very charming and enchanting, her company only leads to troubles and miseries of all kinds, which is generally not expected from anything which appears to be attractive and beautiful from the outside]. They are like the ferocious fire created by the creator (Brahmā) to burn those who indulge in misdeeds and misdemeanours of all kinds; they burn a man like a twig is burnt by the fire. [That is, the man who involves himself with a women's illusive charm and allows himself to be mislead by it, spending his time pursuing lust

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and worldly passions, is sure to get ignominy, and all his good deeds will be eclipsed by the misdeeds that he is forced to do just in order to please this deceptively charming woman with whom is infatuated, and he is sure to repent it later on. Even the most sensible of persons lose their bearings if they allow their minds to fall under the magical charm of a woman. This 'charm' is akin to a sweetened pill of poison.] (43) [41-43]

ज्वलतामतिदूरेऽपि सरसा अपि नीरसाः। स्त्रियो हि नरकाग्नीनामिन्धनं चारु दारुणम्।।44।।
कामनाम्ना निरातेन विकीर्णा मुग्धचेतसः। नार्यो नरविहङ्गानामङ्गबन्धनवागुराः।।45।।

jvalatāmatidūre'pi sarasā api nīrasāḥ / striyo hi narakāgnīnāmindhanaṃ cāru dāruṇam // kāmanāmnā kirātena vikīrṇā mugdhacetasaḥ / nāryo naravihaṅgānāmaṅgabandhanavāgurāḥ //

'These women are like the distant fire of hell—abhorable, reprehensible, unattractive, scorching and tormenting; they are like a fuel for sorrows, distresses, agonies, miseries and troubles of all kinds. Though they externally appear to be sweet, juicy and succulent at first impression, they are essentially dry, hard and parched; they have nothing which will give long lasting happiness or peace (44).

The hunter called 'Kāma' (representing lust, passion, desire, yearning, and worldly pursuits) has spread his net in the form of the charm of a woman to trap the deer represented by the man. [That is, a man is enslaved by passions if he gets caught in the net spread to trap him by 'Kāma' in the shape of a woman.] (45) [44-45]

जन्मपल्वलमत्स्यानां चित्तकर्दमचारिणाम्। पुंसां दुर्वासनारज्जुर्नारी बडिशपिण्डिका।।46।। सर्वेषां दोषरत्नानां सुसमुद्गिकयानया। दुःखशृङ्खलया नित्यमलमस्तु मम स्त्रिया।।47।। यस्य स्त्री तस्य भोगेच्छा निःस्त्रीकस्य क्व भोगभूः। स्त्रियं त्यक्त्वा जगत्त्यक्तं जगत्त्यक्त्वा सुखी भवेत्।।48।।

janmapalvalamatsyānāṃ cittakardamacāriṇām / puṃsāṃ durvāsanārajjurnārī baḍiśapiṇḍikā // sarveṣāṃ doṣaratnānāṃ susamudgikayānayā / duḥkhaśṛṅkhalayā nityamalamastu mama striyā // yasya strī tasya bhogecchā niḥstrīkasya kva bhogabhūḥ / striyaṃ tyaktvā jagattyaktaṃ jagattyaktvā sukhī bhavet //

A man is like a fish in the pond of life. He always spends his time wriggling and squirming in the slush or scum of the pond. To capture and shackle these fish-like men firmly in their embrace, a woman is like a bait

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

attached to a cord (the fishing rod) symbolising the various 'Vāsanās' (inherent lust and passions) present in a man. [Here, a man is like a fish, a woman is the bait, and the different passion that a man has is the fishing rod.] (46)

This woman is like an ocean which produces all types of jewels (gems) symbolising all the imaginable miseries of this world. Let this chain made up of the deceptive gems (representing the miseries of the world) and produced by the woman (representing the ocean) remain at a distance from us. [That is, it is better to keep away from the different types of attractions or charms that a woman presents to a man in the form of an attractive-looking chain or necklace adorning her sensual body which will only give different types of miseries and torments to a man. Her jewels and ornaments that adorn her sensual body are symbols of all troubles that snatches away a man's peace of mind.] (47).

A man who has a woman near him, has all the reasons for sexual excitement and sensual gratification. He who has forsaken a woman has literally left the tormenting world behind (i.e. he has freed or detached himself from the shackles of the world because, as has been described in the forgoing verse nos. 39-47, a woman is a cause for much troubles to him and her company never gives peace; there is no reason why he should enjoy her company). Indeed, it is only after detachment from or abandonment of this perishable world that a man can obtain real peace and tranquility, happiness and contentment in the true sense. [That is, once a man realises the fact that a woman is like a shackle that ties him to this illusionary, artificial, deceptive and entrapping world of imaginary comforts, pleasures and enjoyments, he will be deemed to be mentally free from it. And like a freed man, he will have peace and tranquility as no worldly problems associated with the company of a woman will ever torment him and bog him down.] (48) [46-48]

[Note :—Verse nos. 39-48 lay stress on the basic fact that a lustful, lascivious, passionate and sexually pervert and promiscuous man can never find peace. In order to satisfy his carnal desires, he will go to any length, not caring for the horrendous consequences. These verses are not meant to demean the dignity and honour of women; they simply advise to guard a man from being engulfed in passions and sexual perversions. Recklessness and indulgence in anything, woman or any other attractions of the world, is surely demoting for the spirit.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

दिशोऽपि न हि दृश्यन्ते देशोऽप्यन्योपदेशकृत्। शैला अपि विशीर्यन्ते शीर्यन्ते तारका अपि।।49।।
शुष्यन्त्यपि समुद्राश्च ध्रुवोप्यध्रुवजीवनः। सिद्धा अपि विनश्यन्ति जीर्यन्तो दानवादयः।।50।।

diśo'pi na hi dṛśyante deśo'pyanyopadeśakṛt / śailā api viśīryante śīryante tārakā api // śuṣyantyapi samudrāśca dhruvopyadhruvajīvanaḥ / siddhā api vinaśyanti jīryanto dānavādayaḥ //

This world is transient and perishable; times change, nothing is steady, impossible things might happen, and things that appear to be possible might actually turn out to be impossible. Even the direction of the compass (e.g. north, south etc.) become indiscernible (e.g. during a severe sand storm during the night in a desert), even the countries and civilisations become a matter of mere recollection or are relegated to memory or history (i.e. a time might come when they might be obliterated from the map of the world and would be relegated to the pages of history and memory), even mountains might split (and be reduced to rubble), and even the stars might fall (i.e. disintegrate into nothingness or become black holes in the cosmos) (49). Even stars that appear to be stable and unmoving, e.g. the polar star, move from their site and will come to an end one day. Even established and firm ascetics and hermits are crushed (i.e. they will die one day, or a day might come when they will be overcome by some evil and pervert force, and lose their exalted stature, piety and holiness). Even demons who are considered stronger, more powerful and robust than humans are overcome by decrepiting old age, and they lose their vigour, powers and strength (50) [49-50].

परमेष्ठ्यपि निष्ठावान्हीयते हरिरप्यजः। भावोऽप्यभावमायाति जीर्यन्ते वै दिगीश्वराः।।51।।
ब्रह्मा विष्णुश्च रुद्रश्च सर्वा वा भूतजातयः। नाशमेवानुधावन्ति सलिलानीव वाडवम्।।52।।

parameṣṭhyapi niṣṭhāvānhīyate harirapyajaḥ / bhāvo'pyabhāvamāyāti jīryante vai digīśvarāḥ // brahmā viṣṇuśca rudraśca sarvā vā bhūtajātayaḥ / nāśamevānudhāvanti salilānīva vāḍavam //

The grandfather Brahmā who lives for a very long time and Lord Viṣṇu who has no birth as such, also vanish into oblivion one day when the time comes for their end. Abundance turns into shortages; even the patron Gods of the various directions are subjected to old age, decay and death (51).

Great Gods and the whole crowd of creatures are rushing constantly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

towards destruction even as the water of the ocean heaves and swirls towards the legendary fire called 'Vāḍava'[1] present in the bed of the ocean, (52) [51-52].

[Note :—[1]The *Vāḍava* is the ferocious underground fire burning perpetually below the bed of the ocean. It is the subterranean volcano that erupts once in a while and spouts steaming water from the surface of the ocean or sea. It is this 'Vāḍava' that keeps the water of the ocean warm and sustains a complete eco-system of marine creatures underneath the cold and frigid surface of the ocean when the temperature falls below the freezing under glaciers. That is why, even though ice floats on the surface of the ocean in the arctic regions of the world, marine creatures, both fauna and flora, thrive below. Further, if the underground fire in the ocean had not been burning constantly, the ocean would have swelled and overflowed and submerged the entire landmass, what with all the rivers constantly flowing into it, because this underground fire keeps the ocean inherently warm and helps the water to evaporate in to the atmosphere. Again, the great underground volcanic craters consume the water of the ocean, sucking it continuously and resulting in the surrounding water swirling around that hole producing an impression of a virtual whirlpool.]

आपदः क्षणमायान्ति क्षणमायान्ति संपदः। क्षणं जन्माथ मरणं सर्वं नश्वरमेव तत्।।53।। अशूरेण हताः शूरा एकेनापि शतं हतम्। विषं विषयवैषम्यं न विषं विषमुच्यते।।54।। जन्मान्तरघ्ना विषया एकजन्महरं विषम्। इति मे दोषदावाग्निदग्धे संप्रति चेतसि।।55।।

āpadaḥ kṣaṇamāyānti kṣaṇamāyānti saṃpadaḥ / kṣaṇaṃ janmātha maraṇaṃ sarvaṃ naśvarameva tat // aśūreṇa hatāḥ śūrā ekenāpi śataṃ hatam / viṣaṃ viṣayavaiṣamyaṃ na viṣaṃ viṣamucyate // janmāntaraghnā viṣayā ekajanmaharaṃ viṣam / iti me doṣadāvāgnidagdhe saṃprati cetasi //

Various troubles and miseries can surround a man in a fraction of a second. On the other hand, all imaginable prosperity, wealth and well-beings can come hurtling towards a man, like a windfall, and collect around him in another fraction of a second. Death and birth can occur in a moment. Verily, all these delusions of the world, which are opposite and paradoxical in nature, are temporary and deceptive, they are all transient and perishable. [That is, both good and bad, favourable and unfavourable, happiness and sorrows last only for a pre-destined or predetermined time; nothing is permanent. If there is happiness now at this instant, there can be total unhappiness in the next moment.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In this world, ironically, cowards can massacre brave ones; sometimes one man can destroy or kill hundreds or thousands of others (as witnessed by history when decadent terrorists, cruel dictators and pervert emperors had been the cause of death of countless men, women and children down the ages). The perplexities and difficulties that arrive in the mind due to the sensual pleasures and the objects of this materialistic world are like poison. Physical consumption of poison is not so horrifying because it can destroy only the present life of a creature, whereas sensual pleasure and worldly allurements presented by the materialistic objects of this artificial and deceptive world can destroy many births and lives of the creature. At present, my mind seems to be burning with (i.e. tormented by) the great wild fire symbolising all the faults and impurities of this world (55) [53-55].

स्फुरन्ति हि न भोगाशा मृगतृष्णासरःस्वपि। अतो मां बोधयाशु त्वं तत्त्वज्ञानेन वै गुरो।।56।।
नो चेन्मौनं समास्थाय निर्मानो गतमत्सरः। भावयन्मनसा विष्णुं लिपिकर्मार्पितोपमः।।57।।
इति महोपनिषद्।।

sphuranti hi na bhogāśā mṛgatṛṣṇāsaraḥsvapi / ato māṃ bodhayāśu tvaṃ tattvajñānena vai guro // no cenmaunaṃ samāsthāya nirmāno gatamatsaraḥ / bhāvayanmanasā viṣṇuṃ lipikarmārpitopamaḥ // iti mahopaniṣat //

Inspite of standing in a mirage-like lake created by 'Tṛṣṇā' (see verse no. 19, 21-29), I do not feel that there is any urge in me to enjoy the sensual pleasures of the world. [That is, I have developed total renunciation and dispassion towards the allurements that this deceptive and entrapping world of artificiality presents to entice me towards its deceptive, misleading and entrapping charms.] Oh father, oh my teacher! Please give me the truthful knowledge of the absolute Reality. Please enlighten me about the factual situation; the essential, immutable, unequivocal and irrefutable basic Truth (56). Otherwise, I shall forsake 'Māna' (ego, pride) and 'Mātsarya' (envy, jealousy, malice, ill-will) etc. [That is, I shall forsake the world which is characterised by these qualities, which are an integral part of it and cannot be avoided by an ordinary man if he wishes to live in it. In short, the sage tells his father that he will become a recluse if the 'truth' is not revealed to him.] I will concentrate my attention and thoughts on Lord Viṣṇu; I shall become immobile and emotionless like a portrait, and become totally silent' (57) [56-57]. This is the end of this canto of this Mahopaniṣad.

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Canto 4

In this Canto, sage Ṛbhu, moved by the highly enlightened realisation that has been kindled in Nidāgha's heart, advises his son ways to obtain deliverance from the fetters that shackles a man to this artificial, entrapping world of delusions and deceptions. The sage enumerates many ways of how to do it, besides explaining the deceptive nature of this world.

निदाघ तव नास्त्यन्यज्ज्ञेयं ज्ञानवतां वर। प्रज्ञया त्वं विजानासि ईश्वरानुगृहीतया। चित्तमालिन्यसंजातं मार्जयामि भ्रमं मुने।।1।।

nidāgha tava nāstanyajjñeyaṃ jñānavatāṃ vara / prajñayā tvaṃ vijānāsi īśvarānugṛhītayā / cittamālinyasaṃjātaṃ mārjayāmi bhramaṃ mune //

Hearing what his son Nidāgha had to say, the great sage Ṛbhu replied, 'Oh Nidāgha! You are the most exalted, the most enlightened and the wisest one. For you, nothing more is left to be learnt or known. Due to God's grace upon you, you have come to realise and understand everything (without anyone's help) by your own sharp intellect and keen observation. Still, oh sage, whatever remnants of delusions and confusions there are that have darkened your mind, I shall try to find a solution to them and try to erase the spell of darkness from your mind (1).

मोक्षद्वारे द्वारपालाश्चत्वारः परिकीर्तिताः। शमो विचारः संतोषश्चतुर्थः साधुसङ्गमः।।2।। एकं वा सर्वयत्नेन सर्वमुत्सृज्य संश्रयेत्। एकस्मिन्वशगे यान्ति चत्वारोऽपि वशं गताः।।3।।

mokṣadvāre dvārapālāścatvāraḥ parikīrtitāḥ / śamo vicāraḥ santoṣaścaturthaḥ sādhusaṅgamaḥ // ekaṃ vā sarvayatnena sarvamutsṛjya saṃśrayet / ekasminvaśage yānti catvāro'pi vaśaṃ gatāḥ //

There are said to be four gatekeepers of the gate that leads to 'Mokṣa' (emancipation and salvation, liberation and deliverance from this entrapping world of transmigration and its attendant miseries, problems and torments)—viz. self control (i.e. the control of the mind and the sense organs), right thinking, contentment and good company (2). If the help of even one of them is obtained or made available, the other three automatically become favourable or accessible to an aspirant of 'Mokṣa' (3) [2-3].

शास्त्रैः सज्जनसंपर्कपूर्वकैश्च तपोदमैः। आदौ संसारमुक्त्यर्थं प्रज्ञामेवाभिवर्धयेत्।।4।। स्वानुभूतेश्च शास्त्रस्य गुरोश्चैवैकवाक्यता। यस्याभ्यासेन तेनात्मा सततं चावलोक्यते।।5।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

śāstraiḥ sajjanasaṃparkapūrvakaiśca tapodamaiḥ / ādau saṃsāramuktyarthaṃ prajñāmevābhivardhayet // svānubhūteśca śāstrasya guroścaivaikavākyatā / yasyābhyāsena tenātmā satataṃ cāvalokyate //

In order to get liberation and deliverance form this perishable and mortal world, one should employ or take the help of 'Tapa' (austerity, penances, keeping strict religious vows, self control and other forms of righteousness and virtuousness), 'Dama' (self restraint) as well as reading and studying of scriptures and keeping good company to enhance one's knowledge about the essential Truth and absolute Reality (4).

One should do introspection to become self aware and experiencing the conscious factor called the Ātmā by taking the help of the scriptures and the words of advise given by the Guru (a moral preceptor, guide and teacher) (5) [4-5].

संकल्पाशानुसंधानवर्जनं चेत्प्रतिक्षणम्। करोषि तदचित्तत्वं प्राप्त एवासि पावनम्।।6।। चेतसो यदकर्तृत्वं तत्समाधानमीरितम्। तदेव केवलीभावं सा शुभा निर्वृतिः परा।।7।।

saṃkalpāśānusaṃdhānavarjanaṃ cetpratikṣaṇam / karoṣi tadacittatvaṃ prāpta evāsi pāvanam // cetaso yadakartṛtvaṃ tatsamādhānamīritam / tadeva kevalībhāvaṃ sā śubhā nirvṛtiḥ parā //

If you have abandoned or stopped pursuing vows, determinations, ambitions, volitions and aspirations pertaining to this world as well as all hopes and expectation from it, then you must have acquired that only undoubted and unique state of existence called 'Kaivalya'—that is, you must have become acquainted with the only and the absolute reality that is called the 'truth' in this creation, the 'ṭruth', which is synonymous with the Ātmā or Brahma (6).

When the mind remains detached from deeds (i.e. when it is not involved in any action that the body of the creature takes) and forsakes the sense or notion of 'doing' it, it is called the restraint of the inherent tendency of the mind called 'Citta Vṛttis', and this detached state of the mind is akin to being in a 'Samādhi' (which is a trance-like state when awareness of the external world completely ceases). That state is called 'Kaivalya' (the state which is the only one of its kind, ultimate, unique, without an alternative, and a final stage when only the 'truth' remains to the exclusion of all falsehoods); it is a most auspicious state and a provider of supreme bliss, beatitude, peace, tranquility as well as felicity (7) [6-7].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

चेतसा संपरित्यज्य सर्वभावात्मभावनाम्। यथा तिष्ठसि तिष्ठ त्वं मूकान्धबधिरोपमः।।8।। सर्वं प्रशान्तमजमेकमनादिमध्यमाभास्वरं स्वदनमात्रमचैत्यचिह्नम्। सर्वं प्रशान्तमिति शब्दमयी च दृष्टिर्बाधार्थमेव हि मुधैव तदोमितीदम्।।9।।

cetasā saṃparityajya sarvabhāvātmabhāvanām / yathā tiṣṭhasi tiṣṭha tvaṃ mūkāndhabadhiropamaḥ // sarvaṃ praśāntamajamekamanādimadhyamābhāsvaraṃ svadanamātramacaityacihnam / sarvaṃ praśāntamiti śabdamayī ca dṛṣṭirbādhārthameva hi mudhaiva tadomitīdam //

When you stop having attachments to or a sense of possession of all or any of the objects of this world in its totality, and live in the world like a blind, a dumb or a deaf man, it is only then that it is possible to obtain the stature described in verse no. 7 above (i.e. 'Kaivalya' leading to supreme bliss, or a state when the mind is detached from deeds and the external world) (8).

You must have a firm conviction that everything visible is 'one' (i.e. it is non-dual and non-distinctive), is uniform, unchangeable, calm and pacific, is without a birth, a beginning and a middle, and it can only be experienced. All that is visible is a manifestation of the vibrations of thought having their origin in the mind of the creature; they are a footprint of his mind; they appear as the mind wishes them to appear. Or in other words, everything that is seen or observed or witnessed in this world is any one or the other form or manifestation of that singular, non-dual, non distinguishable, immutable, unequivocal and immaculate entity called the Ātmā, which is one and pure consciousness representing Brahma. All that you see around you and which is recognisable and identifiable by a name, or for which there is a word to describe it, define it, name it and identify it, is only an erroneous conception of the faculty of sight; it is an illusion created by the faculty of sight. Or in other words, this falsehood and misconception having their base in pre-determined judgement about the reality, even before verifying the facts, prevents the mind to 'see' the 'factual truth'; it acts as a hurdle or a stumbling block in enabling the mind to see or perceive the 'actual truth'. All the agitations and restlessness caused as a consequence of this misconception are misplaced, for actually everything is peaceful and tranquil like the Ātmā. It is only an obstacle in the realisation of the Ātmā or Brahma (9) [8-9].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सर्वं किंचिदिदं दृश्यं दृश्यते चिज्जगद्गतम्। चिन्निष्पन्दांशमात्रं तन्नान्यदस्तीति भावय।।10।। नित्यप्रबुद्धचित्तस्त्वं कुर्वन्वापि जगत्क्रियाम्। आत्मैकत्वं विदित्वा त्वं तिष्ठाक्षुब्ध-महाब्धिवत्।।11।।

sarvaṃ kiṃcididaṃ dṛśyaṃ dṛśyate cijjagadgatam / cinniṣpandāṃśamātraṃ tannānyadastīti bhāvaya // nityaprabuddhacittastvaṃ kurvanvāpi jagat-kriyām / ātmaikatvaṃ viditvā tvaṃ tiṣṭhākṣubdhamahābdhivat //

Whatever colourful and myriad ostentious visions that are visible in this world are essentially a manifestation, a revelation, or a form of 'Praṇava' (which is the cosmic sound represented by the word OM and which is an analog for Brahma). Whatever is seen here in this ostentious world with the physical eyes of the body of a creature, is also seen in the subtle 'world of consciousness'. All of it is a fractional or part manifestation of the vibrations produced by the energy generating center of the cosmos called 'pure consciousness' (because sound is essentially 'vibration') (10).

Hence, there is nothing that exists which is not pure consciousness, i.e. there is nothing besides pure consciousness that has any essence and meaning—you must think so, have a firm believe in it and be convinced of this fact. Even while doing all the work assigned to you in this world, you must constantly, consistently and persistently remain steady and unwavering in your firm conviction that the Ātmā is undisputedly one and non-dual, and the ultimate truth is the merging or dissolving of this Ātmā with its primary source, the cosmic Ātmā called Brahma. The fact is that the world as we see or perceive it is false. In fact it is not separate and distinct from the Ātmā, and service to the world is the service rendered to the Ātmā residing or pervading uniformally in this creation as a representative of the supreme Brahma of which this world is simply an image[1].

You must have a stable mind and intellect complex, and remain steady, serious, calm, composed and sober like the pacified ocean. By doing deeds and taking actions with this attitude and bent of mind, one can surely hope to have auspiciousness, welfare and good fortunes for himself (11) [10-11].

[Note :—[1]The very fact that the world appears to be so multifarious and diverse is a proof of the fact that it is a mirage because Ātmā or pure consciousness or the cosmic vibrations which has revealed itself in the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

form of the visible world is only one, indivisible, immutable and non-dual; so there is no question of so much divergence and variation in what is seen; it should have been one. But even as a hallucinating man sees so many kaleidoscopic colours and forms which actually do no exist, and ghosts and phantoms are seen in the darkness of the night due to utter ignorance, a person who is not sufficiently realised and properly enlightened about the facts is also not able to perceive the 'one single Ātmā' in the world. He sees the diverse world with its uncountable number of variations and gets deluded by them, instead of seeing the basic truth in these variations and become wisened about the reality.]

तत्त्वावबोध एवासौ वासनातृणपावकः। प्रोक्तः समाधिशब्देन न तु तूष्णीमवस्थितिः।।12।।
निरिच्छे संस्थिते रत्ने यथा लोकः प्रवर्तते। सत्तामात्रे परे तत्त्वे तथैवायं जगद्गणः।।13।।

tattvāvabodha evāsau vāsanātṛṇapāvakaḥ / proktaḥ samādhiśabdena na tu tūṣṇīmavasthitiḥ // niricche saṃsthite ratne yathā lokaḥ pravartate / sattāmātre pare tattve tathaivāyaṃ jagadgaṇaḥ //

The introspective hollistic knowledge of the Ātmā is like a fire to burn the straw-like 'Vāsanās' (i.e. the inherent tendencies of the mind; attractions of the world; innate desires, yearnings and greed pertaining to fulfillment of worldly passions) present in a creature. This self-realisation and introspective mode of the mind-intellect complex is called 'Samādhi'—simply sitting idle without speaking is not called 'Samādhi'; it is impostering and deception (12).

Even as a man is unconsciously, even unwillingly and out of human nature attracted towards gems lying on the ground, the world is inherently charmed by and naturally attracted to the only absolute authority of existence, the absolute and the essential 'reality' called the transcendental Brahma. [Here, Brahma is the gem and the world is the creature] (13) [12-13].

[Note :—Another good analogy would be a magnet and iron pieces, when the magnet lying like an inert body on the ground will attract towards itself randomly all the small iron pieces scattered around it. Here the magnet would be Brahma and iron pieces would be the creatures.]

अतश्चात्मनि कर्तृत्वमकर्तृत्वं च वै मुने। निरिच्छत्वादकर्तासौ कर्ता संनिधिमात्रतः।।14।।
ते द्वे ब्रह्मणि विन्देत कर्तृताकर्तृते मुने। यत्रैवैष चमत्कारस्तमाश्रित्य स्थिरो भव।।15।।
तस्मान्नित्यमकर्ताहमिति भावनयेद्धया। परमामृतनाम्नी सा समतैवावशिष्यते।।16।।

ataścātmani kartṛtvamakartṛtvaṃ ca vai mune / niricchatvādakartāsau kartā

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

saṃnidhimātrataḥ // te dve brahmaṇi vindeta kartṛtākartṛte mune / yatraivaiṣa camatkārastamāśritya sthiro bhava // tasmānnityamakartāhamiti bhāvana-yeddhayā / paramāmṛtanāmnī sā samataivāvaśiṣyate //

Hence, oh sage (i.e. Nidāgha)! The notion of 'being a doer' (non-enlightened view) and of 'being a non-doer' (the enlightened view) are both present in the Ātmā because everything is Ātmā or a manifestation of Ātmā. When it is without any desires, hopes or expectations, when it remains detached, dispassionate and indifferent to the deeds done by the body, it is said to be a 'non-doer', while when it is accompanied by any hope, expectation or desire for a reward or a benefit from any action or deed and consequentially gets stuck to them, then it becomes a 'doer'. [That is, if the deed is done by a creature without any motive or vested interest, if it is done selflessly with total dispassion and a sense of detachment from both the deeds and its resultant rewards or punishments, even to the extent of not delving into the cause of action—then the notions of 'doing that deed' or 'taking that action' does not arise. Hence, there is no existence of an entity that can be called 'a doer' of the deed.] (14).

Oh sage! The notion of 'doing' and 'not doing' leads respectively to a 'doer' as well as a 'not doer' entity, both of whom have their abode (i.e. existence, foundation, base) in the imperishable and eternal Brahma. Or in other words, Brahma is both the 'doer' as well as the mere 'witness' of the deed done; that is, he is the 'non doer' of that deed because he is simply a witness to the deed and not an active participant in it. That entity in which you find this miracle (that it 'does' and 'does not' at the same time)—you should take its shelter and refuge, and be steady and at peace with yourself (15).

'I am always a 'non-doer' (i.e. uninvolved with, disinterested in and detached from the deeds and actions)'—with this firm faith, thought and conviction, the only thing that is left is the supreme Authority which is the nectar-like elixir of eternity, bliss and felicity, called 'Amṛta', and which is Brahma (16) [14-16].

निदाघ शृणु सत्त्वस्था जाता भुवि महागुणाः। ते नित्यमेवाभ्युदिता मुदिताः ख इवेन्दवः।।17।।
नापदि ग्लानिमायान्ति निशि हेमाम्बुजं यथा। नेहन्ते प्रकृतादन्यद्रमन्ते शिष्टवर्त्मनि।।18।।

nidāgha śṛṇu sattvasthā jātā bhuvi mahāguṇāḥ / te nityamevābhyuditā muditāḥ kha ivendavaḥ // nāpadi glānimāyānti niśi hemāmbujaṃ yathā / nehante prakṛtādanyadramante śiṣṭavartmani //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hence, oh Nidāgha, those persons who take birth in the world and get firmly rooted in the ultimate, universal and absolute Truth, are the only ones who are great, wise and virtuous. They make steady spiritual progress and develop into a full moon in the sky signifying the ripening of their happiness and contentment in its most glorious form (17).

Such persons do not shrink or shrivel up during the night symbolising bad times or misfortunes much like a golden lotus which does not shrink or shrivel up during the darkness of the night like an ordinary lotus. Aside from whatever comforts or sufferings that come their way, they do not wish or desire for anything else (i.e. they are fully contented and satisfied, they remain equal in both the comforts as well as the sufferings presented to them by this world). On the contrary, they take or follow the path prescribed or shown by the scriptures (to follow the path of equanimity, dispassion and detachment, to remain calm even in the face of adversities, and remain unruffled and unaffected under any circumstances, no matter how agitating they might be) (18) [17-18].

आकृत्यैव विराजन्ते मैत्र्यादिगुणवृत्तिभिः। समाः समरसाः सौम्य सततं साधुवृत्तयः।।19।।
अब्धिवद्धृतमर्यादा भवन्ति विशदाशयाः। नियतिं न विमुञ्चन्ति महान्तो भास्करा इव।।20।।

ākṛtyaiva virājante maitryādiguṇavṛttibhiḥ/ samāḥ samarasāḥ saumya satataṃ sādhuvṛttayaḥ// abdhivaddhṛtamaryādā bhavanti viśadāśayāḥ/ niyatiṃ na vimuñcanti mahānto bhāskarā iva//

They always live life like a 'non-doer' (i.e. unattached to, disinterested in and dispassionate towards deeds) and are adorned by virtues such as friendship, mercy and compassion, a pleasing, charming and joyous temperament, and a disinterested, detached or dispassionate demeanour marked by equanimity. They are polite, mild, courteous, humble and gentle as well as equanimous, fortitudinous and equitable in all their dealings with the world. They always live like a pious saint of uniform, calm and tranquil temperament (19).

They go beyond the call of duty or demand of tradition to help others, and become so large-hearted that it surpasses the vastness of the ocean. Like the Sun, they steadfastly and unwaveringly move on their righteously chosen path without any demurring and hesitation (20) [19-20].

कोऽहं कथमिदं चेति संसारमलमाततम्। प्रविचार्यं प्रयत्नेन प्राज्ञेन सह साधुना।।21।। नाकर्मसु नियोक्तव्यं नानार्येण सहावसेत्। द्रष्टव्यः सर्वसंहर्ता न मृत्युरवहेलया।।22।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ko'haṃ kathamidaṃ ceti saṃsāramalamātatam / pravicāryaṃ prayatnena prājñena saha sādhunā // nākarmasu niyoktavyaṃ nānāryeṇa sahāvaset / draṣṭavyaḥ sarvasaṃhartā na mṛtyuravahelayā //

One should seek advice and discuss with such pious saints who are erudite, wise, sagacious and enlightened about the eternal question—'Who am I, and how has this vast and myriad world of artificiality and delusions come into being?' (21).

One should not involve oneself in worthless and futile activities, and should persistently avoid contact with unrighteous and un-virtuous people. One should not remain indifferent to death which is the slayer of everyone. [That is, one should always be aware of the impending, ultimate and unavoidable death, and this awareness will always stand as a guard for him and prevent him from committing mischief and sins, and getting involved in all sorts of unrighteous activities] (22) [21-22].

शरीरमस्थि मांसं च त्यक्त्वा रक्ताद्यशोभनम्। भूतमुक्तावलीतन्तुं चिन्मात्रमवलोकयेत्।।23।।
उपादेयानुपतनं हेयैकान्तविसर्जनम्। यदेतन्मनसो रूपं तद्बाह्यं विद्धि नेतरत्।।24।।
गुरुशास्त्रोक्तमार्गेण स्वानुभूत्या च चिद्घने। ब्रह्मैवाहमिति ज्ञात्वा वीतशोको भवेन्मुनिः।।25।।

śarīramasthi māṃsaṃ ca tyaktvā raktādyaśobhanam / bhūtamuktāvalītantuṃ cinmātramavalokayet // upādeyānupatanaṃ heyaikāntavisarjanam / yadetan-manaso rūpaṃ tadbāhyaṃ viddhi netarat // guruśāstroktamārgeṇa svānubhūtyā ca cidghane / brahmaivāhamiti jñātvā vītaśoko bhavenmuniḥ //

If one has to loathe and have indifference or contempt towards anything, one should treat the body, the bones, the flesh and the blood etc. as reprehensible, repugnant, disgusting, repulsive and horrible, and therefore, worthy of contempt and neglect.

He should focus his sight or attention on the pure conscious Ātmā present universally in all the creatures even as the pearls of a necklace are threaded together by a string[1] (23).

It is but a tendency or habit of the mind and heart to rush towards (or think of, try to obtain, accept and yearn for) things that are of some use to them, and abandon (or become disinterested in and neglect) those that are of no use. This tendency is superficial and not the inherent tendency or inclination of the mind or heart of a creature[2] (24).

One should learn about the essential Truth about the pure and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

supreme consciousness from an erudite and wise teacher as well as from the scriptures and by self experience obtained by contemplation and meditation. One should realise the truth of the maxim 'I am Brahma', and consequentially, become free from all mental sorrows and troubles, all perplexities, consternations and confusions (25) [23-25].

[Note :—[1]Here, the individual creature is the pearl, the Ātmā is the thread or string, and the animate world in its entirety is the necklace worn by Brahma, the cosmic entity. The allusion of the pearl necklace is cited here to emphasis the point that all the creatures in this world are linked to each other and threaded together by the same and universally constant Ātmā to form the shape and contours of this vast cosmos with its myriad colours, charms and attractions. If the thread is broken, all the pearls will fall apart. From the outside, the thread is not seen but the beauty and attraction of the pearl enchants the viewer. But it must be remembered that the thing known as 'a pearl necklace' has its existence because of the underlying hidden thread or string which hold all the pearls together. Otherwise everything will be scattered and the phrase 'a pearl necklace' loses its meaning.

[2]That is, the basic desire of the mind or the heart is to obtain peace, happiness and bliss. It erroneously and falsely seeks them in the objects of the external world, whereas, if given an enlightened choice, it will shun them, and in order to obtain truthful peace, bliss and happiness, it will seek self-realisation and contemplate upon the Ātmā, an exercise that can give the mind and heart true peace, bliss and happiness.]

यत्र निशितासिशतपातनमुत्पलताडनवत्सोढव्यमग्निदाहो हिमसेचनमिवाङ्गारावर्तनं चन्दनचर्चेव निरवधिनाराचविकिरपातो निदाघविनोदनधारागृहशीकरवर्षणमिव स्वशिरश्छेदः सुखनिद्रेव-मूकीकरणमाननमुद्रेव बाधिर्यं महानुपचय इवेदं नावहेलनया भवितव्यमेवं दृढवैराग्याद्बोधो भवति। गुरुवाक्यसमुद्भूतस्वानुभूत्यादिशुद्धया। यस्याभ्यासेन तेनात्मा सततं चावलोक्यते।।26।।

yatra niśitāsiśatapātanamutpalatāḍanavatsoḍhavyamagninādāho himasecana-mivāṅgārāvarṭanaṃ candanacarceva niravadhinārācavikirapāto nidāgha-vinodanadhāragṛhaśīkaravarṣaṇamiva svaśiracchedaḥ sukhanidrevamūkī-karaṇamānanamudreva bādhiryaṃ mahānupacaya ivedaṃ āvahelanayā bhavitavyamevaṃ dṛḍhavairāgyādbodho bhavati // guruvākyasamudbhūta-svānubhūtyādiśuddhayā / yasyābhyāsena tenātmā satataṃ cāvalokyate //

In such an exalted stage of existence, one becomes capable to bear the blow of a sword as if it was a soft touch by a lotus flower, and the scorching heat of fire as if one was being bathed in cool water. Lying

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

down on red hot charcoal appears to be as cool as the smearing of a paste of sandalwood on the body. A hail of arrows piercing the body appears to be a spray of water drops from a fountain during summer (i.e. it appears to be very soothing). Chopping off of the head appears to be like being in a deep sleep state of existence, a state of bliss when a person does not know what is happening to his body. Chopping off of the tongue appears to be like observing deep and prolonged silence (as done during Samādhi or observed when a person soundly sleeps). Being deaf appears to provide the joys obtained when one is promoted to a higher designation in any organisation (because when a man rises in heirarchy and gets any high post, he is removed from the normal din of ordinary life, leads a virtual cloistered and secluded life isolated from the daily toil and tumble of an ordinary man, and gets himself protected and surrounded by the high walls of a out-of-bounds bungalow so that he does not have to hear what the poor or those who are much junior to him in the hierarchy have to say; he virtually is ensconced in a cocoon and is a prevented from coming in touch with the reality and the rough and tumble of the world. In terms of metaphysics it means that when a man becomes 'deaf', he is not disturbed by so many worthless sounds of this world. He remains serene and calm as if he is living in a lonely place in a forest, away from the hustle and bustle of mundane life).

But this state of equanimity and fortitude is not obtained by simply being indifferent or negligent towards all these perceptions, emotions and feelings (for, then, it would be superficial, only for a show, temporary and tantamout to impostering and deceit). It is only—i.e. permanently, in reality and in the true sense—possible by the introspective knowledge of the fundamental nature of the pure-self relying upon the mental strength of deep insight obtained by renunciation, dispassion and detachment from the external world of artificiality. The purification and cleansing of the inner-self is possible only by relying upon the words of the wise teacher or of the scriptures, and taking their guidance and advise, as well as by self experience through introspection and contemplation. This process will lead to self-realisation and ultimate enlightenment (26).

विनष्टदिग्भ्रमस्यापि यथापूर्वं विभाति दिक्। तथा विज्ञानविध्वस्तं जगन्नास्तीति भावय।।27।।
न धनान्युपकुर्वन्ति न मित्राणि न बान्धवाः। न कायक्लेशवैधुर्यं न तीर्थायतनाश्रयः। केवलं तन्मनोमात्रमयेनासाद्यते पदम्।।28।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vinaṣṭadigbhramasyāpi yathāpūrvaṃ vibhāti dik / tathā vijñānavidhvastaṃ jagannāstīti bhāvaya // na dhanānyupakurvanti na mitrāṇi na bāndhavāḥ / na kāyakleśavaidhuryaṃ na tīrthāyatanāśrayaḥ / kevalaṃ tanmanomātra-mayenāsādyate padam //

Even as a man can discern and distinguish between the various directions (e.g. north and south etc.) once the confusion pertaining to them is removed, truthful knowledge and enlightenment can dispel all sorts of ignorance. One should always think in these terms (27).

A man's spiritual welfare and wellbeing does not lie in wealth, friends, kith and kin, elimination of bodily discomfort (e.g. disease and illness) or living at a pilgrimage site, but he can find that most exalted and supreme state or stature by plunging and submerging himself in the ocean of pure consciousness (28) [27-28].

यानि दुःखानि या तृष्णा दुःसहा ये दुराधयः। शान्तचेतःसु तत्सर्वं तमोऽर्केष्विव नश्यति।।29।।
मातरीव परं यान्ति विषमाणि मृदूनि च। विश्वासमिह भूतानि सर्वाणि शमशालिनि।।30।।

yāni duḥkhāni yā tṛṣṇā duḥsahā ye durādhayaḥ / śāntacetaḥsu tatsarvaṃ tamo'rkeṣviva naśyati // mātarīva paraṃ yānti viṣamāṇi mṛdūni ca / viśvāsamiha bhūtāni sarvāṇi śamaśālini //

All the torments, sorrows, anguish and tribulations (Duḥkh), all the yearnings, desires, avarice and thirst for the world (Tṛṣṇā), and all the insurmountable worries and miseries of a man who has a peaceful, calm and tranquil temperament of the mind and a stable and focussed intellect are eliminated even as darkness is removed by the sunlight. [See also canto 6, verse no. 31-40.] (29)

In this perishable and mortal world, a man who has control over his mind is respected and trusted by men of both stern and harsh temperaments as well as by those who are sweet and mild, just like a son believes, trusts and relies upon his mother (30) [29-30].

न रसायनपानेन न लक्ष्म्यालिङ्गितेन च। न तथा सुखमाप्नोति शमेनान्तर्यथा जनः।।31।। श्रुत्वा स्पृष्ट्वा च भुक्त्वा च दृष्ट्वा ज्ञात्वा शुभाशुभम्। न हृष्यति ग्लायति यः स शान्त इति कथ्यते।।32।।

na rasāyanapānena na lakṣmyāliṅgitena ca / na tathā sukhamāpnoti śamenāntaryathā janaḥ // śrutvā spṛṣṭvā ca bhuktvā ca dṛṣṭvā jñātvā śubhāśubham / na hṛṣyati glāyati yaḥ sa śānta iti kathyate //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Drinking the elixir of eternity and enjoying the embrace of Lakṣmī (the Goddess of worldly wealth and prosperity) does not give the type of bliss, comfort, happiness and joy that a man finds in peace, tranquility, calmness and serenity of the mind. [That is, peace of mind is of paramount importance. It is more important than having worldly comforts and pomp as well as being able to drink the best of nourishing juices that are available in this world] (31).

When hearing, eating, touching, seeing and knowing either the pleasant or the unpleasant things do not make a man either happy or sorrowful (i.e. when he remains equanimous, stable, unruffled and indifferent to opposite types of stimuli, emotions and sentiments, when he is not at all affected or influenced by them), he is considered to be truthfully placid, calm, peaceful, tranquil and serene (32) [31-32].

तुषारकरबिम्बाच्छं मनो यस्य निराकुलम्। मरणोत्सवयुद्धेषु स शान्त इति कथ्यते।।33।। तपस्विषु बहुज्ञेषु याजकेषु नृपेषु च। वनवत्सु गुणाढ्येषु शमवानेव राजते।।34।।

tuṣārakarabimbāccham mano yasya nirākulam / maraṇotsavayuddheṣu sa śānta iti kathyate // tapasviṣu bahujñeṣu yājakeṣu nṛpeṣu ca / banavatsu guṇāḍhyeṣu śamavāneva rājate //

Those whose mind is calm, tranquil and pleasant, spotless, clean and pristine pure, as well as soothing and comforting like the area of the sky around the full moon, those whose mind does not become agitated or excited during periods of death, celebrations or war—such persons are said to be placid, peaceful, equanimous, calm, tranquil and serene by nature (33).

Such a person who has restraint over his mind and its emotions is adored, revered and honoured amidst those who do Tapa (austerity and penances), those who are experts in the Vedas (i.e. those who are learned and wise), those who perform various fire sacrifices (i.e. those who are religious), those who are either kings or residents of forests (such as hermits, ascetic etc.), and those who are wise and intelligent. [That is, a person who has controlled his mind is regarded as senior and better than others. In other words, it is very important to exercise control over the mind.] (34) [33-34].

संतोषामृतपानेन ये शान्तास्तृप्तिमागताः। आत्मारामा महात्मानस्ते महापदमागताः।।35।। अप्राप्तं हि परित्यज्य संप्राप्ते समतां गतः। अदृष्टखेदाखेदो यः संतुष्ट इति कथ्यते।।36।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

santoṣāmṛtapānena ye śāntāstṛptimāgatāḥ / ātmārāmā mahātmānaste mahāpadamāgatāḥ // aprāptaṃ hi parityajya saṃprāpte samatāṃ gataḥ / adṛṣṭakhedākhedo yaḥ santuṣṭa iti kathyate //

Those who drink the nectar called 'Santoṣa' i.e. have tasted the ambrosia of contentment and satisfaction, feel fulfilled, are gratified and comforted by whatever they get and remain calm and tranquil, only such clever, wise, erudite, sagacious, enlightened and adroit persons can dwell in the Ātmā and attain the supreme state of pure consciousness (35).

He who does not worry about or long for things that cannot be obtained, and instead remains even and satisfied with whatever has been obtained by him (i.e. who does not feel either joyful or sad with whatever comes his way), he who does not perceive, feel or pay attention to either comfort or pain, happiness or sorrows—verily, only he is said to be fully and truly contented, satisfied, gratified and comfortable (because there will be no desire left in him and hence no agitation or a sense of frustration in its wake) (36) [35-36].

नाभिनन्दत्यसंप्राप्तं प्राप्तं भुङ्क्ते यथेप्सितम्। यः स सौम्यसमाचारः संतुष्ट इति कथ्यते।।37।।
रमते धीर्यथाप्राप्ते साध्वीवाऽन्तःपुराजिरे। सा जीवन्मुक्ततोदेति स्वरूपानन्ददायिनी।।38।।

nābhinandatyasaṃprāptaṃ prāptaṃ bhuṅkte yathepsitam / yaḥ sa saumya-samācāraḥ santuṣṭa iti kathyate // ramate dhīryatāprāpte sādhvīvā'ntaḥ-purājire / sā jīvanmuktatodeti svarūpānandadāyinī //

He who never unduly yearns for or gets upset at anything that has not been obtained or received, and uses that which is available to him according to his necessity and needs (instead of hoarding anything), he who acts with equanimity and equity, he who remains even, sober, unruffled and uniform in his demeanours under all circumstances—such a person is considered excellent and contented in all respects (37).

Just like a loyal wife remains happy and contended inside the householder's yard (or within the precincts of her house) without complaining whatsoever about anything, when the mind of a person remains contented and satisfied as well as fully comfortable and gratified with whatever that is available to the man, then that state of the mind is called 'liberated or delivered from the shackling effects of this deluding, artificial, entrapping mundane world'. This state of the mind is obtainable while the person still lives in the world and continues to do his worldly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

chores; this is a state called 'Jīvana Mukti'. It bestows the bliss and happiness of recognising the nature of the conscious pure-self which is pure beatitude and felicity personified (38) [37-38].

यथाक्षणं यथाशास्त्रं यथादेशं यथासुखम्। यथासंभवसत्सङ्गमिमं मोक्षपथक्रमम्। तावद्विचारयेत्प्राज्ञो यावद्विश्रान्तिमात्मनि।।39।। तुर्यविश्रान्तियुक्तस्य निवृत्तस्य भवार्णवात्। जीवतोऽजीवतश्चैव गृहस्थस्याथवा यतेः।।40।। नाकृतेन कृतेनार्थो न श्रुतिस्मृतिविभ्रमैः। निर्मन्दर इवाम्भोधिः स तिष्ठति यथास्थितः।।41।।

yathākṣaṇaṃ yathāśāstraṃ yathādeśaṃ yathāsukham / yathāsaṃbhavasat-saṅgamimaṃ mokṣapathakramam / tāvadvicārayetprājño yāvadviśrānti-mātmani // turyaviśrāntiyuktasya nivṛttasya bhavārṇavāt / jīvato'jīvataścaiva gṛhasthasyāthavā yateḥ // nākṛtena kṛtenārtho na śrutismṛtivibhramaiḥ / nirmandara ivāmbhodhiḥ sa tiṣṭhati yathāsthitaḥ //

Depending upon time, circumstance and location, a wise person should diligently pursue and contemplate upon this path of 'Mokṣa' (i.e. emancipation and salvation, liberation and deliverance) with a steadfastness of purpose and according to the prescription laid down by the scriptures, with cheer, joy and willingness, and all the while spending his time in the company of good, virtues and righteous people as far as possible—till the time he gets internal peace and bliss. [That is, the exercise of following the righteous path and keeping company of good people and persuance of truthful knowledge should be continued until the time internal peace and stability is obtained. There is no fixed time limit for it] (39).

Whether he is a householder or a Saṃnyāsī (who is a forest dwelling renunciate or a person who has left the house and wanders like a mendicant), a person who has obtained the state of 'Turīya' (when the aspirant has no sense of duality and he becomes firmly established in his pure self or Ātmā which is pure consciousness personified) and its accompanying state of blissfulness, is deemed to have crossed this ocean-like world. Such a person may remain busy in doing the various deeds assigned to him in this world or he might not do them at all, he always remains indifferent to, disinterested in and uninvolved with them (i.e. he does not get mentally and emotionally involved in the work that he does in this world; he remains completely detached from both the deed as well as its reward or punishment. He does not expect anything from his deed. He is not even concerned whether he is busy doing them or remains idle) (40).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He does not have to get entangled in the web or net of confusions created by different interpretations of the Vedas and other scriptures. He is like the Pacific Ocean without the Mandarācala Mountain[1] —i.e. he becomes calm, tranquil, placid and even. He remains established in the pure-self and obtains everything that is worth obtaining (i.e. he obtains peace and bliss which are equivalent to 'obtaining everything that is worth obtaining') (41) [39-41].

[Note :—The reference to the Mandarācala Mountain in the pacific ocean is an allusion to the legendary churning of the 'Kṣīra Sāgara' by using the mountain as churning rod by the Demons and the Gods. The removal of this mountain is meant to restore the tranquility and calmness of the eternal sea of milk where Lord Viṣṇu is said to recline on a bed of Śeṣanātha, the legendary hooded python, floating on that ocean. The Upaniṣadic sage Ṛbhu means to say that once his son Nidāgha follows the precepts of this Upaniṣad, he will become as tranquil and peaceful, as quiet and calm as the legendary 'Kṣīra Sāgara' before it was churned by the mountain representing the turmoils assoicated with 'Māyā'.]

सर्वात्मवेदनं शुद्धं यदोदेति तदात्मकम्। भाति प्रसृतिदिक्कालबाह्यं चिदूपदेहकम्।।42।। एवमात्मा यथा यत्र समुल्लासमुपागतः। तिष्ठत्याशु तथा तत्र तदूपश्च विराजते।।43।।

sarvātmavedanaṃ śuddhaṃ yadodeti tadātmakam / bhāti prasṛtidikkāla-bāhyaṃ cidrūpadehakam // evamātmā yathā yatra samullāsamupāgataḥ / tiṣṭhatyāśu tathā tatra tadrūpaśca virājate //

When one starts regarding everyone as essentially being the same and universal pure Ātmā, then in such a state of enlightenment, this vast and myriad external world spread in all the directions and dimension of time and space appears to be an embodiment or manifestation or image of the supreme Soul of the cosmos which is pure consciousness; it is the all pervading, immanent, uniform, unequivocal Soul of the universe (42).

In this way, the same element called the Ātmā evolves or develops into myriad and divergent forms and becomes established in those form (43) [42-43].

यदिदं दृश्यते सर्वं जगत्स्थावरजङ्गमम्। तत्सुषुप्ताविव स्वप्नः कल्पान्ते प्रविनश्यति।।44।। ऋतमात्मा परं ब्रह्म सत्यमित्यादिका बुधैः। कल्पिता व्यवहारार्थं यस्य संज्ञा महात्मनः।।45।। यथा कटकशब्दार्थः पृथग्भावो न काञ्चनात्। न हेम कटकात्तद्वज्जगच्छब्दार्थता परा।।46।।

yadidaṃ dṛśyate sarvaṃ jagatsthāvarajaṅgamam / tatsuṣuptāviva svapnaḥ

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kalpānte pravinaśyati // ṛtamātmā paraṃ brahma satyamityādikā budhaiḥ / kalpitā vyavahārārthaṃ yasya saṃjñā mahātmanaḥ // yathā kaṭakaśabdārthaḥ pṛthagbhāvo na kāñcanāt / na hema kaṭakāttadvajjagacchabdārthatā parā //

Whatever animate or inanimate world that is visible becomes annihilated and it vanishes completely from sight at the time of dooms day (or literally, the great deluge at the end of the era) even as a dream vanishes when a person reaches the deep sleep state of consciousness[1]. [This is the 3rd state of consciousness when a man stops even dreaming while he is sound asleep.] (44).

This Ātmā (spirit, soul) is the primal cause of all existence; it is the supreme, infinite, transcendental Brahma; it is an embodiment of the absolute, immaculate and irrefutable Truth and Reality. All these various epithets and honours have been assigned to the Ātmā by the wise and erudite ones just for the sake of convenience and practicability (45).

In essence, as a matter of fact, even as a bracelet of gold has no separate identity or existence other than the metal from which it is crafted (which is gold in this case); the meaning or connotation of the word 'world' incorporates in its ambit, and is deemed to mean, the enigmatic entity called Brahma. In other words, both the words 'world' and 'Brahma' are interchangeable, synonymous with and akin to each other. There is no distinction whatsoever between them. The world is an image of Brahma. If there was no Brahma, there would be no image in the form of the world! (46) [44-46].

[Note :—[1]The four states of consciousness in which a mind of a person exist have been described in a separate appendix no. 6 of this volume.]

तेनेयमिन्द्रजालश्रीर्जगति प्रवितन्यते। द्रष्टुर्दृश्यस्य सत्तान्तर्बन्ध इत्यभिधीयते।।47।। द्रष्टा दृश्यवशाद्बद्धो दृश्याभावे विमुच्यते। जगत्त्वमहमित्यादिसर्गात्मा दृश्यमुच्यते।।48।। मनसैवेन्द्रजालश्रीर्जगति प्रवितन्यते। यावदेतत्संभवति तावन्मोक्षो न विद्यते।।49।।

teneyamindrajālaśrīrjagati pravitanyate / draṣṭudṛśyasya sattāntarbandha ityabhidhīyate // draṣṭā dṛśyavaśādbaddho dṛśyābhāve vimucyate / jagattvamahamityādisargātmā dṛśyamucyate // manasaivendrajālaśrīrjagati pravitanyate / yāvadetatsaṃbhavati tāvanmokṣo na vidyate //

That imperishable, supreme and infinite Brahma has expanded this illusionary and deceptive world as a display of his magnificent, marvelous and stupendously maverick and magical powers. When the observer (or

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

seer) gets emotionally involved with the objects of his observation (or sight), he gets attached to them and is influenced by them (even as the spectators of a magic show get completely enthralled and captivated by the charming hypnotic spell cast by the magician upon them; the magician almost traps their intellect and mind in his deluding and deceptive snare). This is called a state of 'being shackled' or 'being tied down to this delusory world' (47).

When the observer (or seer) comes under the influence of the objects of observation (or sight), i.e. when he gets emotionally involved with them, becomes an active participant with their activities, he gets trapped by those objects (i.e. his indifference of temperament, his equanimity, his patience, his evenness of mind, his renunciation, fortitude, equilibrium of mind and placidity etc. are all disturbed). When there is no object of observation or sight, he attains 'Mokṣa' (i.e. freedom, liberation and deliverance from the turbulence those objects create in his mind). He is virtually freed from the shackles, in the form of mental disturbance that those objects of the world create for him.

When the Ātmā, under the influence of delusions, begins to perceive this world with the erroneous sight of duality—such as the concepts of you and me—it is then said to 'see' the world. Whereas if it does not perceive any duality in its view of the world, when it sees the 'pure self' through the length and breadth of the world, it is then that the Ātmā is said to be 'not seeing the world' but 'seeing the truth' instead, which is indeed the Ātmā or Brahma'[1] (48).

It is the mind that creates and accepts as truth the elusively charming and enticingly fascinating aspects of this magical world of artificiality. Till the imaginary creative powers of the mind is not stopped or controlled from creating hallucinations and deceptive imagery, there seems to be no sight (chance, scope or hope) of the path leading to 'Mokṣa' ever coming into view (49) [47-49].

[Note :—[1]For example, a man's pen is taken away by another man. The first person gets annoyed because 'his' pen has been taken by 'another' man. But if the first person is enlightened and realises that there is no difference between 'him' and the 'other person', then the pen is deemed to belong to him, although it is apparently, physically and in this virtual world of reality, is in the hands of another person. The practical effect of this is that instead of fretting and fuming, the first person will politely ask the second person to 'lend' the pen to him so that he can complete the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

writing and then return it back to the second person. If the second person has any shame in him, he will not take the pen again. And even in case he is uncivilised enough to take it again, the first person would think that perhaps this pen either belonged to that person or it is of greater use to him, he needs it more than him, so he lets the other person keep it and use it, and he would buy another pen for himself. Obviously, all the causes of strife and tension cease with this attitude. Heaven will indeed descend upon this earth now and here if this attitude is inculcated by all the creatures. If the second person in this example does not have the same level of erudition and enlightenment as the first person, then he will surely not return the pen. In fact, the very act of taking the pen by the second person shows that he is not enlightened about the truth, but the resultant chain of ill-will, animosity, tension and bad blood would be snapped, and there would be peace.]

ब्रह्मणा तन्यते विश्वं मनसैव स्वयंभुवा। मनोमयमतो विश्वं यन्नाम परिदृश्यते।।50।।
न बाह्ये नापि हृदये सदूपं विद्यते मनः। यदर्थं प्रतिभानं तन्मन इत्यभिधीयते।।51।।

brahmaṇā tanyate viśvaṃ manasaiva svayaṃbhuvā / manomayamato viśvaṃ yannāma paridṛśyate // na bāhye nāpi hṛdaye sadrūpaṃ vidyate manaḥ / yadarthaṃ pratibhānaṃ tanmana ityabhidhīyate //

This world is a creation of the mind of Brahmā, the creator of this gross visible world, who is himself self-created. Hence, one should treat this visible world as a creation of the mind (i.e. it is an imagination capability of the mind that has produced this world. It implies that this world is not for real but an imaginary illusion created by the mind for its own satisfaction) (50).

This mind is not present in a stable form anywhere—whether it is the external world or the inner world (or the inner-self of the creature). That is, the mind is ever so fickle, in a state of constant flux, restless and uneasy at all times. The very awareness of the presence of the objects pertaining to gratification of the sense organs is synonymous with the presence of the potentials of the mind to imagine. [That is, the objects exist in this world because the mind thinks that they do so; actually, in fact, there is no existence of either the world or the materialistic objects present in it. This is evident in a case where, for example, a person is not interested in a particular thing. Though it is present right in front of him, his mind would not register its presence. For example, when a man is sick, he would not bother about delicacies lying on the dining table, though his eyes are seeing it. The mind does not register that delicious eatable.] (51) [50-51].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संकल्पनं मनो विद्धि संकल्पस्तत्र विद्यते। यत्र संकल्पनं तत्र मनोऽस्तीत्यवगम्यताम्।।52।।
संकल्पमनसी भिन्ने न कदाचन केनचित्। संकल्पजाते गलिते स्वरूपमवशिष्यते।।53।।

saṃkalpanaṃ mano viddhi saṃkalpastatra vidyate / yatra saṃkalpanaṃ tatra mano'stītyavagamyatām // saṃkalpamanasī bhinne na kadācana kenacit / saṃkalpajāte galite svarūpamavaśiṣyate //

It is a natural habit and tendency of the mind to have 'Saṃkalpa', or to make determinations and vows, have ambitions and desires, aspirations and hopes, and then get confused and drowned in the quagmire of options present before it, and get bogged down in the accompanying perplexities, doubts, confusions and uncertainties. And since the mind lives in them, they are the mind's natural habitat or the place where it likes to always dwell. It is submerged by and soaked in them; it is overcome and besieged by them. Hence, all these characteristics symbolise the presence or existence of the factor known as 'mind'. [That is, if a person has any such thing as desire, aspiration, expectation and hope vis-à-vis the world, then surely it is a proof that an invisible entity called 'mind' is active and present in that person, because without the mind, neither would these things exist nor would the world.] (52)

Till this date, no one has been able to separate the mind from its various and myriad 'Saṃkalpas' (as described in verse no. 52). When all the 'Saṃkalpas' are annihilated (i.e. exhausted or eliminated), the only entity left is the purest form of the Ātmā or the soul or spirit of the creature. [This Ātmā, as opposed to the mind, is stable, enlightened, wise, without any confusions and doubts, having no ambitions to pursue the fulfillment of imaginary aspirations pertaining to this world for the simple reason that this world itself is an imaginary entity being created by the mind, and not the Ātmā, and it has no real existence. Pursuing a mirage will not lead a person trapped in a barren desert anywhere near water, but only to his death and horrible sufferings. The concept of Saṃkalpa is also elaborated upon in verse no. 95.] (53) [52-53]

अहं त्वं जगदित्यादौ प्रशान्ते दृश्यसंभ्रमे। स्यात्तादृशी केवलता दृश्ये सत्तामुपागते।।54।।
महाप्रलयसंपत्तौ ह्यसत्तां समुपागते। अशेषदृश्ये सर्गादौ शान्तमेवावशिष्यते।।55।।

ahaṃ tvaṃ jagadityādau praśānte dṛśyasaṃbhrame / syāttādṛśī kevalatā dṛśye sattāmupāgate // mahāpralayasaṃpattau hyasattāṃ samupāgate / aśeṣadṛśye sargādau śāntamevāvaśiṣyate //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

When the conception of duality represented by the erroneous notions of 'my' and 'your' as well as the delusions and deceptions created by the illusionary world of artificiality subsides, i.e. when these illusions created by the deceptive world, which appears to be real, are eliminated, then the world vanishes and submerges in the supreme, irrefutable, universal and absolute Truth. [That is, when artificiality and deception caused by the world are removed, the actual, irrefutable, pristine pure and uncorrupt Truth behind the facade of delusions, illusions, artificiality and deception comes to the fore.] Consequentially, since the ultimate Truth and absolute Reality is unequivocally one and the only one of its kind, the world also gets firmly established in, acquires the characteristics of and becomes synonymous with that irrefutable and only one entity that has a real existence and is universally perceptible (54).

When the symbolic state of the 'great doomsday deluge at the time of annihilation' appears (i.e. when everything gets submerged and merged into one universal entity called the ultimate Truth as described in verse no. 54 above), the whole visible world becomes non-existent. At that time, the only entity remaining is the placid, calm, tranquil, serene and eternally blissful primary Ātmā which existed even before the creation came into existence par se and which is the ultimate Truth and Reality in creation (55) [54-55].

अस्त्यनस्तमितो भास्वानजो देवो निरामयः। सर्वदा सर्वकृत्सर्वः परमात्मेत्युदाहृतः।।56।। यतो वाचो निवर्तन्ते यो मुक्तैरवगम्यते। यस्य चात्मादिकाः संज्ञाः कल्पिता न स्वभावतः।।57।।

astyanastamito bhāsvānajo devo nirāmayaḥ / sarvadā sarvakṛtsarvaḥ paramātmetyudāhṛtaḥ // yato vāco nivartante yo muktairavagamyate / yasya cātmādikāḥ saṃjñāḥ kalpitā na svabhāvataḥ //

'That' which never sets in the horizon like the physical sun setting in the sky at the end of the day, that which is without any birth or any kind of faults, shortcomings, blemishes, flaws and taints, that which is always the doer of everything that is done, that which is present in all the myriad and diverse forms that constitute this multi-coloured and multifarious canvas of the world (56) where the power of speech (i.e. the ability to describe and praise anything) goes and returns empty handed (i.e. is unable to describe it or praise it), and that which is known only to those people who have obtained liberation from the shackling effects of ignorance and delusions, and have virtually obtained deliverance,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

emancipation and salvation (i.e. have attained Mukti), the various names, epithets and designations such as Ātmā etc. given to 'that' are only imaginary in nature and created just for the sake of convenience of trying to understand, decipher or conceptualise it and are not its real identity or its truthful description—such an exalted, enigmatic and unique entity is called the imperishable, infinite, supreme and transcendental Brahma, which is pure cosmic consciousness (57) [56-57].

[Note :—The word 'that' refers to Brahma in verse no. 57.]

चित्ताकाशं चिदाकाशमाकाशं च तृतीयकम्। द्वाभ्यां शून्यतरं विद्धि चिदाकाशं महामुने।।58।।
देशाद्देशान्तरप्राप्तौ संविदो मध्यमेव यत्। निमेषेण चिदाकाशं तद्विद्धि मुनिपुङ्गव।।59।।

cittākāśaṃ cidākāśamākāśaṃ ca tṛtīyakam / dvābhyāṃ śūnyataraṃ viddhi cidākāśaṃ mahāmune // deśāddeśāntaraprāptau saṃvido madhyameva yat / nimeṣeṇa cidākāśaṃ tadviddhi munipuṅgava //

There are three skies or subtle spaces in metaphysics and theology—(i) 'Cittā-kāśa', (ii) 'Cidā-kāśa' and (iii) the 'Ākāśa'[1]. Oh great sage! Out of these three, 'Cidā-kāśa' is said to be most subtle and sublime (58).

Oh the most exalted sage! The miniscule time taken for, or the microscopic intervening space that exists between the transition from one state of consciousness to another state of consciousness (e.g. from the waking to the dreaming state, dreaming to the deep sleep state, and from deep sleep to 'Turīya'), is called 'Cidā-kāśa'—one should learn what this 'Cidā-kāśa' is (59).

[Note :—The word *Ākāśa* roughly means space or sky. Hence, the space surrounding the gross body of the creature is called Ākāśa; that surrounding its subtle body (the mind-intellect complex) is called the *Citta-kāśa*, and the space surrounding the causal body (the soul) is the *Cidā-kāśa*. The word 'Cid' (चिद्) means consciousness that is pure, supreme, enlightened, truthful, eternal, imperishable and reality.]

तस्मिन्निरस्तनिः शेषसंकल्पस्थितिमेषि चेत्। सर्वात्मकं पदं शान्तं तदा प्राप्नोष्यसंशयः।।60।।
उदितौदार्यसौन्दर्यवैराग्यरसगर्भिणी। आनन्दस्यन्दिनी यैषा समाधिरभिधीयते।।61।।

tasminnirastaniḥ śeṣasaṃkalpasthitimeṣi cet / sarvātmakaṃ padaṃ śāntaṃ tadā prāpnoṣyasaṃśayaḥ // uditaudāryasaundaryavairāgyarasagarbhiṇī / ānandasyandinī yaiṣā samādhirabhidhīyate //

If you forsake all your 'Saṃkalpas' (see verse no. 52 and 53) and get

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

yourself firmly rooted (established) in this 'Cidā-kāśa' (which surrounds the Ātmā, soul or pure consciousness residing in the bosom of the creature), then it is sure you shall attain the all pervading and all permeating supreme and infinite state of blissfulness. [That is, once you have forsaken all your determinations, vows and volitions pertaining to this artificial world, you shall get permanent peace which is so characteristic of the Ātmā residing in the subtlest space called Cidā-kāśa.] (60)

After reaching the state or the level of 'Cidā-kāśa' (i.e. after realising the nature of the Ātmā and becoming acquainted with it), a magnanimous and beautiful condition, which is totally soaked and infused with profound and general renunciation is obtained. This condition bestows immense bliss to the seeker/aspirant. It is also called 'a natural Samādhi' (or a state of trance where the seeker or aspirant is completely submerged in experiencing the bliss of the Ātmā and remain totally oblivious of the external world of artificiality and its attendant miseries and torments. The word 'natural' indicates that it is not imposed or forced upon him; it is not artificial or pretentious. It does not put any strain or discomfort on the seeker. It does not give him pain. But it is the natural state of the Ātmā; it is the true state, which is the inherent characteristic of the Ātmā of the creature, to be blissful and happy) (61) [60-61].

दृश्यासंभवबोधेन रागद्वेषादितानवे। रतिर्बलोदिता यासौ समाधिरभिधीयते।।62।।
दृश्यासंभवबोधो हि ज्ञानं ज्ञेयं चिदात्मकम्। तदेव केवलीभावं ततोऽन्यत्सकलं मृषा।।63।।

dṛśyāsaṃbhavabodhena rāgadveṣāditānave / ratirbaloditā yāsau samādhirabhidhīyate // dṛśyāsaṃbhavabodho hi jñānaṃ jñeyaṃ cidātmakam / tadeva kevalībhāvaṃ tato'nyatsakalaṃ mṛṣā //

When one becomes enlightened and wisened about the fact that the objects that are seen in this world do not have any truth or substance in them, when all the faults or flaws associated with a creature's interaction with the world, such as having 'Rāga' (attachments, infatuations, endearments, yearnings and desires) and 'Dveṣa' (envy, jealously, ill-will, hatred, malice, feud and animosity) are eliminated, then at that stage the aspirant/seeker has the unique experience of having calmness and equanimity of mind where there is no agitation or restlessness of any kind in it, when it is peaceful and focused, and when he experiences bliss and peace, happiness and joy. This experience comes after due diligent practice because it is not easy to overcome either the deceptions

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the world or to crush Rāga and Dveṣa. The resultant state of existence experienced and witnessed by such a person is called Samādhi. [The concept of Rāga and Dveṣa are further explained in canto 5, verse no. 3.] (62)

When the firm conviction that the visible world has no truth and substance in it (i.e. when it is realised that it is false, deceptive and illusionary) lightens up or illuminates the inner-self (or the mind-intellect complex as well as the heart) of the seeker or aspirant, it is only then that the seeker or aspirant is said to have 'Jñāna', or truthful enlightenment, which is free from all doubts, confusions, ambiguity and perplexities. It is this exalted 'Jñāna' that wisens a creature to that which is the supreme, infinite, eternal and transcendental pure consciousness, something that is the object of all metaphysical and theological knowledge. It is the only one entity called Ātmā. Besides it, everything else is false. [For the concept of Jñāna, see verse no. 107-114 of this canto and verse no. 29-44 of canto 5.] (63) [62-63]

मत्त ऐरावतो बद्धः सर्षपीकोणकोटरे। मशकेन कृतं युद्धं सिंहौघैरेणुकोटरे।।64।। पद्माक्षे स्थापितो मेरुर्निगीर्णो भृङ्गसूनुना। निदाघ विद्धि तादृक्त्वं जगदेतद्भ्रमात्मकम्।।65।।

matta airāvato baddhaḥ sarṣapīkoṇakoṭare/ maśakena kṛtaṃ yuddhaṃ siṃhaughaireṇukoṭare// padmākṣe sthāpito merurnigīrṇo bhṛṅgasūnunā/ nidāgha viddhi tādṛktvaṃ jagadetadbhramātmakam//

It is impossible to tie down or shackle an intoxicated and wild 'Airāvata' elephant (i.e. the white elephant which is the mount of Indra, the king of Gods) to a hole in one corner of a mustard seed. It is ridiculous to imagine a fight between a mosquito and lions inside the cavity of a dust particle (64).

It is absurd to believe in the story that a new-born bumble bee had swallowed Mt. Sumeru which was placed on one of the petals of the lotus flower (when the bee had gone there to collect nectar). Similarly, this world has no existence. [That is, even as it is absolutely impossible and incredulous that all the three things mentioned above might have ever happened even in the remotest of dreams, it is equally impossible and most absurd to imagine that the visible world has any real and truthful existence.] Hence, oh Nidāgha, you must be convinced of the world's imaginary, misleading, deceptive and magical mirage-like illusionary state of existence (65) [64-65].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

चित्तमेव हि संसारो रागादिक्लेषदूषितम्। तदेव तैर्विनिर्मुक्तं भवान्त इति कथ्यते।।66।। मनसा भाव्यमानो हि देहतां याति देहकः। देहवासनया मुक्तो देहधर्मैर्न लिप्यते।।67।।

cittameva hi saṃsāro rogādikleśadūṣitam / tadeva tairvinirmuktaṃ bhavānta iti kathyate // manasā bhāvyamāno hi dehatāṃ yāti dehakaḥ / dehavāsanayā mukto dehadharmairna lipyate //

The mind-intellect complex polluted by the faults such as 'Rāga and Dveṣa' etc. (see verse no. 62) is called the 'world'. When that mind-intellect becomes free from its faults and blemishes as well as the various shortcomings and flaws associated with this world, it is equivalent to the attainment of liberation and deliverance (Mokṣa) (66).

When the mind thinks of a body, it is only then that the Ātmā acquires the form of the gross body for its self. [That is, the Ātmā begins to identify the body or relate itself with the body only because the mind tells it that there is a body which houses the Ātmā and helps in the latter's identification as well as its interaction with the outside world, which it does through the medium of the gross body. The Ātmā thinks that it has a body because the mind advises it to believe in it.] When the mind is free from the sense-objects of this world (in the form of the various stimuli giving pleasure and comfort to the organs of the body, which in turn transmit these stimuli to the mind), it is only then that it loses interest in the activities of the body[1] (67) [66-67].

[Note :—[1]The body is the medium by which stimuli from the external world are received by the mind. It seeks comfort and pleasure in the objects of the world, so it nourishes the existence of the body, because it is through the body that the mind enjoys the comforts and pleasures originating in the objects of the outside materialistic world. When the mind stops seeking comfort or pleasure, the body loses its significance and importance to, and its utility and relevance for the mind.]

कल्पं क्षणीकरोत्यन्तः क्षणं नयति कल्पताम्। मनोविलाससंसार इति मे निश्चिता मतिः।।68।। नाविरतो दुश्चरितान्नाशान्तो नासमाहितः। नाशान्तमनसो वापि प्रज्ञानेनैनमाप्नुयात्।।69।।

kalpaṃ kṣaṇīkarotyantaḥ kṣaṇaṃ nayati kalpatām / manovilāsasaṃsāra iti me niścitā matiḥ // nāvirato duścaritānnāśānto nāsamāhitaḥ / nāśāntamanaso vāpi prajñānenainamāpnuyāt //

It is the mind that transform a moment into a 'Kalpa' (i.e. it makes a small fraction of time appear to be like an age) and vicé versa. Hence, in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

my view, this world is only a play of the mind; it is a ploy of the mind to keep itself busy and remain engrossed in colourful imaginations, which is its natural habit (68).

A person who has not detached himself from misdemeanours and misdeeds as well as evil, unrighteous and un-virtuous conduct, who is not focused and has not been able to concentrate his mind, and whose mind has not become peaceful, calm, serene and tranquil (i.e. has not abandoned its agitations and restlessness and the habit of being in a state of constant flux)—only such persons cannot experience or witness the Ātmā (69) [68-69].

तद्ब्रह्मानन्दमद्वन्द्वं निर्गुणं सत्यचिद्घनम्। विदित्वा स्वात्मानो रूपं न बिभेति कदाचन।।70।। परात्परं यन्महतो महान्तं स्वरूपतेजोमयशाश्वतं शिवम्। कविं पुराणं पुरुषं सनातनं सर्वेश्वरं सर्वदेवैरुपास्यम्।।71।। अहं ब्रह्मेति नियतं मोक्षहेतुर्महात्मनाम्। द्वे पदे बन्धमोक्षाय निर्ममेति ममेति च। ममेति बध्यते जन्तुर्निर्ममेति विमुच्यते।।72।।

tadbrahmānandamadvandvaṃ nirguṇaṃ satyacidghanam / viditvā svātmāno rūpaṃ na bibheti kadācana // parātparaṃ yanmahato mahāntaṃ svarūpa-tejomayaśāśvataṃ śivam / kaviṃ purāṇaṃ puruṣaṃ sanātanaṃ sarveśvaraṃ sarvadevairupāsyam // ahaṃ brahmeti niyataṃ mokṣaheturmahātmanām / dve pade bandhamokṣāya nirmameti mameti ca / mameti badhyate janturnir-mameti vimucyate //

When a man recognises or realises the fact that his true identity, nature or form is the 'blissful Brahma' who is beyond the faults created by duality and confusions, who is attributeless and beyond any limitations of specific virtues or qualities, who is an embodiment of Truth and absolute Reality, and who is a treasure of enlightenment, wisdom and erudition—such a person has no fears left in him (70).

'I am that imperishable, eternal Brahma who is the greatest amongst the great, is the most exalted amidst the exalted ones, who is an embodiment of splendour, energy, light and radiance, who is universal and absolute, who is a provider of all welfare, well-beings and auspiciousness, who is all knowing and omniscient, who is the one who is honoured and revered in the Purāṇas (or who is the most ancient, primal Puruṣa, the male aspect of Nature before the creation, as we know it, came into shape), who is eternally truthful and most ancient (i.e. present even before the rest of the creation came into being), who is the Lord of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

all that exists, and who is praised, worshipped, honoured and revered by all the Gods' (71).

Such a firm conviction (as mentioned in verse no. 71) is the path or medium to obtain emancipation and salvation by great souls.

There are only two causes or reasons for either 'being shackled to the world' or 'being liberated and delivered from it'—to have attachments, endearments, passions and the notion of possessing and belonging, or the lack of it respectively. The former is called 'Mamatā' and it is due to it that a creature gets tied in fetters, whereas the absence of it liberates the creature and leads it to emancipation and salvation, called 'Mokṣa' (72) [70-72].

जीवेश्वरादिरूपेण चेतनाचेतनात्मकम्। ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता। जाग्रदादि-विमोक्षान्तः संसारो जीवकल्पितः।।73।। त्रिणाचिकादियोगान्ता ईश्वरभ्रान्तिमाश्रिताः। लोकायतादिसांख्यान्ता जीवविभ्रान्तिमाश्रिताः।।74।। तस्मान्मुमुक्षुभिर्नैव मतिर्जीवेशवादयोः। कार्या किंतु ब्रह्मतत्त्वं निश्चलेन विचार्यताम्।।75।।

jīveśvarādirūpeṇa cetanācetanātmakam / īkṣaṇādipraveśāntā sṛṣṭirīśena kalpitā / jāgradādivimokṣāntaḥ saṃsāro jīvakalpitaḥ // triṇācikādiyogāntā īśvarabhrāntimāśritāḥ / lokāyatādisāṃkhyāntā jīvavibhrāntimāśritāḥ // tasmānmumukṣubhirnaiva matirjīveśavādayoḥ / kāryā kiṃtu brahmatattvaṃ niścalena vicāryatām //

The entire cosmos has two levels of existence—one is the 'gross' form of existence and the other is the 'conscious' form of existence. The creatures as well as the Gods, right from the first wish of the supreme Brahma to initiate the process of creation till the latter's merger or coalescing with the former at the time of its annihilation—this is the gross creation of the supreme Lord. On the other hand, the world consisting of the state of existence called the 'waking state of consciousness' till the state of final liberation and deliverance, emancipation and salvation called 'Mokṣa' of the soul (i.e. when the soul merges with the supreme, cosmic soul as is possible in the state of existence called 'Turīya' which is the fourth state of existence), is a conscious form of creation. The creature which lives in both these worlds is called a 'Jīva'. [That is, the gross world is represented by the physical world present outside the creature as is seen or experienced or witnessed by him. On the other hand, the conscious form of existence pertains to the states in which the mind of the creature

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

exists. These concepts have also been explained in canto 5, verse no. 97 and appendix no. 6] (73).

The confusions, misconceptions, doubts, ambiguity and perplexities pertaining to the knowledge contained in the scriptures, such as the one extending from 'Triṇāciketāgni' (as mentioned in Kaṭho-paniṣad) right up to Yoga (meditation and contemplation of Śvetāśvatara) relies on the delusions or misconceptions about 'Īśvara' or the Lord God. Similarly, the school of philosophy pronounced by 'Cārvāka'[1] right up till 'Sāṅkhya Śāstra'[2] of sage Kapila is the basis for causing so much confusions and doubts amongst the creatures of the world as to which of them is best, which one to follow, which is the correct path to emancipation and salvation, which is more truthful than the other. [That is, if the different Upaniṣads are not interpreted properly, correctly and wisely, they will only create confusions and doubts and perplexities and ambiguity in the mind of a man instead of removing them. In fact, all the scriptures show only one aim or destiny to which a person should aim at or strive to reach, though the paths shown by them to reach that goal or destination are different. These paths are devised according to the temperament and aptitude of the seeker or aspirant. One path may suit one person but not the other. It is when one tries to follow all of them at once that all the confusion and perplexity arises. It is like trying to cross the ocean by jumping from one ship to another every other day] (74).

Hence, those who seek emancipation and salvation should not allow their intellect to get deluded and confused and mired by the debate involving what is a creature and who is the Lord God. [That is, it is no use in getting involved and bogged down in endless discussions and debates because these are mere intellectual exercises which fits only scholars, but have no place in the practical work of emancipation and salvation.] Instead, such persons should constantly force their attention to focus itself and contemplate upon the basic and essential element called Brahma where there is no duality, no confusion, no doubts or any scope for debates and perplexities to arise. [That is, a wise person is one who looks at and focuses his sight on the object where he is aiming, which is emancipation and salvation, instead of being distracted by so many other bewildering things present around that object at which he is aiming. A person should focus his sight on the bull's eye, as it were, instead of looking at the body of the bull] (75) [73-75].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—[1]*Cārvāka*—He was a materialistic philosopher whose doctrines are embodied in 'Bārhaspatya Sūtra' which deals with materialism and economics. Cārvāka was a disciple of Bṛhaspati, the priest of Gods who interceded with them on behalf of men who prayed to him for their welfare and intervention of Gods to help alleviate their sufferings. He appears as an exponent of materialist philosophy and aethism. Self knowledge is a subject which is common to all major ancient Indian philosophical systems including Cārvāka, though apparently he appears to deny 'self' as an independent entity, but even his theory is based on the quest for the nature and the truth about the Self. Every philosophical system has its own theory of word and meaning of a particular sentence of the scriptures. But as Vedānta emphasises that all word has its origin in one cosmic word known as OM, therefore although Cārvāka's philosophy uses the language of materialism—that is, 'self is identified with the body of the creature', it essentially is only an interpretation or elaboration of 'what body is' according to Cārvāka. Is not this body an image of the Virāṭ Puruṣa, with the 'self' identified with that cosmic Soul? The Bible also explicitly says '... and God created man in His image'.

Basically, Cārvāka philosophy states that 'the self is the body'. There are four interpretations of this philosophy—(a) identification of the self with the body, (b) identification of the self with the sense organs, (c) identification of the self with the vital forces, (d) identification of the self with the 'Mana' (mind and heart). If we carefully examine the grossest of these four maxims of Cārvāka—that the self is the body—we realise that it is the first step towards self-realisation because the man does not any longer identify himself with anything else except his body, such as the household, his son, his family, his kith and kin etc. but has withdrawn himself from them and concentrated his attention on himself. Then, in the next step, he realises that more important than the whole body as such, it is the different sense organs (five organs of perception—ears, eyes, nose, tongue and skin, and five organs of action—hand, leg, mouth, anus and genitals) that are of paramount importance in the body. Even the lack of one organ or dysfunction in it would cause a lot of problems for the whole body. Then, in the third stage he realises that mere sense organs are useless if they don't have the 'vital force' or 'life' or 'Prāṇa' in them; without life or Prāṇa, these organs will be useless. For example, what is the use of the eye if it can't see; what is the use of the tongue if it can't taste and speak, or for that matter, of the legs if they can't carry the body from one place to another. But then, what is that entity that inspires these vital forces to drive these organs and make their efforts of any use and relevant to the creature? It is the 'Mana' or the mind and heart of the creature that drives these sense organs—the mind receives the inputs of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the stimuli originating in the outside world and received through the organs of perception. Then the mind, under the influence of and in coordination with the heart, decides how the organs of action would react to these stimuli. This Mana is therefore the subtle body of the Upaniṣads. But this Mana also needs someone to guide it, someone who would be the 'sovereign' of the whole set up. This 'sovereign' is the 'pure Self' to the Upaniṣad. So we see, it is the way in which any philosophy is interpreted that it becomes theist or atheist.

[2]*Sāṅkhya* 'सांख्य' is one of the six great schools of Indian philosophy. It was first propounded by sage Kapila. It describes the origin of the cosmos from Brahma who created the macrocosmic first Male called Puruṣa and his female counterpart, the Prakṛti (Mother Nature), who are the basic cause of this vast and myriad creation. The individual male and female human beings are the microcosmic forms of that macrocosmic Puruṣa and Prakṛti. It is their union which resulted in this cosmos. Their offspring were—Ahaṃkāra (pride, ego), Buddhi (intelligence, wisdom, mind), the five perceptions (of smell, hearing, touch, taste and sight) forming the subtle body of the creature, the five elements (space, wind, fire, water, earth), the ten sense organs (5 organs of perception—ear, nose, tongue, eye and skin, and 5 organs of action—hand, leg, mouth, anus and genitals), and the mind-heart complex called the 'Mana', which together formed the gross body of the creature, and the invisible Ātmā which resides in the causal body. These are the twenty five basic constituents of creation. It further postulates that Brahma created Nature (cosmos) because it allowed itself to be covered or mired by the three Guṇas—'Sat' meaning righteousness and virtuousness which are the best and noblest of qualities, 'Raja' meaning worldly passions and desires which are the medium or mediocre qualities leading to worldly desires, and 'Tama' meaning evils, sins and other mean mentalities leading to perversions and vices. The Puruṣa, though he remains aloof, still gets shackled or attached to Prakṛti, the creation, because of these three Guṇas which act as ropes or strings that tie him down. Breaking his habits is tantamount to liberation and deliverance from this bondage, and it is called Mukti. The three Guṇas are the causes of the myriad temperaments, natures, thought patterns and behaviours of all the creatures, because they have all these three qualities or virtues in them, though they vary in ratio or proportion. These three Guṇas are also present in Mother Nature, giving rise to a populace which is so varied and diametrically opposite to each other, even virtually getting at each other's throat, because of the infinite possibilities created by their mixing in different proportions to mould the innate nature, inclinations and temperaments of a creature.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Further, this school of philosophy says that there are 5 elementary 'Bhūtas' in this creation—they are the earth, water, fire, wind and space which, in different permutations and combinations, form all the creatures who have a body. A creature, it says, has eleven organs—five organs of perception (ears, nose, eyes, tongue and skin), five organs of action (hands, legs, mouth, anus and genitals) and one organ called the Mana (mind and heart).]

अविशेषेण सर्वं तु यः पश्यति चिदन्वयात्। स एव साक्षाद्विज्ञानी स शिवः स हरिर्विधिः।।76।।
दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम्। दुर्लभा सहजावस्था सद्गुरोः करुणां विना।।77।।

aviśeṣeṇa sarvaṃ tu yaḥ paśyati cidanvayāt / sa eva sākṣādvijñānī sa śivaḥ sa harirvidhiḥ // durlabho viṣayatyāgo durlabhaṃ tattvadarśanam / durlabhā sahajāvasthā sadguroḥ karuṇāṃ vinā //

A wise, erudite and sagacious person is one who constantly treats and recognises this whole visible world as a uniform manifestation or image of the eternal, supreme, pure and transcendental pure consciousness. This consciousness is the welfare providing and auspicious Śiva, it is Brahmā, it is Viṣṇu! (76)

It is very difficult to forsake 'Viṣaya-Vāsanā' (i.e. abandoning of worldly desires or yearnings for pleasures and comforts obtained from the material objects of this world; propensity for seeking gratification of the sense organs, passions and worldly pursuits). It is equally difficult to acquire truthful knowledge of the essential Truth and absolute Reality. It is difficult also to attain the inherent and natural state of the Ātmā—which is to be in perpetual bliss, peace and tranquility as well as enlightenment and wisdom leading to emancipation and salvation, a state of existence that is a trance-like natural blissful state called 'Sahaja-Avasthā' (a state which is natural to the person, it is his normal habit without any kind of deceit, impostering, pretension, or caused by any kind of force, compulsion, coercion or imposition)—without the kind grace of a 'Sad Guru' (a wise and truthful teacher who is selfless, sincere, honest and compassionate, and who thinks about the long term benefit of his disciple or student and hopes for his all round good) (77) [76-77].

उत्पन्नशक्तिर्बोधस्य त्यक्तनिःशेषकर्मणः। योगिनः सहजावस्था स्वयमेवोपजायते।।78।। यदा ह्येवैष एतस्मिन्नल्पमप्यन्तरं नरः। विजानाति तदा तस्य भयं स्यान्नात्र संशयः।।79।।

utpannaśaktirbodhasya tyaktaniḥśeṣakarmaṇaḥ / yoginaḥ sahajāvasthā

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

svayamevopajāyate// yadā hyevaiṣa etasminnalpamapyantaraṃ naraḥ/ vijānāti tadā tasya bhayaṃ syānnatra saṃśayaḥ//

A person who has aroused or kindled his powers of wisdom and enlightenment, and has forsaken selfish involvement in all kinds of worldly deeds and pursuits—such a Yogī (ascetic) can obtain that supreme state of 'Sahaja Avasthā' (as described in verse no. 77) all by himself automatically. [That is, a sincere, committed and diligent Yogī does not have to make any special and independent effort to obtain the state called 'Sahaja Avasthā' as described in the previous verse no. 77. It comes to him naturally, routinely, smoothly, effortlessly and easily.] (78)

Till the time a person has the slightest doubt about the full attainment of this blissful, serene and enlightened state of 'Sahaja Avasthā', or when the state is not entirely complete, and an apparent gap seems to remain which is yet to be filled, it is only till then that he has fear and consternation of any kind. There is no doubt about it (79) [78-79].

सर्वगं सच्चिदानन्दं ज्ञानचक्षुर्निरीक्षते। अज्ञानचक्षुर्नेक्षेत भास्वन्तं भानुमन्धवत्।।80।। प्रज्ञानमेव तद्ब्रह्म सत्यं प्रज्ञानलक्षणम्। एवं ब्रह्मपरिज्ञानादेव मर्त्योऽमृतो भवेत्।।81।। भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः। क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे।।82।।

sarvagaṃ saccidānandaṃ jñānacakṣurnirīkṣate/ ajñānacakṣurnekṣeta bhāsvantaṃ bhānumandhavat//prajñānameva tadbrahma satyaṃ prajñāna-lakṣaṇam/ evaṃ brahmaparijñānādeva martyā'mṛto bhavet// bhidyate hṛdayagranthiśchidyante sarvasaṃśayāḥ/kṣīyante cāsya karmāṇi tasmindṛṣṭe parāvare//

The supreme Lord who is all pervading, omnipresent and immanent, eternal and supreme blissfulness and felicity personified, can only be seen or perceived by the subtle eyes of wisdom and enlightenment. Those who lack these eyes cannot see or perceive the imperishable Lord just like a blind man cannot see the illuminated sun (80).

Brahma is an embodiment of supreme enlightenment, eternal truthful knowledge, wisdom and erudition. Awareness of the 'Truth' is a sign of the highest degree of wisdom, erudition and enlightenment. Hence, a mortal man obtains immortality by acquisition of 'truthful knowledge' about that 'Truth' which is called 'Brahma' (81).

As soon as a person experiences that supreme Brahma, who is both the cause as well as the effect (i.e. is both the reason for the world of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

actions and deeds coming into being as well as the very action taken and deeds done in this world and their future cumulative consequences), all the different 'knots of his heart'[1] are untied, all his doubts and confusions end, and all his deeds done under the influence of his past actions (of present life as well as the previous life) are gradually dissipated and get diminished in intensity till they are completely exhausted (82) [80-82].

[Note :—[1]The various 'knots of the heart' represent the numerous faults that a person possesses which tie him down in his spiritual progress — such as the emotions of anger, feud, hatred, wrath, pride, ego, jealously, malice, animosity, greed, desires, attachments, infatuations, passions etc. These are the various negative and denigrating emotions of the heart which become apparent like gnarls on a tree.]

अनात्मतां परित्यज्य निर्विकारो जगत्स्थितौ। एकनिष्ठतयान्तःस्थः संविन्मात्रपरो भव।।83।। मरुभूमौ जलं सर्वं मरुभूमात्रमेव तत्। जगत्त्रयमिदं सर्वं चिन्मात्रं स्वविचारतः।।84।।

anātmatāṃ parityajya nirvikāro jagatsthitau / ekaniṣṭhatayāntaḥsthaḥ saṃvinmātraparo bhava // marubhūmau jalaṃ sarvaṃ marubhūmātrameva tat / jagattrayamidaṃ sarvaṃ cinmātraṃ svavicārataḥ //

Abandon the sense of meanness and grossness, and instead remain free from the encumbrances imposed upon you by all the faults associated with this world while you are still living in it. [That is, although you have to lead a normal life in this world for the simple reason that you have taken birth, you can obtain freedom from it by being totally detached from the world and its materialistic objects.] You must be firmly established in your inner-self, which is your true dwelling, and remain engrossed in contemplation and meditation on the pure self which is the pure consciousness, and which is your true identity (and is called the 'Ātmā') (83).

Even as the water appearing in a hot desert due to the effect of a mirage is nothing else in reality but hot simmering sand, this whole triad of existence of the world in its three states—viz, the waking, the dreaming and the deep sleep states of consciousness—must be convincingly treated or regarded as nothing else but a manifestation and extension of the one pure consciousness itself, which is the Ātmā (84) [83-84].

[Note :—The various states of existence have been described in a separate appendix no. 6 of this volume.]

लक्ष्यालक्ष्यमतिं त्यक्त्वा यस्तिष्ठेत्केवलात्मना। शिव एव स्वयं साक्षादयं ब्रह्मविदुत्तमः।।85।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अधिष्ठानमनौपम्यामवाङ्मनसगोचरम्। नित्यं विभुं सर्वगतं सुसूक्ष्मं च तदव्ययम्।।86।।
सर्वशक्तेर्महेशस्य विलासो हि मनो जगत्। संयमासंयमाभ्यां च संसारः शान्तिमन्वगात्।।87।।

lakṣyālakṣyamatiṃ tyaktvā yastiṣṭhetkevalātmanā/ śiva eva svayaṃ sākṣādayaṃ brahmaviduttamaḥ// adhiṣṭhānamanaupamyamavāṅmanasa-gocaram/ nityaṃ vibhuṃ sarvagataṃ susūkṣmaṃ ca tadavyayam// sarvaśaktermaheśasya vilāso hi mano jagat/ saṃyamāsaṃyamābhyāṃ ca saṃsāraḥ śāntimanvagāt//

A person who forsakes the sense of duality between what is visible and what is not visible (i.e. the visible gross world and the invisible subtle world of the spirit), and instead establishes himself firmly in the Ātmā (i.e. he is convinced that the only reality in existence is the Ātmā which is inherently non-dual by nature and is present both in the visible external world which is gross as well as in the invisible world which is the subtle world as the cosmic soul of the universe or the individual soul of the creature respectively)—such a person is truly excellent, most exalted and erudite one who is deemed to be well versed in the truthful knowledge of the supreme Brahma and he is an embodiment of Śiva (symbolising auspiciousness, wisdom, self realisation, enlighten-ment, truth and beauty) himself (85).

The foundation on which this universe rests is unique, unparalleled and matchless; it is beyond the reach of speech and mind. It has numerous attributes such as eternity, perpetuality and infinity, majesty, almighty, magnanimity and lordship, all pervading, omnipresent, immanent and all encompassing, most subtle and sublime, and imperishable, that which does not decay or diminish, is infinite and without a beginning or end (86).

This universe is noting else except the mental play of Lord Śiva who is almighty. [That is, this world has been created by the imagination of the mind of Lord Śiva.] With the aid of self restraint, abstinance, firm conviction, concentration and observance of strict vows as well as self realisation and enlightenment, all the delusions, artificiality and deception of this deceitful and impostering world comes to an end; they subside and calm down (87) [85-87].

मनोव्याधेश्चिकित्सार्थमुपायं कथयामि ते। यद्यत्स्वाभिमतं वस्तु तत्त्यजन्मोक्षमश्नुते।।88।।
स्वायत्तमेकान्तहितं स्वेप्सितत्यागवेदनम्। यस्य दुष्करतां यातं धिक्तं पुरुषकीटकम्।।89।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

manovyādheścikitsārthamupāyaṃ kathayāmi te / yadyatsvābhimataṃ vastu tattyajanmokṣamaśnute // svāyattamekāntahitaṃ svepsitatyāgavedanam / yasya duṣkaratāṃ yātaṃ dhiktaṃ puruṣakīṭakam //

Now I shall tell you the remedy for the various faults, distractions, disorders, defects or restlessness and bewilderments arising in your mind and heart. To forsake and renounce, to disassociate and detach oneself from all those objects for which the mind-heart becomes desirous of acquiring and gets agitated in its pursuit of acquiring them, for which one is filled with intense yearnings and passions, becomes distressed and agonised—this is the path or medium for obtaining liberation and deliverance, emancipation and salvation (88). [That is, abandoning all desires for the sense-objects of this materialistic world, or seeking comforts and pleasures in and from them, will give peace of mind and heart to a person. This will be tantamount to getting freedom from the chain of worldly problems and miseries, to being delivered from sorrows, to finding emancipation and salvation from the fetters of this illusionary and entrapping world that almost drowns the creature in its quagmire.]

Those for whom it is difficult to forsake, restrain or renounce the passions or yearnings for the desired objects of this world, those who cannot practice self control and renunciation, those who remain ever engrossed in the world of material objects of comfort, to have any hope for loneliness and serenity and to accept subordination to the pure Ātmā (i.e. to accept that the Ātmā is the truthful authority and master of the body, and the whole purpose of existence is not gratification of the sense organs, but to seek the ultimate Truth and strive to liberate the Ātmā from the shackles representing this body which tie the Ātmā to this delusory world) is very difficult. Shame and woe to such a man who is as lowly as an insect! That is, he is most contemptible and worthy of reproach and strict censor; he is most unfortunate and worthy of pity (89) [88-89].

स्वपौरुषैकसाध्येन स्वेप्सितत्यागरूपिणा। मनःप्रशममात्रेण विना नास्ति शुभा गतिः।।90।। असंकल्पनशस्त्रेण छिन्नं चित्तमिदं यदा। सर्वं सर्वगतं शान्तं ब्रह्म संपद्यते तदा।।91।। भव भावनया मुक्तो मुक्तः परमया धिया। धारयात्मानमव्यग्रो ग्रस्तचित्तं चितः पदम्।।92।।

svapauruṣaikasādhyena svepsitatyāgarūpiṇā / manaḥpraśamamātreṇa vinā nāsti śubhā gatiḥ // asaṃkalpanaśastreṇa chinnaṃ cittamidaṃ yadā / sarvaṃ sarvagataṃ śāntaṃ brahma saṃpadyate tadā // bhava bhāvanayā mukto

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

muktaḥ paramayā dhiyā/ dhārayātmānamavyagro grastacittaṃ citaḥ padam//

The best way to attain real peace and tranquility of the mind is to diligently abandon, assidiously forsake and sincerily let go of all the material things and objects which one desires or yearns for in this artificial world. Except this, there is no other alternative way (90).

When the mind-intellect is shredded to pieces (i.e. when it is smashed or crushed or conquered) by the use of the weapon or instrument or implement known as 'non-Saṃkalpa' symbolising total lack of desires, ambitions, volitions, yearnings and determinations to acquire something and making various resolution etc. about it—it is only then that one attains the supreme Brahma, who is present in all the myriad different forms of this creation, who is all pervading, all encompassing, immanent and omnipresent, and who is an embodiment of peace, tranquility and placidity (91).

Hence, you should free yourself from all confusions, bewilderments, perplexities, doubts and delusions, be endowed with wisdom and enlightenment, and control and exercise restrain upon your mind-intellect complex. Having done so, you should firmly establish yourself in the pure consciousness present in your bosom as your 'pure self,' the Ātmā (92) [90-92].

परं पौरुषमाश्रित्य नीत्वा चित्तमचित्तताम्। ध्यानतो हृदयाकाशे चिति चिच्चक्रधारया। मनो मारय निःशङ्कं त्वां प्रबध्नन्ति नारयः।।93।। अयं सोऽहमिदं तन्म एतावन्मात्रकं मनः। तदभावनमात्रेण दात्रेणेव विलीयते।।94।।

paraṃ pauruṣamāśritya nītvā cittamacittatām/ dhyānato hṛdayākāśe citi ciccakradhārayā// mano māraya niḥśaṅkaṃ tvāṃ prabadhnanti nārayaḥ// ayaṃ so'hamidaṃ tanma etāvanmātrakaṃ manaḥ/ tadabhāvanamātreṇa dātreṇeva vilīyate//

By being diligent, steadfast and committed in the practice of, and relying upon the strength and powers of renunciation and detachment, one should take the intellect to a state of being neutral or being completely equanimous, indifferent, dispassionate and detached from this world, make it symbolically dwell in the vast, fathomless void of the space or sky represented by the heart, and then endeavour to vanquish the mind with the sharp discus (a razor sharp circular weapon) represented by the

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

discriminatory intellect which is ever engrossed in contemplation upon the all-powerful 'pure consciousness'. As soon as you do it, all your doubts and confusions will be eliminated, and the various enemies such as 'Kāma' (lust, passions, desires etc.) shall not be able to tie you in fetters any more [That is, by practicing detachment and renunciation, one would be able to control the mind and focus it on the Ātmā which is pure consciousness residing in the heart of the creature. The allusion to the 'sky present in the heart', known as Hṛdaya Ākāśa, is a symbolic way of saying that the Ātmā is similar to the infinite and supreme Brahma who is the transcendental cosmic Soul residing in the endless space of the cosmos.] (93)

'This one is that', 'I am all this', and 'all these things belong to me'—these affirmative thinkings or views are synonymous with the mind (or this outlook or thought process is an attribute of the mind, and not of the discriminatory intellect). With the abandonment of these confusing, bewildering, erroneous and misleading thoughts, the mind can be annihilated or brought under control or made ineffective in its tendency to create deceptions and delusions, confusions and schisms about the reality of the world (94) [93-94].

छिन्नाभ्रमण्डलं व्योम्नि यथा शरदि धूयते। वातेन कल्पकेनैव तथान्तर्धूयते मनः।।95।। कल्पान्तपवना वान्तु यान्तु चैकत्वमर्णवाः। तपन्तु द्वादशादित्या नास्ति निर्मनसः क्षतिः।।96।। असंकल्पनमात्रैकसाध्ये सकलसिद्धिदे। असंकल्पातिसाम्राज्ये तिष्ठावष्टब्धतत्पदः।।97।।

chinnābhramaṇḍalaṃ vyomni yathā śaradi dhūyate / vātena kalpakenaiva tathāntardhūyate manaḥ // kalpāntapavanā vāntu yāntu caikatvamarṇavāḥ / tapantu dvādaśādityā nāsti nirmanasaḥ kṣatiḥ // asaṃkalpanamātraikasādhye sakalasiddhide / asaṃkalpātisāmrājye tiṣṭhavaṣṭabdhatatpadaḥ //

Even as rare, sporadic and stray clouds of a winter sky disappear or dissipate quickly on being buffeted by gusts of wind, good and noble thoughts can also help in vanishing (removing, eliminating, overcoming) the wayward nature of the mind of having so many numerous 'Saṃkalpas'[1] (95).

All the forty nine types of howling doomsday winds might blow at the same time, all the oceans become one powerful force, all the twelve 'Ādityas' (the legendary Suns which appear at the time to the doomsday) might get together and enhance and multiply their scorching heat

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

manifold, but none of them can ever harm a man who is free from the inherent wayward tendencies of his mind[2] (96).

The path of having 'no Saṃkalpa' (i.e. having no desires, wishes, ambitions, determinations, yearnings, promises, resolutions and making no vows that need to be fulfilled) is the easiest way to acquire all the so-called 'Siddhis' (i.e. accomplishment, achievements, powers to attain success, various potentials and mystical powers, expertise etc.).

Hence, taking the recourse of this path (of having no Saṃkalpa), you should live peacefully in the vast kingdom represented by 'absence of Saṃkalpa' or 'having no Saṃkalpa of any kind'[3] [In short, verse nos. 90-97 prescribe that the best and easiest method to obtain peace, tranquility and serenity is to abandon Saṃkalpa altogether, or at least not to have an overdrive of desires, volitions, determinations etc. pertaining to this world of artificiality and consisting of objects that appear to be alluring and comforting on the surface but are basically and inherently the cause of miseries and troubles for the creature. A peaceful mind-intellect complex of the creature would have the time and wherewithal to contemplate and meditate upon the Ātmā residing in the bosom as described in verse nos. 83-89.] (97) [95-97]

[Note :—[1]That is, virtuous thoughts can turn the extravagant, extrovert tendency of the mind into one of moderation and introspection. The mind should be made free from having so many different Saṃkalpas by the use of the discriminatory intellect which tells and advises the mind that these myriad Saṃkalpas, or volitions, determinations, decisions etc. that it makes are only tarnishing its basically pure, spotless and uncorrupt form by creating avoidable consternations, perplexities, agitations, fears and restlessness. Here, the 'wind' is compared to the intellect while the 'Saṃkalpas' are compared to the winter clouds in the sky . The clouds in the winter season do not have rain in them; they are sporadic small fluffy specks floating aimlessly in the sky. Even a slight breeze is able to blow them away. These clouds are in striking contrast to the dark, dense, foreboding bank of clouds during the rainy season when they cover the whole sky and cannot be easily blown off. See also verse nos. 52, 60.

[2]The phrase *Niramanasaḥ Kṣati* does not refer to a mad man who has no senses. Hear the phrase refers to the state when the habit of the mind to remain in a restless state of flux, always agitated, always wondering from one object to another, always hopping from one subject to another, always desiring one thing after another in an undecided and incoherent manner, is subdued or put under a tight leash. A man with a controlled

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mind becomes symbolically so powerful and potent that all the greatest of torments of this world cannot affect or sway him. He remains calm and rock steady in his demeanours and pursuits. He can stay focussed and concentrated on his target.

[3]Various desires and ambitions cause further agitations of the mind instead of giving it peace; each 'Saṃkalpa' leads to more agitations because it sets off a chain reaction of desires, their remaining unfulfilled in part, new desires to fulfill them and subsequent reactions. When one object is acquired, the mind desires for another; one determination leads to another, one success inspires a man to achieve more. And the cycle continues. Since the basic cause of all this is the presence of Saṃkalpa, or desires or yearning to obtain comfort and pleasure, happiness and joy, bliss, peace and tranquility, name and fame, the very purpose and aim of having these Saṃkalpas is defeated in the vicious cycle that the mind lands itself in by having one 'Saṃkalpa' leading to another. So sage Ṛbhu advises his son Nidāgha to hit at the very root of all the nuisance that cause hindrance to the achievement of the real and ultimate goal of having peace, tranquility, happiness, felicity and beatitude. If these are achieved, all 'Siddhis' as described above are deemed to have been achieved.]

न हि चञ्चलताहीनं मनः क्वचन दृश्यते। चञ्चलत्वं मनोधर्मो वह्नेर्धर्मो यथोष्णता।।98।। एषा हि चञ्चला स्पन्दशक्तिश्चित्तत्वसंस्थिता। तां विद्धि मानसीं शक्तिं जगदाडम्बरात्मिकाम्।।99।।

na hi cañcalatāhīnaṃ manaḥ kvacana dṛśyate / cañcalatvaṃ manodharmo vahnerdharmo yathoṣṇatā // eṣā hi cañcalā spandaśaktiścittatvasaṃsthitā / tāṃ viddhi mānasīṃ śaktiṃ jagadāḍaṃbarātmikām //

A mind which is not in a state of flux or restlessness or agitation of any kind, is not to be seen or found anywhere (i.e. it is rare to see a mind which is calm, peaceful and steady and does not have these characters of being restless and agitated), for being volatile, transient, fickle, inconsistent and unsteady is a natural inherent tendency of the mind; it is its habit just like giving heat is a natural habit or attribute of fire and is its integral part (98).

This vibrating force or energy of the mind to be agile, energetic and overactive is its innately natural attribute and habit. This quality of the mind and all its vibratory forces or energy should be regarded as the essential cause of all the worldly delusions, deceptions and hallucination, deceits and conceits, imaginations and hopes, illusions and imposterings, consternations and bewilderments (99) [98-99].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यत्तु चञ्चलताहीनं तन्मनोऽमृतमुच्यते। तदेव च तपः शास्त्रसिद्धान्ते मोक्ष उच्यते।।100।। तस्य चञ्चलता यैषा त्वविद्या वासनात्मिका। वासनाऽपरनाम्नीं तां विचारेण विनाशय।।101।।

yattu cañcalatāhīnaṃ tanmano'mṛtamucyate / tadeva ca tapaḥ śāstrasiddhānte mokṣa ucyate // tasya cañcalatā yaiṣā tvavidyā vāsanātmikā / vāsanā-'paranāmnīṃ tāṃ vicāreṇa vināśaya //

The mind which becomes stable, concentrated, focused, calmed down, diligent and consistent, is an image or a fount of 'Amṛta' (i.e. it is a pitcher full of the elixir of eternal peace, tranquility, bliss and happiness). To make the mind acquire these virtuous and rare qualities is called doing 'Tapa' (doing austerity and penance, having self-control and doing meditation, observing strict vows and having the fruit of all religious exercises). This state is also called 'Mokṣa' (liberation, deliverance, emancipation and salvation) in the view of the scriptures (100).

The fickle, transient, agitated, inconsistent, unsteady, restless and volatile nature of the mind is symbolic of ignorance or lack of truthful knowledge called 'Avidyā'. The inherent tendency of the mind to yearn for worldly pleasures and comforts, called 'Vāsanā', is an apparent manifestation of this 'Avidyā'. The enemy-like 'Vāsanā' should be disrupted or dislodged (i.e. vanquished and conquered) with the help of good, noble, virtuous and righteous thoughts (101) [100-101].

पौरुषेण प्रयत्नेन यस्मिन्नेव पदे मनः। योज्यते तत्पदं प्राप्य निर्विकल्पो भवानघ।।102।। अतः पौरुषमाश्रित्य चित्तमाक्रम्य चेतसा। विशोकं पदमालम्ब्य निरातङ्कः स्थिरो भव।।103।।

pauruṣeṇa prayatnena yasminneva pade manaḥ / yojyate tatpadaṃ prāpya nirvikalpo bhavānagha // ataḥ pauruṣamāśritya cittamākramya cetasā / viśokaṃ padamālambya nirātaṅkaḥ sthiro bhava //

Oh the sinless one ! You must first focus your attention diligently on a target, which in this case is the state of 'Nirviklapa Samādhi'[1], and then strive to obtain it. [See also verse nos. 108 and 126 of this canto below.] (102)

Hence, control the mind with the aid of discriminatory intellect and wisdom, remain in a state where there is no mental sorrows, grief, anguish or torments of any kind, keep far away from all consternations, agitations, turpitudes, turmoil and terrors that horrify the mind, and as a consequence, you will get peace, tranquility, serenity and calmness for your self (103) [102-103].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—[1]The 'Nirviklapa Samādhi' is the higher state of Samādhi when there is no difference or distinction between the pure individual self called the Ātmā and the pure cosmic self called Brahma. During this state, the concept that 'I am the all pervading Brahma' takes a firm root and it puts an end to all ignorance of duality in this creation. During this kind of Samādhi, the consciousness is plunged into the ocean of bliss encapsulated inside the causal body of the creature (see also verse no. 108 below). The concept of Samādhi has been explained in detail at the end of this volume in appendix no. 6.]

मन एव समर्थं हि मनसो दृढनिग्रहे। अराज्ञा कः समर्थः स्याद्राज्ञो निग्रहकर्मणि।।104।। तृष्णाग्राहगृहीतानां संसारार्णवपातिनाम्। आवर्तैरूह्यमानानां दूरं स्वमन एव नौः।।105।। मनसैव मनश्छित्त्वा पाशं परमबन्धनम्। भवादुत्तारयात्मानं नासावन्येन तार्यते।।106।।

mana eva samarthaṃ hi manaso dṛḍhanigrahe/ arājñā kaḥ samarthaḥ syādrājño nigrahakarmaṇi// tṛṣṇāgrāhagṛhītānāṃ saṃsārārṇavapātināṃ/ āvartairūhyamānānāṃ dūraṃ svamana eva nauḥ//manasaiva manaśchittvā pāśaṃ paramabandhanam/bhavāduttārayātmānaṃ nāsāvanyena tāryate//

Only a mind which is free from all the faults associated with the objects of the materialistic world is able to control itself completely even as only a king is able to defeat or vanquish another king because he has the necessary wherewithals for the feat (104).

To protect and salvage those who have been caught or devoured by crocodiles representing 'Tṛṣṇā' (i.e. greed, desires, avarice, yearnings, ambitions, thirst for comfort and happiness from the objects of this world, seeking gratification from this world; these have been described in verse nos. 18-29 of canto no. 3 in detail) and who have gone far away or strayed from their target or aim in life after being trapped and tossed about in the whirlpool of this horrible and fearful world-like ocean, a mind which is free from all the faults, drawbacks and shortcoming associated with the objects of this materialistic, delusory, deceptive and artificial mundane world, is the only potent weapon and help. The mind can symbolically assume the form of a boat (ship) and take one across the ocean-like world. [That is, a controlled mind is like a boat to take a person across this world-like ocean; it is like a weapon to help him free himself from the clutches of crocodiles and other cruel marine creatures, symbolising Tṛṣṇā, and kill them.] (105)

You should destroy or shatter this huge and forbidding shackle that

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ties you down to this materialistic world of senses and its objects of desires with the aid of a mind freed from all the faults, flaws, corruptions, perversions, turpitudes, distractions, consternations and defects generally associated with it (as described in detail in this canto). By doing it, you can cross this world-like ocean yourself (without any external help, without much trouble). No other person (i.e. no one who does not control his mind and follows the advise given in all the preceding verses of this canto) shall ever be able to cross this mundane, deluding, deceptive world-like ocean which is like a trap for the creature (106) [104-106].

या योदेति मनोनाम्नी वासना वासितान्तरा। तां तां परिहरेत्प्राज्ञस्ततोऽविद्याक्षयो भवेत्।।107।।
भोगैकवासनां त्यक्त्वा त्यज त्वं भेदवासनाम्। भावाभावौ ततस्त्यक्त्वा निर्विकल्पः सुखी भव।।108।।

yā yodeti manonāmnī vāsanā vāsitāntarā/ tāṃ tāṃ pariharetprājña-stato'vidyākṣayo bhavet// bhogaikavāsanāṃ tyaktvā tyaja tvaṃ bheda-vāsanām/ bhāvābhāvau tatastyaktvā nirvikalpaḥ sukhī bhava//

Whenever the 'Vāsanās' of the mind (i.e. the inherent tendency of the mind to seek worldly pleasures and comforts, and yearn for them) emerge to cloud the pure-self and besiege it from all sides, it is expected of a wise and erudite person to try to diligently eliminate them or endeavour to willingly forsake and abandon them, because by doing so, 'Avidyā' (ignorance, delusions, deception, errors caused by the lack of true knowledge and various misconceptions) is destroyed or eliminated or overcome. And when 'Avidyā' is destroyed, 'Vidyā' remains behind; this Vidyā signifies the presence of wisdom and enlightenment, discrimination and thoughtful intellect, righteous and virtuous thoughts, actions, deeds and conduct as well as noble and upright demeanours (107).

To begin with, you should forsake desires for enjoying the pleasures and comforts of this world pertaining to the sense organs and their gratification from the respective objects of this materialistic world. It is to be followed by abandonment or forsaking of the notion of duality and distinction (i.e. the tendency of the mind to distinguish between 'me' and 'him', the tendency to enjoy pleasure and comforts and distinguish them from sufferings caused by sorrows and pains, discomfort and troubles. That is, to treat both the opposite circumstances with equanimity; to deal with circumstances with an even, composed and balanced mind).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lastly, you must forsake and abandon all emotions whatsoever, all attractions or detachments of all kinds, and thus become neutral. You should firmly establish yourself in your 'pure-self' which is pure consciousness, called the 'Ātmā'.

This state is called 'Nirviklapa' (literally meaning one without an alternative; see also verse no. 102), and it shall give you immense bliss, happiness, joy and contentedness. [See also verse nos. 102-103 above.] (108) [107-108]

एष एव मनोनाशस्त्वविद्यानाश एव च। यत्तत्संवेद्यते किंचित्तत्रास्थापरिवर्जनम्। अनास्थैव हि निर्वाणं दुःखमास्थापरिग्रहः ।।109।। अविद्या विद्यमानैव नष्टप्रज्ञेषु दृश्यते। नाम्नैवाङ्गीकृताकारा सम्यक्प्रज्ञस्य सा कुतः।।110।।

eṣa eva manonāśastvavidyānāśa eva ca/ yattatsaṃvedyate kiṃcittatrā-sthāparivarjanam/ anāsthaiva hi nirvāṇaṃ duḥkhamāsthāparigrahaḥ// avidyā vidyamānaiva naṣṭaprajñeṣu dṛśyate/ nāmnaivāṅgīkṛtākārā samyakprajñasya sā kutaḥ//

To vanquish and conquer the mind is called the 'destruction or elimination of Avidyā'. Don't give any credence to what the mind perceives or thinks erroneously. To have faith on, to give credence to, to believe and rely upon the mind is equivalent to being sorrowful, unhappy, anguished, tormented, troubled and distressed, while total abandonment of any reliance on the mind and its wayward tendency and pervert habits, its fickle character and unsteady, transient nature, its agitated emotions and biased sentiments, is tantamount to liberation and emancipation (109).

Those who have no enlightenment, wisdom and erudition are the ones who have ignorance, delusions, errors and misconceptions firmly established in them. Those who have wholesome enlightenment and wisdom, erudition and sagacity, do not accept 'Avidyā' at any cost (110) [109-110].

तावत्संसारभृगुषु स्वात्मना सह देहिनम्। आन्दोलयति नीरन्ध्रं दुःखकण्टकशालिषु।।111।। अविद्या यावदस्यास्तु नोत्पन्ना क्षयकारिणी। स्वयमात्मावलोकेच्छा मोहसंक्षयकारिणी।।112।।

tāvatsaṃsārabhṛguṣu svātmanā saha dehinam/ āndolayati nīrandhraṃ duḥkhakaṇṭakaśāliṣu// avidyā yāvadasyāstu notpannā kṣayakāriṇī/ svayamātmāvalokecchā mohasaṃkṣayakāriṇī//

'Avidyā' perpetually keeps deluding and leading astray all the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

creatures having a gross body in this mirage-like artificial and deceptive world which is soaked and completely submerged in consternations, sorrows, miseries, torments and distresses of various kinds only till the time the desire to experience and witness, i.e. to realise the Ātmā (which is the pure-self or the microcosmic soul or pure consciousness present in the bosom of the creature) does not sprout spontaneously in the bosom of the creature. This wish to witness the Ātmā is the vanquisher of 'Moha'—i.e. all the delusions, ignorance, hallucinations, lack of truthful knowledge about the absolute and supreme Truth are removed once the creature sincerely wishes to witness the Ātmā, because then it will make sincere efforts to achieve its objective of perceiving the truthful nature of the Ātmā, realising it, experiencing it and witnessing it. It also means that all the attraction and attachment to the objects of the materialistic world are eliminated once the creature desires to realise the Ātmā (111-112).

अस्याः परं प्रपश्यन्त्याः स्वात्मनाशः प्रजायते। दृष्टे सर्वगते बोधे स्वयं ह्येषा विलीयते।।113।।
इच्छा मात्रमविद्येयं तन्नाशो मोक्ष उच्यते। च चासंकल्पमात्रेण सिद्धो भवति वै मुने।।114।।

asyāḥ paraṃ prapaśyantyāḥ svātmanāśaḥ prajāyate / dṛṣṭe sarvagate bodhe svayaṃ hyeṣā vilīyate // icchā mātramavidyeyaṃ tannāśo mokṣa ucyate / sa cāsaṃkalpamātreṇa siddho bhavati vai mune //

When this 'Avidyā' turns its sight on (i.e. faces or comes under the illumination or the bright light of) the supreme, absolute, transcendental and eternal consciousness, it gets annihilated (or eliminated, destroyed, decimated, trounced and vanquished) by itself just like darkness gets dispelled in the presence of bright light. As soon as the enlightenment and awareness of the all-pervading, pure conscious 'self' dawns on the horizon, like a sun rising in the sky, the 'Avidyā' vanishes automatically. [That is, even as the light of the rising sun eliminates all the darkness from all the corners of the realm, the rising of the sun representing 'Vidyā' is able to remove the darkness of 'Avidyā'. The concept of Vidyā and Avidyā has been dealt elaborately in canto 5. Vidyā here refers to awareness of truth of the eternal pure consciousness or the Ātmā residing in the bosom of the creature.] (113)

Having desires, wishes, avarice and yearnings of any kind (Icchā) is tantamount to having 'Avidyā', while complete elimination or annihilation of these is called liberation, deliverance and emancipation, collectively called 'Mokṣa'.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Oh sage! Desires and yearnings of any kind can end only when ambitions, volitions, determination to fulfill desires, vows and promises are completely destroyed or eliminated or overcome. It is not possible otherwise (114) [113-114].

मनागपि मनोव्योम्नि वासनारजनीक्षये। कलिका तनुतामेति चिदादित्यप्रकाशनात्।।115।।
चैत्यानुपातरहितं सामान्येन च सर्वगम्। यच्चित्तत्वमनाख्येयं स आत्मा परमेश्वरः।।116।।

manāgapi manovyomni vāsanārajanīkṣaye / kālikā tanutāmeti cidādityaprakāśanāt // caityānyupātarahitaṃ sāmānyena ca sarvagam / yaccittatvamanākhyeyaṃ sa ātmā parameśvaraḥ //

The subtle space/sky surrounding the intellect-mind complex is full of the night-like darkness caused by 'Vāsanās' (the inherent tendencies and inclinations of the mind leading it towards gratification, lust, passions, desires and attachment to this mundane, artificial and materialistic world). As soon as the rays of the sun representing pure consciousness and enlightenment dawns in this sky, the darkness of 'Vāsanās' which is the characteristic feature of the present era called 'Kaliyuga' is automatically and naturally dispelled or eliminated. [That is, as soon as a person becomes wise and enlightened, all the faults which are associated with the present corrupt period called 'Kaliyuga' do not affect his mind and intellect] (115).

When the mind-intellect complex abandons it desires, yearnings, infatuations and attractions towards the sensual objects of this materialistic, artificial and deluding world and stops pursuing it, and instead becomes full of equanimity and is detached from the world, the indefinable state of existence it achieves is called a 'reflection of the Ātmā as well the supreme Ātmā' (i.e. the mind reflects the glory effusing from the uncorrupt and pristine pure Ātmā representing the micro as well as the macrocosmic forms of the sublime and supreme Soul in the cosmos, the pure-self of the individual creature as well as the pure-self of the cosmos, both of which are pure consciousness and are synonymous with each other, the former being called the Ātmā, and the latter being called Brahma or Paramātmā respectively) (116) [115-116].

सर्वं च खल्विदं ब्रह्म नित्यचिद्घनमक्षतम्। कल्पनान्या मनोनाम्नी विद्यते न हि काचन।।117।।
न जायते न म्रियते किंचिदत्र जगत्त्रये। न च भावविकाराणां सत्ता क्वचन विद्यते।।118।।

sarvaṃ ca khalvidaṃ brahma nityacidghanamakṣatam / kalpanānyā

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

manonāmnī vidyate na hi kācana // na jāyate na mriyate kiṃcidatra jagattraye / na ca bhāvavikārāṇāṃ sattā kvacana vidyate //

Verily, all this is nothing else but Brahma. Brahma is eternal, absolute, infinite and a treasury of enlightenment and wisdom, erudition and sagacity. He is imperishable and infinite in all respects; Brahma is immutable and un-fractionable. Besides it, the entity that is called 'Mana' (mind) is a figment of imagination; it has no real substance or existence of its own (117).

It (world) is only a deception caused by delusions; it is an erroneous conception of the mind. [That is, the world, as the mind 'sees' it, exists there only because of the powers of imagination of the mind. The hallucination of the mind and its stupendous powers to create deceptions and to believe in those self-created deceptions is responsible for the creation of this illusionary world much like the mirage in the dessert.] In the world, neither does anyone take birth nor does anyone die. Whatever mirage-like scenes or views that are visible in this world are only the faults of conceptions and understanding; are erroneous and nonexistent. [That is, all that is seen in this world do not have any real existence; all of them are a mirage-like creation of the mind; it is a make-belief world that the mind creates for its self.] (118) [117-118].

केवलं केवलाभासं सर्वसामान्यमक्षतम्। चैत्यानुपातरहितं चिन्मात्रमिह विद्यते।।119।। तस्मिन्नित्ये तते शुद्धे चिन्मात्रे निरुपद्रवे। शान्ते शमसमाभोगे निर्विकारे चिदात्मनि।।120।। यैषा स्वभावाभिमतं स्वयं संकल्प्य धावति। चिच्चैत्यं स्वयमम्लानं मननान्मन उच्यते।।121।।

kevalaṃ kevalābhāsaṃ sarvasāmānyamakṣatam / caityānupātarahitaṃ cinmātramiha vidyate // tasminnitye tate śuddhe cinmātre nirupadrave / śānte śamasamābhoge nirvikāre cidātmani // yaiṣā svabhāvābhimataṃ svayaṃ saṃkalpya dhāvati / ciccaityaṃ svayamamlānaṃ mananānmana ucyate /

The only authority that exists and pervades everywhere is the 'pure conscious' (i.e. Ātmā/soul/spirit) which can only be experienced, which is all pervading, omnipresent and all encompassing, which is imperishable, eternal and infinite, and which does not pursue the objects of perception of the mind (i.e. the sensual objects of materialistic, mundane world which are sought after by the mind for its gratification) (119).

The real-self is 'pure consciousness', and its attributes, inter alia, are—

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'being eternal, infinite, constant, persistent and consistent, being all pervading, all encompassing and omnipresent, being pure and uncorrupt, unpolluted and crystal clear, undiluted and absolute, being pure enlightenment, wisdom and erudition personified, being without any violence, agitations, restlessness, turmoil, mischief as well as riotous and reckless tendencies, being an embodiment of peace, tranquility, serenity and calmness, having equanimity, detachment, dispassion and uniformity as well as having self-restraint and self-control, being faultless and without any blemishes or taints, and being pure consciousness' (120).

The intellect comes in direct contact with such a consciousness as described above (in verse no. 120). The intellect interacts with it, contemplates and mediates upon it, thinks and ponders about it, is influenced by it, it lives and moves about in its glorious environ. When the intellect makes some determinations (such as for example, to contemplate upon the pure consciousness), no matter how innocent, innocuous, noble or righteous it might be, it is nevertheless called 'the mind' because it 'thinks and desires', it 'wonders and wanders', and is 'active, agile and not inert'. [That is, when the intellect acquires the defects or faults generally associated with the mind as described in the forgoing verses, it also becomes one like the mind and stops being in its pure form as the 'wise intellect', and instead becomes identified with the stupid gross aspect of the mind] (121) [119-121].

अतः संकल्पसिद्धेयं संकल्पेनैव नश्यति। नाहं ब्रह्मेति संकल्पात्सुदृढाद्बध्यते मनः। सर्वं ब्रह्मेति संकल्पात्सुदृढान्मुच्यते मनः।।122।। कृशोऽहं दुःखबद्धोऽहं हस्तपादादिमानहम्। इति भावानुरूपेण व्यवहारेण बध्यते।।123।।

ataḥ saṃkalpasiddheyaṃ saṃkalpenaiva naśyati / nāhaṃ brahmeti saṃkalpāt-sudṛḍhādbadhyate manaḥ / sarvaṃ brahmeti saṃkalpātsudṛḍhānmucyate manaḥ // kṛśo'haṃ duḥkhabaddho'haṃ hastapādādimānaham / iti bhāvānu-rūpeṇa vyavahāreṇa badhyate //

Hence, the mind which has been established by the virtue of its having different 'Saṃkalpas' can be vanquished only by getting rid of those 'Saṃkalpas' (see also verse nos. 113-114). When the creature decides that 'he is not Brahma', the mind becomes shackled in ignorance, whereas the firm determination of the mind that 'all this is Brahma' leads to liberation and emancipation. [The concept of Saṃkalpa has been

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

explained in verse nos. 52-53 and 95 of this canto 4 as well as in verse no. 5 of canto 5.] (122)

The thoughts that 'I am mortal or perishable', 'I am surrounded and shackled by sorrows and troubles', 'I have a gross, physical body consisting of hands and legs' etc.—all these erroneous thoughts and believes are misconceptions about the truthful of the 'self' which lead to the creature being tied and bounded to delusions and ignorance of all kinds (123) [122-123].

नाहं दुःखी न मे देहो बन्धः कोऽस्यात्मनि स्थितः। इति भावानुरूपेण व्यवहारेण मुच्यते।।124।।
नाहं मांसं न चास्थीनि देहादन्यः परोऽस्म्यहम्। इति निश्चितवानन्तः क्षीणाविद्यो विमुच्यते।।125।।

nāhaṃ duḥkhī na me deho bandhaḥ ko'syātmani sthitaḥ / iti bhāvānurūpeṇa vyavahāreṇa mucyate // nāhaṃ māṃsaṃ na cāsthīni dehādanyaḥ paro'smyaham / iti niścitavānantaḥ kṣīṇāvidyo vimucyate //

'I am not sorrowful and not unhappy; this body is not mine, or I don't have any physical limitations imposed by a gross body which acts like an encumbrance upon me or my true self which is the Ātmā. Where are there any fetters shackling me who am firmly established in my true-self which is the Ātmā (i.e. since I am enlightened, none of the delusions can tie me down in this artificial world of transmigration and sensual objects)?'—When the mind-intellect complex is completely overtaken by this glorious thought process and the accompanying corresponding behaviours, demeanours, deeds and actions, it is equivalent to attaining liberation and emancipation (124).

'I am not flesh and bone, i.e. I am pure consciousness which is independent of this gross body consisting of these perishable and abhorable elements'—this firm conviction and belief leads to the dispelling or elimination of Avidyā (ignorance). Such a person who has this conviction and belief attains liberation and emancipation (125) [124-125].

कल्पितेयमविद्येयमनात्मन्यात्मभावनात्। परं पौरुषमाश्रित्य यत्नात्परमया धिया। भोगेच्छां दूरतस्त्यक्त्वा निर्विकल्पः सुखी भव।।126।। मम पुत्रो मम धनमहं सोऽयमिदं मम। इतीयमिन्द्रजालेन वासनैव विवल्गति।।127।।

kalpiteyamavidyeyamanātmanyātmabhāvanāt / paraṃ pauruṣamāśritya yatnātparamayā dhiyā / bhogecchāṃ dūratastyaktvā nirvikalpaḥ sukhī bhava // mama putro mama dhanamahaṃ so'yamidaṃ mama / itīyamindrajālena vāsanaiva vivalgati //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To erroneously believe that the gross products or material things of this world have 'consciousness' (i.e. to think that the things have their own independent life as distinct from the conscious Ātmā) is a misconception of the mind having its origin in ignorance or lack of truthful and correct knowledge. By taking the recourse of constant and diligent practice and making sincere efforts as well as having the virtues of renunciation, dispassion and detachment, by using wisdom and intelligence as an instrument to forsake and avoid desires for gratification of sense organs and enjoyment of the pleasures and comforts obtained from the objects of the materialistic world even from a great distance (i.e. avoiding the very thought of such things), you should be established in the only and ultimate Truth which is the absolute and irrefutable Reality (that the world is false and the Ātmā is true, that the gross things of the world which have no Ātmā also have no life, that the Ātmā is synonymous with Brahma which is pure consciousness, and that the true identity of the creature is not its body but its Ātmā or soul or spirit). A state of existence called 'Nirvikalpa' is thereby achieved. This will give immense happiness and joy to you. [See also verse nos. 102-103 and 108 also.] (126)

The various inherent inclinations of the mind to think in terms of 'my son', 'my wealth', 'I am this', 'I am that', 'this is mine' etc. extend, bloom, blossom and manifest themselves in the myriad diverse actions, activities, thoughts and behavioral pattern in the world[1]. (127) [126-127]

[Note :—[1]For example, when a man thinks 'Mr. A is my son', then all his actions, his behaviour, his decisions regarding that certain Mr. A would hinge on this single belief. But on the contrary, when he realises that Mr. A is not his son, his attitude will undergo a sea change. There will be an astounding difference in the way he responds to all matters connected with Mr. A under the same set of circumstances.]

मा भवाज्ञो भवं ज्ञस्त्वं जहि संसारभावनाम्। अनात्मन्यात्मभावेन किमज्ञ इव रोदिषि।।128।।
कस्तवायं जडो मूको देहो मांसमयोऽशुचिः। यदर्थं सुखदुःखाभ्यामवशः परिभूयसे।।129।।

mā bhavājño bhava jñastvaṃ jahi saṃsārabhāvanām / anātmanyātmabhāvena kimajña iva rodiṣi // kastavāyaṃ jaḍo mūko deho māṃsamayo'śuciḥ / yadarthaṃ sukhaduḥkhābhyāmavaśaḥ paribhūyase //

Do not be ignorant and stupid; become knowledgeable, wise, sagacious, adroit and erudite. Destroy all aspirations and inclinations towards desiring worldly things. Why do you weep like an ignorant,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

naïve fool by treating the gross, inane, lifeless things of this world as having any substance in them, having any worthwhile importance, any value and consciousness or life in them! (128)

This body made up of a lump of flesh is most unholy, impure, inane, dumb, lifeless and gross—what is it for you (or what importance does it have for an enlightened person like you) that you become (or allow yourself to be) surrounded or submerged with sorrows or joys for it? [See also canto 3, verse nos. 39-40.] (129) [128-129]

अहो नु चित्रं यत्सत्यं ब्रह्म तद्विस्मृतं नृणाम्। तिष्ठतस्तव कार्येषु मास्तु रागानुरञ्जना।।130।।
अहो नु चित्रं पद्मोत्थैर्बद्धास्तन्तुभिरद्रयः। अविद्यमाना या विद्या तया विश्वं खिलीकृतम्। इदं तद्वज्रतां यातं तृणमात्रं जगत्त्रयम्।।131।।

aho nu citraṃ yatsatyaṃ brahma tadvismṛtaṃ nṛṇām / tiṣṭhatastava kāryeṣu māstu rāgānurañjanā // aho nu citraṃ padmotthairbaddhāstantubhiradrayaḥ / avidyamānā yā vidyā tayā viśvaṃ khilīkṛtam // idaṃ tadvajratāṃ yātaṃ tṛṇamātraṃ jagattrayam //

Ah! What a great wonder and incredulity that a man abandons or forgets about that Brahma who is imperishable, eternal, infinite, absolute, unequivocal and an irrefutable Truth and Reality! Keep yourself busy and involved in your duties (or the work which has been assigned to you by destiny). Don't allow your mind to indulge itself in ignorance, delusions, hallucination, falsehoods, deceptions and their accompanying torments, anguish, troubles and miseries. Do not be stupid and foolish. [For, an idle mind is the workshop of devil and Satan. See also canto 3, verse nos. 18-21 and canto 5.] (130)

Ah! What a great and stunning surprise and stupidity it is that mountains have been made to tie themselves by using strings made up of the lotus-stem. [That is, what an incredulous and an absurd idea it is to make impossible things appear possible by simply tinkering with the mind and leading it towards conjuring up mirages and misconceptions, towards cultivating erroneous thoughts, towards falsehoods and deceptions which are far away from the truth and the possibilities that can actually be.]

Avidyā, which has no real existence, substance, reality and locus-standi, is used first to create and imagine, and then view or experience or witness this imagination of the mundane, deluding, artificial and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

deceptive world to be real. It is out of this ignorance that all the three worlds (terrestrial, subterranean and celestial)—which are as irrelevant and insignificant as a blade of a grass or reed—seen during the waking state of consciousness, appear to be as strong, sturdy, robust, solid, dense, invincible and inviolable as the 'Vajra' (which is the weapon of Indra and the hardest and strongest material in existence). That is, to think that the world is for real is as incredulous and incredible a thinking as the thought of a blade of grass to be as strong as 'Vajra' which is a metaphor for something that is very strong, robust, powerful and invincible (131) [130-130].

* * *

Canto 5

This Canto continues with the discussion of the previous Canto no. 4 and describes the impediments to obtaining peace and stability of the mind, how to overcome these hurdles, and the resultant benefits. The main aim is to obtain peace and happiness, and sage Ṛbhu strives to drive home the point that mind is at the root of all delusions. Similarly, heart and intellect are also to be cleansed alongside the mind. The sage lists a number of factors that lead to delusions, the chief among them being various Saṃkalpas, Ahaṃkāra, Moha and Vāsanās etc. All the terms have been elaborately explained with examples. It is a large Canto and extends up to 186 verses.

अथापरं प्रवक्ष्यामि शृणु तात यथायथम्। अज्ञानभूः सप्तपदा ज्ञभूः सप्तपदैव हि।।1।।
पदान्तराण्यसंख्यानि प्रभवन्त्यन्यथैतयोः। स्वरूपावस्थितिर्मुक्तिस्तद्भ्रंशोऽहंत्ववेदनम्।।2।।

athāparaṃ pravakṣyāmi śṛṇu tāta yathāyatham / ajñānabhūḥ saptapadā jñabhūḥ saptapadaiva hi // padāntarāṇyasaṃkhyāni prabhavantyanyathaitayoḥ / svarūpāvasthitirmuktistadbhraṃśo'haṃtvavedanam //

Sage Ṛbhu continued his discourse for the benefit of his son Nidāgha. He said, 'Oh son! Pay attention to my words. 'Ajñāna' (lack of true knowledge, having ignorance and delusions) and its opposite, 'Jñāna', have seven preliminary states each before they mature and become effective (1).

In between them there are numerous sub-states or transitory states of existence. 'Ahaṃkāra' (which means having ego, arrogance, pride,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vanity, haughtiness and hypocrisy) separates a creature from its primary and essential truthful form. To be established in one's original form (as the pure conscious Ātmā with all its positive attributes), is tantamount to being liberated or delivered from this world. [See also canto 3, verse nos. 16-17 and canto 4, verse nos. 72-75 in this context.] (2) [1-2]

शुद्धसन्मात्रसंवित्तेः स्वरूपान्न चलन्ति ये। रागद्वेषादयो भावास्तेषां नाज्ञत्वसंभवः।।3।।
यः स्वरूपपरिभ्रंशश्चैत्यार्थे चितिमज्जनम्। एतास्मादपरो मोहो न भूतो न भविष्यति।।4।।

śuddhasanmātrasaṃvitteḥ svarūpānna calanti ye/ rāgadveṣādayo bhāvāsteṣāṃ nājñatvasaṃbhavaḥ // yaḥ svarūpaparibhraṃśaścaitvārthe citi-majjanam / etasmādaparo moho na bhūto na bhaviṣyati //

The Ātmā/soul should be recognised as being pure, uncorrupt and the only authoritative entity which is self enlightened. Those seekers who have wisened to this absolute truth and do not falter in their firm conviction about it or have any kind of doubt of it and do not waver from this firm faith, are not affected at all by the various faults such as 'Rāga-Dveṣa' (attachments and hatreds, envy and jealousy, malice and ill will, endearments and enmity) etc. associated with 'Ajñāna' (as defined in verse no. 1 above). [See also canto 4, verse nos. 62 and 66 in this context.] (3)

When the mind-intellect complex diverts its attention from the pure-self (which is the Ātmā and pure consciousness) and instead plunges it or focuses it on the various forms that 'Vāsanās' (worldly passions, lust, yearnings for worldly comforts, pleasures and gratification, having various desires etc. pertaining to this sensual, artificial and deluding world) take, it is said to be submerged or engrossed in 'Moha' (delusions and ignorance-created attachments and endearments for this world). Nothing can be more misleading and deluding than being indulgent, engrossed or submerged in 'Vāsanās'. [See also canto 2, verse nos. 39-40 and canto 4, verse nos. 77, 100-101 and 115-116.] (4) [3-4]

अर्थादर्थान्तरं चित्ते याति मध्ये तु या स्थितिः। सा ध्वस्तमननाकारा स्वरूपस्थितिरुच्यते।।5।।
संशान्तसर्वसंकल्पा या शिलावदवस्थितिः। जाग्रन्निद्राविनिर्मुक्ता सा स्वरूपस्थितिः परा।।6।।
अहन्तांशे क्षते शान्ते भेदनिष्पन्दचित्तता। अजडा या प्रचलति तत्स्वरूपमितीरितम्।।7।।

arthādarthāntaraṃ citte yāti madhye tu yā sthitiḥ / sā dhvastamananākārā svarūpasthitirucyate // saṃśāntasarvasaṃkalpā yā śilāvadavasthitiḥ /

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

jāgrannidrāvinirmuktā sā svarūpasthitiḥ parā // ahantāṃśe kṣate śānte bhedaniṣpandacittatā / ajaḍā yā pracalati tatsvarūpamitīritam //

The state of the mind that exists in the fraction of a second between the mind dwelling on any one subject at a particular instant and it transferring its attention to another subject in another moment is equivalent to the state which results in the 'destruction of all thoughts and fancies'. At that specific instant, which is the transitory moment and is only a fraction of a second, the mind is free from all thoughts—i.e. at that particular instant, the mind has delinked itself from the previous thought and has yet not landed on the next thought. It does not reflect on anything at that instant; it does not fancy or imagine anything; it has nothing then to consider or reflect upon. It is deemed to be free and liberated from either of the two thoughts. [See also canto 5, verse no. 49.] (5)

When all 'Saṃkalpas' (volitions, determinations, vows, ambitions, promises and striving to fulfill them) become irrelevant, defunct and calmed down as if they were a piece of rock with no life, a mental state is achieved when even the two states of existence of the consciousness—the waking state and the dream state—become devoid of any consternations, perplexities, agitations and restlessness, is freed from all efforts to fulfill desires, and every conceivable emotions are drained out. This is the state of the mind which is called a 'transcendental existence'. [The concept of Saṃkalpa has also been dealt with in canto 4, verse nos. 52, 60, 95-97.] (6)

When ego and selfishness are annihilated or eliminated, the resultant state of the mind-intellect complex called 'Citta' is rendered calm and peaceful, lacking all agitations and restlessness, is enlightened and conscious, and is devoid of any malice and ill will (i.e. it has complete equanimity, evenness, uniformity, tranquility and placidity, leading to stability and calmness in every conceivable manner). It is in that state that the Citta (mind-intellect) with its faculty to concentrate, discriminate, think, contemplate, remember etc. becomes synonymous with its pure form, its original, primary and essential nature of being uncorrupt, pristine pure and crystal clear, wise and enlightened, noble and righteous, majestic and glorious, supreme and exalted (7) [5-7].

बीजं जाग्रत्तथा जाग्रन्महाजाग्रत्तथैव च। जाग्रत्स्वप्नस्तथा स्वप्नः स्वप्नजाग्रत्सुषुप्तिकम्।।8।।
इति सप्तविधो मोहः पुनरेष परस्परम्। श्लिष्टो भवत्यनेकाग्र्यं शृणु लक्षणमस्य तु।।9।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bījaṃ jāgrattathā jāgranmahājāgrattathaiva ca / jāgratsvapnastathā svapnaḥ svapnajāgratsuṣuptikam // iti saptavidho mohaḥ punareṣa parasparam / śliṣṭo bhavatyanekāgryaṃ śruṇu lakṣaṇamasya tu //

'Moha' (delusions, ignorance, attachments, infatuations, hallucinations, erroneous perceptions, bewilderments, stupefactions etc. pertaining to this world) has seven forms or types as follows— (i) 'Bīja Jāgrata' (the elementary waking state of consciousness), (ii) 'Jāgrata' (or normal waking state of consciouness), (iii) 'Mahā Jāgrata' (or a greater waking state), (iv) 'Jāgrata Svapna' (or a state in which a person is mislead to erroneously believe in anything while he is wide awake in this world; literally meaning to 'day dream', or dream of imaginary things while a man is wide awake), (v) 'Svapna' (or a dreaming state of consciousness), (vi) 'Svapna-Jāgrata' (or a state when a person's dreams last long enough to influence him and he lives in his dreams so much so that they affect his mind while he is awake), (vii) 'Suṣupta' (or the deep sleep state of conscious-ness)[1].

These seven states of existence of the consciousness interact with each other in numerous permutations and combinations to result in its innumerable forms and shapes. Now listen to their individual characteristics (8-9).

[Note :—[1]It must be noted here that this verse will be followed by a detailed description of why and how the pure consciousness, which is regarded as enlightened, got trapped in the web cast by this illusionary world and got mired in the endless cycle of transmigration, thereby losing its peace and rest in the bargain. This particular factor called 'Māyā' played a pivotal role in the degradation and entrapment of the pure conscious which is inherently pure and enlightened. As will be evident from the definition of 'Moha', it is a negative trait and acts like a tainted glass through which the consciousness could see the world. Ones the pure consciousness (or the Ātmā of the creature) allows itself, in its innocence, to be influenced by Moha, it falls in the trap from which it is difficult for it to extricate its self. The shroud of delusion surrounding the Ātmā makes it hallucinate; it begins to see things that don't actually exist; it sees the world in a kaleidoscopic of colours. This enchants it so much that the consciousness gets hooked to its alluring charm like a fish taking to water, or a child getting into a sweet or toy shop. Once the mind-intellect allows itself to be deluded by Moha, its discriminatory powers are overshadowed by distorted perception of the world. It forgets its primary, pristine pure, uncorrupted and enlightened form, and instead, unfortunately, gets

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tainted with so many flaws and faults that its original uncorrupted identity is almost lost.

The consciousness basically exists in four basic states of existence according to Vedānta, and they are the following—(a) waking, (b) the dreaming, (c) the deep sleeping, and (d) the Turīya state. The seven states listed here are sub-states of the four primary states. Detailed discussion of these four primary states of existence of pure consciousness is included in appendix no. 6 at the end of this volume. Presently, verse nos. 8-28 deal with the 1st three states, while verse nos. 34-36 describe the 4th state of consciousness.]

प्रथमं चेतनं यत्स्यादनाख्यं निर्मलं चितः। भविष्यच्चित्तजीवादिनामशब्दार्थभाजनम्।।10।।
बीजरूपस्थितं जाग्रद्बीजजाग्रत्तदुच्यते। एषा ज्ञप्तेर्नवावस्था त्वं जाग्रत्संस्थितिं शृणु।।11।।

prathamaṃ cetanaṃ yatsyādanākhyaṃ nirmalaṃ citaḥ / bhaviṣyaccittajīvādi-nāmaśabdārthabhājanam // bījarūpasthitaṃ jāgradbījajāgrattaducyate / eṣā jñapternavāvasthā tvaṃ jāgratsaṃsthitiṃ śṛṇu //

The 1st state of existence of the consciousness which is pure and formless, viz., 'Bīja Jāgrata' state is that seed-like precursory, preliminary, basic and primary state having no name or attribute, which is pure and uncorrupted consciousness and from which all the future states of worldly existence having different names, forms, identities as different creatures, or Jīvas, evolve and get established[1] (10).

This seed-like hibernating nascent state is called 'Bīja Jāgrata'. This is the primary state of the 'knower' or the basic state from which the pure consciousness starts to expand its knowledge and perception of this visible world outside (11) [10-11].

[Note :—[1]Here, the example of the *seed* of a plant is taken; the seed conceals in its bosom the vast variety of the plant kingdom in an invisible and subtle form. When a seed sprouts, it produces a sapling which evolves and develops into a huge tree.

The seed itself appears lifeless and inert; it looks so small and so insignificant, but it miraculously harbours such a grand and stupendously huge plant kingdom in its bosom that one would not believe in this fact unless one is enlightened about the truth and witnesses for himself a sprout coming out from that seed and blossoming into the Technicoloured Canvas of the plant kingdom. The allegory of the seed is relevant here because the seeds of all the thousands of varieties of plants are known by only one general name or one common word—viz. a 'seed'. What emerges

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

from this single seed is not one single type of tree, but the entire plant kingdom which has become a special branch of study, the 'science of Botany'. Likewise, the single consciousness, in its very primary state called the 'Bīja Jāgrata' state, can give rise to such a large variety of creatures in all their lively forms, living in a lively world during the waking state of pure consciousness that counting and numbering them is impossible. This reference to the seed producing the vast plant kingdom has also been cited in Chāndogya Upaniṣad, canto 6, section 12 of this book.

Similarly, this entire world with its goodness and faults are inherently present in the form of 'Moha' present in the mind intellect of a creature in its most primary form. If this seed of 'Moha' (as defined in verse no. 8) is allowed to sprout and develop, it will give rise to the colourful canvas of this world and the creature will think that the world has its existence, and get attracted and attached to it. It will nourish this world and get engrossed in its charm even as a gardener nourishes the tree and loves it.

The Holy Bible also cites this example of the seed and the creation of this vast cosmos from this single entity—'I am the vine, you are the branches. Those who abide in me, and I in them, bear much fruit, because apart from me, you can do nothing' (Holy Bible, St. John, 15/5).]

नवप्रसूतस्य परादयं चाहमिदं मम। इति यः प्रत्ययः स्वस्थस्तज्जाग्रत्प्रागभावनात्।।12।। अयं सोऽहमिदं तन्म इति जन्मान्तरोदितः। पीवरः प्रत्ययः प्रोक्तो महाजाग्रदिति स्फुटम्।।13।।

navaprasūtasya parādayaṃ cāhamidaṃ mama / iti yaḥ pratyayaḥ svastha-stajjāgratprāgabhāvanāt // ayaṃ so'hamidaṃ tanma iti janmāntaroditaḥ / pīvaraḥ pratyayaḥ prokto mahājāgraditi sphuṭam //

In this 'new born' creature, the wrong notion and erroneous feeling, or the misconceived and misplaced thought or the mistaken belief that 'this is me' and 'it is mine', is the 2nd stage of 'Moha' called 'Jāgrata state'. This is the waking state of consciousness under the influence of delusions and ignorance about the truthful reality[1] (12).

The 3rd stage is called 'Mahā Jāgrata' which is the greater waking state of consciousness under the influence of Mahā (delusion and misconception about the reality). It is a state when the misconception of 'me and my' of the second state evolve and develop further to create a distinction between 'me' and 'he', e.g. saying 'this is me and that is another man', 'this thing belongs to me and that thing belongs to him'. This thought process goes beyond the immediate surroundings to cover the world at large[2]. This perception of the world is influenced by the past

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

life, its actions and their results, its unfulfilled desires, thought processes, the level of mental and spiritual development etc. of the creature (13) [12-13].

[Note :—[1]That is, the creature begins to have an independent existence as an individual. He begins to falsely relate himself to the world and think that the world belongs to him, and whatever there is in this world is for his enjoyment and comfort. By interpreting the scriptures wrongly, he is also misled to believe that he has a truthful existence with a body. All these are merely the 2nd stage of 'Mahā' created due to ignorance of the mind which is hallucinating. The creature is defined as 'new born' because prior to this state of the thought process, it had no sense of me and mine in his mind-intellect complex. It had no 'separate existence' par se.

[2]Selfish tendencies of the second state of Mahā created by the mind will grow to become envy, jealousy, hatred, ill-will and enmity. This leads the creature to distinguish between him and the others, and selfishness makes him greedy, jealous and full of malice.]

अरूढमथवा रूढं सर्वथा तन्मयात्मकम्। यज्जाग्रतो मनोराज्यं यज्जाग्रत्स्वप्न उच्यते।।14।।
द्विचन्द्रशुक्तिकारूप्यमृगतृष्णादिभेदतः। अभ्यासं प्राप्य जाग्रत्तत्स्वप्नो नानाविधो भवेत्।।15।।

arūḍhamathavā rūḍhaṃ sarvathā tanmayātmakam / yajjāgrato manorājyaṃ yajjāgratsvapna ucyate // dvicandraśuktikārūpyamṛgatṛṣṇādibhedataḥ / abhyāsaṃ prāpya jāgrattatsvapno nānāvidho bhavet //

The 4th stage is called 'Jāgrata Svapna' which is a state equivalent to 'dreaming while still awake'. It may be due to previous programming of the mind as a result of a person's past deeds and their cumulative effects to think in a particular way or it may be an unconventional thinking due to his present ignorance and current circumstances. But either way, the brain is so engrossed in it that it remains in a dazed, stupefied and stunned state, seeing things that do not actually exist, hallucinating and imagining deceptive things (14).

To see two images of a moon and imagine that there are two moons in the sky[1], to imagine that an oyster shell has silver in it when it appears with a bright silvery shine under the sun light[2], and to hallucinate in a desert that the distant shimmering sand has a waterhole (an oasis) while it is actually due to a mirage (which is a physical phenomena occurring in summer on hot sand in a desert due to refraction of sun light)[3] are the various examples or forms of 'Jāgrata-Svapna' state of consciousness (15) [14-15].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—[1]When two containers of water are put side by side under the night sky having an overhead full moon, an observer will see two distinct moons separately in those vessels. If he is not wise, he will think that there are two moons which are independent of each other. This gives him the wrong impression that there are two moons in the sky as well, unless of course he looks up and sees the truth for himself.

[2]Similarly, the inner layers of the oyster shell shine brightly under the dazzling glare of the sunlight, producing an illusions that the inside layer is coated with a film of silver. This is not the fact.

[3]A mirage is seen in the desert when a person thirsty for water under a scorching sun is so much deluded that although he might be a scientist fully knowing that a phenomena such as a mirage occurs in a desert on a hot day, he will still rush towards it thinking that it is true and water is available there.

'There is a condition worst than blindness, and that is seeing something that is not there'—Thomas Hardy]

अल्पकालं मया दृष्टमेतन्नोदेति यत्र हि। परामर्शः प्रबुद्धस्य स स्वप्न इति कथ्यते।।16।। चिरं संदर्शनाभावादप्रफुल्लं बृहद्वचः। चिरकालानुवृत्तिस्तु स्वप्नो जाग्रदिवोदितः।।17।।

alpakālaṃ mayā dṛṣṭametannodeti yatra hi / parāmarṣaḥ prabuddhasya sa svapna iti kathyate // ciraṃ saṃdarśanābhāvādapraphullaṃ bṛhadvacaḥ / cirakālānuvṛttistu svapno jāgradivoditaḥ //

The 'dreaming state of existence' is called 'Svapna'. It is the state when what is seen an instant ago cannot be seen again, and when a person wakes up from his dreams, only memories of the events or sights seen during the dreaming state remain. In this state, the sleeping man passively watches the events occuring during the dream, but these events vanish when he wakes up from sleep, and they do not effect his 'waking state of existence'. This is the 5th stage of the 'Moha' (delusions, ignorance and deception) created by the mind (16).

Thereafter comes the 6th stage called 'Svapna Jāgrata' in which the dream takes a 'virtual life-like experience'. It takes a long winding course, almost involving the creature in its activities and the creature virtually lives in his dreams, he gets virtually emotionally involved in his dreams, experiencing and witnessing what he is dreaming, though everything that he dreams has no essence, meaning and existence. These dreams last a long time and influence his thought process so much so that a person's behavioural patterns and his actions in this world during his waking state are also effected (17) [16-17].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to take necessary action to acquire that knowledge. The very thought that knowledge should be willingly sought as opposed to it being thrust upon an unwilling creature, forms the 1st foundation or background upon which the whole edifice of truthful knowledge and relevant wisdom pertaining to metaphysics and spiritualism rests. The auspicious desire is the context, basis and inspiration for acquisition of knowledge. The 2nd is called 'Vicāraṇā' or literally the knowledge obtained by diligently studying, thinking, understanding and contemplating upon the maxims and axioms of the scriptures. The 3rd is called 'Tanumānasī' or literally the state of mental detachment from the body (24). The 4th is known as 'Sattvāpati' or literally the purification of the mind so that its shining qualities come to the fore. The 5th is called 'Āsaṃsakti' or literally the spiritual powers emanating from detachment, dispassion and renunciation. The 6th is called 'Padārtha Bhāvanā' or literally the annihilation or elimination of awareness that any object of the materialistic world exists at all. The 7th is called 'Turyagā' or literally the total elimination of the notion of duality and merging oneself in the bliss of pure self or pure consciousness (25).

In these seven stages of Yoga (or path to wisdom, knowledge and enlightenment), the element of liberation and emancipation, where there is no sorrow, grief or pain, is inherent or intrinsic. That is, this reward of emancipation and salvation is an integral part of acquiring 'Jñāna'. Now listen to these seven states in detail (26) [24-26].

स्थितः किं मूढ एवास्मि प्रेक्षेऽहं शास्त्रसज्जनैः। वैराग्यपूर्वमिच्छेति शुभेच्छेत्युच्यते बुधैः।।27।।
शास्त्रसज्जनसंपर्कवैराग्याभ्यासपूर्वकम्। सदाचारप्रवृत्तिर्या प्रोच्यते सा विचारणा।।28।।

sthitaḥ kiṃ mūḍha evāsmi prekṣe'haṃ śāstrasajjanaiḥ / vairāgyapūrvamicchеti śubhecchetyucyate budhaiḥ // śāstrasajjanasaṃparkavairāgyābhyāsa-pūrvakam / sadācārapravṛttiryā procyate sā vicāraṇā //

'Why am I deluded; why am I ignorant; what ails me? I shall discuss my problems with wise and erudite ones (i.e. with my teachers and seniors) and consult the scriptures to dispel and overcome my doubts' —this desire sprouting in the bosom of a man prior to the emergence of renunciation has been defined by wise ones as the first stage towards acquiring knowledge. It is the 1st stage and is called 'Śubhecchā', or literally self-inspired auspicious desire to do anything, or a desire which inspires and impels a person towards endeavoring to fulfill his auspicious objectives and reach his noble aim (27).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In the 2nd Stage of acquiring enlightenment, the man who seeks truthful knowledge becomes inclined to be righteous and virtuous (because they are the necessary attributes or qualifications needed to reach his goal) by constant communion or interaction with wise, erudite, scholarly and exalted ones and by the attentive study of the scriptures as well as by practice, contemplation and development of awareness about the actual facts. All his actions, deeds, behavioural patterns, demeanours and thought processes undergo a sea-change for the better. This thoughtful and contemplative stage of the mind is called 'Vicāraṇā' (28) [27-28].

विचारणाशुभेच्छाभ्यामिन्द्रियार्थेषु रक्तता। यत्र सा तनुतामेति प्रोच्यते तनुमानसी।।29।।
भूमिकात्रितयाभ्यासाच्चित्ते तु विरतेर्वशात्। सत्त्वात्मनि स्थिते शुद्धे सत्त्वापत्तिरुदाहृता।।30।।

vicāraṇāśubhecchābhyāmindriyārtheṣu raktatā / yatra sā tanutāmeti procyate tanumānasī // bhūmikātritayābhyāsāccitte tu viratervaśāt / sattvātmani sthite śuddhe sattvāpattirudāhṛtā //

After the 1st two stages of 'Śubhecchā and Vicāraṇā' as described above, when the attractions for gratification of the sense organs and the charming allurements of the objects of comfort and pleasure of this materialistic world are destroyed (or extinguished, annihilated and completely eliminated), then this 3rd stage is achieved, and it is known as 'Tanumānasī'. [That is, in the 3rd stage, the creature becomes aware of the falsehood of this charming world.] (29)

When the practice of these three stages lead to the purification and cleansing of the mind-intellect complex and a robust and vigorous sense of natural renunciation and detachment occurs, then this 4th state of existence (or the 4th step towards the progress achieved by a person towards total enlightenment) is obtained, and it is defined as 'Sattvāpati' (30) [29-30].

दशाचतुष्टयाभ्यासादसंसर्गकला तु या। रूढसत्त्वचमत्कारा प्रोक्ताऽसंसक्तिनामिका।।31।।
भूमिकापञ्चकाभ्यासात्स्वात्मारामतया दृढम्। आभ्यन्तराणां बाह्यानां पदार्थानामभावनात्।।32।।
परप्रयुक्तेन चिरं प्रयत्नेनावबोधनम्। पदार्थभावना नाम षष्ठी भवति भूमिका।।33।।

daśācatuṣṭayābhyāsādasaṃsargakalā tu yā / rūḍhasattvacamatkārā proktā-'saṃsaktināmikā // bhūmikāpañcakābhyāsātsvātmārāmatayā dṛḍham / ābhyantarāṇāṃ bāhyānāṃ padārthānāmabhāvanāt // paraprayuktena ciraṃ prayatnenāvabodhanam / padārthabhāvanā nāma ṣaṣṭhī bhavati bhūmikā //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

When these above four stages are diligently practiced, the glorious and gleaming virtue of total detachment or dispassion takes over the mind-intellect of the creature. This achievement is a milestone in his spiritual progress towards enlightenment, and it is called 'Āsaṃsakti' (31).

The resultant good effects of the above five practices is that the creature remains engrossed or involved or submerged in his pure-self which is pure consciousness (to the exclusion of the deceptive outer world of delusions and hallucinations). He loses all interest and awareness of the objects of the external materialistic deluding world. This state of existence of 'un-awareness of the outside world' is called 'Padārtha Bhāvanā' (32-33) [31-33].

भूमिषट्कचिराभ्यासाद्भेदस्यानुपलम्भनात्। यत्स्वभावैकनिष्ठत्वं या ज्ञेया तुर्यगा गतिः।।34।।
एषा हि जीवन्मुक्तेषु तुर्यावस्थेति विद्यते। विदेहमुक्तिविषयं तुर्यातीतमतः परम्।।35।।

bhūmiṣaṭkacirābhyāsādbhedasyānupalambhanāt / yatsvabhāvaikaniṣṭhatvaṃ sā jñeyā turyagā gatiḥ // eṣā hi jīvanmukteṣu turyāvastheti vidyate / videhamuktiviṣayaṃ turyātītamataḥ param //

When these six stages in the development of knowledge or progress in spiritual enlightenment towards self-realisation leading to liberation and emancipation of the creature become firmly established and mature, the sense of duality, or the tendency of the mind to distinguish between 'my' and 'his' etc. is completely exhausted or eliminated. The seeker/ aspirant remains submerged in the pure-self. This state is called 'Turya or Turīya' (34).

This state is achievable by only those persons who are defined as 'Jīvana Mukta', or literally meaning those who have freed themselves from the shackle of ignorance, have found liberation for their souls from the bandage of the body and the world in which they live inspite of their having a body which does all worldly duties assigned to them. After that is the state of 'beyond Turyā', or a stage of emancipation of the soul or Ātmā after it leaves the gross body at the time of death. This is the state of final deliverance called 'Videha Mukti'. This is the highest, most exalted and supreme state in which the creature, in its truthful form as the spirit or soul or Ātmā, exists (35) [34-35].

[Note :—The concept of Jīvana Mukti and Videha Mukti has been dealt with earlier also in canto 2, verse nos. 36-73].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ये निदाघ महाभागाः सप्तमीं भूमिमाश्रिताः। आत्मारामा महात्मानस्ते महत्पदमागताः।।36।।
जीवन्मुक्ता न मज्जन्ति सुखदुःखरसस्थिते। प्रकृतेनाथ कार्येण किंचित्कुर्वन्ति वा न वा।।37।।

ye nidāgha mahābhāgāḥ sāptamīṃ bhūmimāśritāḥ / ātmārāmā mahātmānaste mahatpadamāgatāḥ // jīvanmuktā na majjanti sukhaduḥkharasastlite / prakṛtenātha kāryeṇa kiṃcitkurvanti vā na vā //

Oh Nidāgha! The most fortunate great souls who have attained this 7th state of existence called 'Turyā' (see verse no. 34), remain submerged (engrossed, involved, occupied) in the thought of the pure-self called Ātmā/soul/spirit. And in such a state, they are deemed to have attained or acquired the supreme, transcendental state of beatitude and felicity called 'Mahā Pada', i.e. literally the great state of existence, or the most exalted stature attainable by a spiritual aspirant (36).

Such souls are never engrossed in or influenced and affected by either sorrows and pains or happiness and joys. They do their duties with equanimity and evenness of mind without getting emotionally and mentally involved in them, i.e. they remain detached from the deeds or activities of the world which they have to do as part of their life which they are excepted to live (37) [36-37].

पार्श्वस्थबोधिताः सन्तः पूर्वाचारक्रमागतम्। आचारमाचरन्त्येव सुप्तबुद्धवदुत्थिताः।।38।।
भूमिकासप्तकं चैतद्धीमतामेव गोचरम्। प्राप्य ज्ञानदशामेतां पशुम्लेच्छ्रदयोऽपि ये।।39।। सदेहा वाप्यदेहा वा ते मुक्ता नात्र संशयः। ज्ञप्तिर्हि ग्रन्थिविच्छेदस्तस्मिन्सति विमुक्तता।।40।।

pārśvasthabodhitāḥ santaḥ pūrvācārakramāgatam / ācāramācaratyeva suptabuddhavadutthitāḥ // bhūmikāsaptakaṃ caitaddhīmatāmeva gocaram / prāpya jñānadaśāmetāṃ paśumlecchādayo'pi ye // sadehā vāpyadehā vā te muktā nātra saṃśayaḥ / jñaptirhi granthivicchedastasminsati vimuktatā //

Even as a man wakes up from sleep on being awakened by his near and dear ones, such wise, adroit and erudite persons involve themselves in righteous and virtues deeds. They live up to the ancient tradition of truthful behaviour and rightful conduct in this world as expected of an enlightened persons (38).

Even if animals and condemned people become wisened to these seven basic states of existence and thought processes of a creature (39), they become eligible for attaining liberation and deliverance while they are alive as well as after shedding their bodies (i.e. even after death)—

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

there is no doubt about it. Dismantling or untying of the various knots of the heart (i.e. removal of all misconception and faults of the mind associated with the emotions emanating from the heart) is synonymous with 'Jñāna', and with the acquisition of Jñāna, 'Mukti' (liberation, deliverance and emancipation) is a certainty (40) [38-40].

मृगतृष्णाम्बुबुद्ध्यादिशान्तिमात्रात्मकस्त्वसौ। ये तु मोहार्णवात्तीर्णास्तैः प्राप्तं परमं पदम्।।41।।
ते स्थिता भूमिकास्वासु स्वात्मलाभपरायणाः। मनः प्रशमनोपायो योग इत्यभिधीयते।।42।।

mṛgatṛṣṇāmbubuddhyādiśāntimātrātmakastvasau / ye tu mohārṇavāttīrṇā-staiḥ prāptaṃ paramaṃ padam // te sthitā bhūmikāsvāsu svātmalābhaparā-yaṇāḥ / manaḥ praśamanopāyo yoga ityabhidhīyate //

The illusionary and erroneous belief of existence of water in a mirage (on hot sand in a desert) is an example of 'Ajñāna' (ignorance, delusion, deception, hallucination and lack of true knowledge). Destruction of 'Avidyā' (lack of truthful knowledge) is tantamount to 'Mukti' (liberation from ignorance). Those who have crossed the ocean of 'Moha' (as defined in verse no. 8) are the only ones who are fit for the supreme and exalted stature called 'Parama Pada' (परमं पदम्—or a state obtained after emancipation and salvation, and which is marked by complete beatitude, felicity, eternity and is the supreme truth) (41).

Those persons who are diligent and strive for self realisation whole heartedly, and upon witnessing of the Ātmā which is their pure-self, they are the ones who establish themselves in Truth and absolute Reality. They have the honour of acquiring all these basic seven states of existence of the mind of the creature (as described in verse nos. 8-37 above). 'Yoga' has been defined as the means or methods or path that leads to beatitude and felicity, to the acquisition of complete and undiluted peace, tranquility, bliss and happiness of the mind and heart. 'Yoga' literally refers to 'a union', so it establishes a union between the creature and his true self. (See also verse no. 22 above) (42) [41-42].

सप्तभूमिः स विज्ञेयः कथितास्ताश्च भूमिकाः। एतासां भूमिकानां तु गम्यं ब्रह्माभिधं पदम्।।43।।
त्वत्ताऽहन्तात्मता यत्र परता नास्ति काचन। न क्वचिद्भावकलना न भावाभावगोचरा।।44।।

saptabhūmiḥ sa vijñeyaḥ kathitāstāśca bhūmikāḥ / etāsāṃ bhūmikānāṃ tu gamaṃ brahmābhidhaṃ padam // tvattāhantātmatā yatra paratā nāsti kācana / na kvacidbhāvakalanā na bhāvābhāva gocarā //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The seven basic stages or foundations leading to the acquisition of Jñāna have been described above (as enumerated in verse nos. 8-42). The aim of all these states is the acquisition of 'Brahma Pada' or the attainment of the eternally truthful, infinitely supreme and transcendental stature of being one with the absolute Truth and Reality of this creation, which is the cosmic consciousness, the ultimate destination or the stature which gives bountiful beatitude and felicity, and from where the creature does not wish to come back. [That is, the creature has found that fount of supreme bliss and happiness from where he does not wish to be thrown back into the turmoil of this world represented by continuous cycle of birth and death, or the endless cycle of desires, endeavours to fulfill them, some of them remaining unfulfilled, giving rise to more efforts, and so on and so forth.] (43)

When the narrow minded view of the world of 'my and your' and its accompanying thought processes of duality are annihilated or eliminated, there is left no room for feeling lack or shortage or dearth of anything (simply because anything possessed by a person belongs to all in the community, and there is no difference between the possession of any one person and of the other person). The existence of, and therefore the desire to acquire and enjoy the enticing objects of the materialistic but artificial and deceptive world of illusions and deceptions, is nothing else but a figment of the mind's imagination (44) [43-44].

सर्वं शान्तं निरालम्बं व्योमस्थं शाश्वतं शिवम्। अनामयमनाभासमनामकमकारणम्।।45।। न सन्नासन्न मध्यं तं न सर्वं सर्वमेव च। मनोवचोभिरग्राह्यं पूर्णात्पूर्णं सुखात्सुखम्।।46।। असंवेदनमाशान्तमात्मवेदनमाततम्। सत्ता सर्वपदार्थानां नान्या संवेदनादृते।।47।।

sarvaṃ śāntaṃ nirālambaṃ vyomasthaṃ śāśvataṃ śivam / anāmayamanābhāsamanāmakamakāraṇam // na sannasanna madhyaṃ taṃ na sarvaṃ sarvameva ca / manovacobhiragrāhyaṃ pūrṇātpūrṇaṃ sukhātsukham // asaṃvedanamāśāntamātmavedanamātatam / sattā sarvapadārthānāṃ nānyā saṃvedanādṛte //

Absolutely calm, tranquil and peaceful, without any reason or cause for coming into existence, and having no support or prop to maintain its existence, having a form like that of the (vast, fathomless, measureless and spotless) sky or space, being eternal, infinite, absolute and universal, being auspicious, truth and beauty, having no faults, flaws, shortcomings

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and blemishes, being beyond perceptions, imaginations and conceptions, being beyond description, honours, attributes and comprehension, having no cause and reason for being what it is (45), being neither true nor false, having no center, middle or a focal point, being full, complete, wholesome and absolute as well as having the opposite of these virtues, being inaccessible by the mind and speech or being beyond the purview of the faculty of speech and the powers of the brain, being more complete than being simply 'full', being a provider or bestower of the greatest of happiness and bliss (46), being beyond the reach of emotions and sentiments, being completely peaceful, calm, tranquil and placid, being an embodiment or a personification of the pure-self or pure consciousness, being all pervading, omnipresent and all encompassing—all these virtues and honours, inter alia, are the various attributes and qualities of the enigmatic Brahma. All the various objects of this world have their existence, or they derive their importance, significance and majesty due to the emotions and conceptions of the Ātmā. [That is, it is the Ātmā that gives any importance to the objects of the world. If the Ātmā decides so, the objects, no matter how alluring and attractive, will lose their significance and importance, allurement and beauty.] (47) [45 47].

संबन्धे द्रष्टृदृश्यानां मध्ये दृष्टिर्हि यद्वपुः। द्रष्टृदर्शनदृश्यादिवर्जितं तदिदं पदम्।।48।। देशाद्देशं गते चित्ते मध्ये यच्चेतसो वपुः। अजाड्यसंविन्मननं तन्मयो भव सर्वदा।।49।। अजाग्रत्स्वप्ननिद्रस्य यत्ते रूपं सनातनम्। अचेतनं चाजडं च तन्मयो भव सर्वदा।।50।।

saṃbandhe draṣṭṛdṛśyānāṃ madhye dṛṣṭirhi yadvapuḥ / draṣṭṛdarśanadṛśyā-divarjitaṃ tadidaṃ padam // deśāddeśaṃ gate citte madhye yaccetaso vapuḥ / ajāḍyasaṃvinmananaṃ tanmayo bhava sarvadā // ajāgratsvapnanidrasya yatte rūpaṃ sanātanam / acetanaṃ cājaḍaṃ ca tanmayo bhava sarvadā //

When a direct link is established between the viewer and the object of viewing, or when there is no obstruction between the viewer of any object and the viewed object itself, and the viewer is able to clearly see that object, the faculty of 'sight' becomes synonymous with witnessing or experiencing of the object by the viewer. [That is, when a person directly sees an object without any intervening medium or without any interference from any medium, then he can first hand witness or experience that object as it actually is.] (48)

The fractional, momentary, transitory state of the mind while it is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

transferring its attention from the previous object to the next object is akin to the state of emotionless thinking, a state in which the subtle consciousness exists, or a state of subtle awareness. One must remain engrossed or ever submerged in it. [That is, when a mind remains neutral and unbiased, it will be able to judge things in the correct perspective and analyse it critically. See also verse no. 5 of this canto.] (49)

You must remain established in the eternal, infinite, absolute and truthful state of existence which is beyond the definition of either being gross or being subtle, and which transcends the states of either being 'Jāgrata Svapna' (see verse no. 14) or being 'Suṣupti' (see verse no. 19) (50) [48-50].

जडतां वर्जयित्वैकां शिलाया हृदयं हि तत्। अमनस्कस्वरूपं यत्तन्मयो भव सर्वदा। चित्तं दूरे परित्यज्य योऽसि सोऽसि स्थिरो भव।।51।। पूर्वं मनः समुदितं परमात्मतत्त्वात्तेनाततं जगदिदं सविकल्पजालम्। शून्येन शून्यमपि विप्र यथाम्बरेण नीलत्वमुल्लसति चारुतरा- भिधानम्।।52।।

jaḍatāṃ varjayitvaikāṃ śilāyā hṛdayaṃ hi tat/ amanaskasvarūpaṃ yattanmayo bhava sarvadā/ cittaṃ dūre parityajya yo'si so'si sthiro bhava// pūrvaṃ manaḥ samuditaṃ paramātmatattvāttenātataṃ jagadidaṃ savikalpa-jālam/ śūnyena śūnyamapi vipra yathāmbareṇa nīlatvamullasati cārutarābhi-dhānam//

Perversion, turpitude or grossness is the state when the heart is like a stone, while being indifferent or dispassionate or detached towards the world is the state which is obtained when perversion, turpitude or grossness are abandoned. This latter state is desirable and acceptable vis-à-vis the former. So, be established or become stable in this state of the heart (which is without any perversion, turpitude or grossness) (51).

In the beginning, the mind was the first creation of the supreme Being. After that, from this mind was created this huge web-like deluding world of confusions, ambiguity, errors and uncertainties. Oh Brāhmaṇa (i.e. Nidāgha)! Nothing can be produced or created theoretically from nothing, such as for example the sky is a blank, deep, fathomless void, but the various colours of spectacular shades and enticing hues such as blue, violet etc. emerge in it or are created in this otherwise neutral, blank and actually colourless void of the sky because of the reflection of the sunlight from the dust particles, moisture and other impurities present in the sky[1] (52) [51-52].

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—[1]The sage means to say that there must be some reason or cause for anything to happen. Since this is a fact that the creation has come into existence, it naturally follows that there must be something which has created it, which was at the root cause of it although the casue is not visible, it may not be apparent or tangible, but nevertheless it is there even as the colours in the sky appear because of the scattering of the sunlight due to the impurities present in the otherwise apparently clean looking atmosphere. Another interpretation is that one mirage leads to another, one erroneous conception about this world sets off a chain of misconceptions in its wake, and the creature gets sucked in it, going further away from his original setting or moorings or truthful place where he had stood. The sky is blank but it appears to be blue in a cloudless day, but the setting sun will change the colours of the sky to orange and red—i.e. one false conception leads to another, and then the man says that the 'sky is blue; the sky is red etc.' In fact, the sky has no colour at all, and whatever colours it assumes or appears to have are due to the physical phenomenon of the scattering of sunlight at different angles from the viewer due to dust particles and air molecules in the atmosphere.

Further, a modern man knows that once we go beyond the atmosphere of the earth, the vast space is in pitch darkness; the vast recesses of space are completely dark. The word 'sky' does not limit the space to the area immediately around the earth, but to all the space that exists above the surface of the earth, extending up to millions of light years away, to the farthest corners of the cosmos. The space has no colour at all. It is a big, vast, blank and colourless void.]

संकल्पसंक्षयवशाद्गलिते तु चित्ते संसारमोहमिहिका गलिता भवन्ति। स्वच्छं विभाति शरदीव खमागतायां चिन्मात्रमेकमजमाद्यमनन्तमन्तः ।।53।।

saṃkalpasaṃkṣayavaśādgalite tu citte saṃsāramohamihikā galitā bhavanti / svacchaṃ vibhāti śaradīva khamāgatāyāṃ cinmātramekamajamādyamananta-mantaḥ //

When 'Saṃkalpa', which literally means different volitions, determination, vows and promises, ambitions and aspirations of a creature, are extinguished, all the inherent tendencies of the mind to yearn for and desire gratification, comfort and pleasures are also dissolved. As soon as this happens, the fog or smog created by 'Moha' (see verse no. 8-9 of this canto) is dispelled. In such a condition, the only entity that remains is the adorable and spectacular Brahma who is akin to the spotless, clean sky at the onset of the winter season, and who has the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

attribute, inter alia, of being unborn, without a beginning, eternal, infinite and the only one who is an embodiment of cosmic consciousness (53).

अकर्तृकमरङ्गं च गगने चित्रमुत्थितम्। अदृष्टृकं स्वानुभवमनिद्रस्वप्नदर्शनम्।।54।।
साक्षिभूते समे स्वच्छे निर्विकल्पे चिदात्मनि। निरिच्छं प्रतिबिम्बन्ति जगन्ति मुकुरे यथा।।55।।

akartṛkamaraṅgaṃ ca gagane citramutthitam/ adraṣṭṛkaṃ svānubhava-manidrasvapnadarśanam// sākṣibhūte same svacche nirvikalpe cidātmani/ niriccham pratibimbanti jaganti mukure yathā//

The sky appears as a gloriously, spectacularly and colourfully painted canvas even though there is no painter or colour to paint it so magnificently. It has made its appearance like a dream (or an illusion) while one is not sleeping. It does not wait for an observer or a viewer to make its appearance. Whether anyone observes the colour of the sky or not, it will nevertheless appear in its splendid colours when it should[1] (54).

The Ātmā is pure consciousness, eternal, a witness to all, full of equanimity, is pure, divine and spotless, without any alternatives or delusions, and it is like a mirror[2] in which all the three worlds (the past, the present and the future; also the celestial, the terrestrial and the subterranean worlds; the gross, subtle and causal worlds—in short, the whole creation) is reflected without any distinction or distortion whatsoever (55) [54-55].

[Note :—[1]The sky appears to be so colorful although we know that it is simply an illusion created by the scattering of the sunlight due to the impurities present in the air. The sky in its pure form has no colour. So it is a dream-like situation when one imagines that he sees a thing, witness its presence while he is wide awake, can vouch for it inspite of being fully aware that it is not the truth. The colours of the sky are (a) an optical illusion due to many physical factors, and (b) whether anyone sees them or not, they appear and disappear in their normal course. This colourful sky is a self-created illusion of Nature; it is like a dream seen while one is wide awake; it is so convincing that it appears to be for real, but in fact it is only a physical phenomenon of Nature because the sky has no colour.

[2]The comparison of the Ātmā with the mirror is important in the context of it being a witness to all that is happening. A witness is not a participant in any event; he remains a mute spectator, as it were. Similarly, a mirror reflects the happenings as they occur but it does not get either involved in any of them nor is it affected by them in the least. The Ātmā, likewise,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

witnesses the whole cosmic drama without getting involved in it the slightest.]

एकं ब्रह्म चिदाकाशं सर्वात्मकमखण्डितम्। इति भावय यत्नेन चेतश्चाञ्चल्यशान्तये।।56।।
रेखोपरेखावलिता यथैका पीवरी शिला। तथा त्रैलोक्यवलितं ब्रह्मैकमिह दृश्यताम्।।57।।

ekaṃ brahma cidākāśaṃ sarvātmakamakhaṇḍitam / iti bhāvaya yatnena cetaścāñcalyaśāntaye // rekhoparekhāvalitā yathaikā pīvarī śilā / tathā trailokyavalitaṃ brahmaikamiha dṛśyatām //

Brahma (the cosmic macro consciousness of the universe) is one and the only one. It embodies all forms of existence, is all pervading, immanent and omnipresent, and it is un-fractionable and immutable like the eternal and infinite sky. One must make diligent efforts to imbibe and understand this universal truth in order to calm down the restlessness of the mind (56).

One must visualise the three worlds in Brahma just like lines and cross-lines (i.e. the various contours, engravings, granulations and other physical textural marking) are present in a big piece of stone[1] (57) [56-57].

[Note :—[1]The markings on any stone are part of the natural characteristic feature of that stone giving the stone its intrinsic quality, value and texture. These line or textural patterns present in a stone are its integral part; they cannot be separated from the stone. Similarly, it is not possible to separate Brahma (here represented by the 'stone' in this example) from the myriad variety of this creation (the textural patterns and line present on the stone) because the latter is an integral part of the former.]

द्वितीयकारणाभावादनुत्पन्नमिदं जगत्। ज्ञातं ज्ञातव्यमधुना दृष्टं द्रष्टव्यमद्भुतम्।।58।।
विश्रान्तोऽस्मि चिरं श्रान्तश्चिन्मात्रान्नास्ति किंचन। पश्य विश्रान्तसंदेहं विगताशेष-कौतुकम्।।59।।

dvitīyakāraṇābhāvādanutpannamidaṃ jagat / jñātaṃ jñātavyamadhunā dṛṣṭaṃ draṣṭavyamadbhutam // viśrānto'smi ciraṃ śrāntaścinmātrānnāsti kiṃcana / paśya viśrāntasandehaṃ vigatāśeṣakautukam //

Since there is no other entity except Brahma, and since Brahma and the creation are inseparable from one another, there is no reason why this creation has come into existence as a separate entity without the involvement of Brahma into its coming into being. [That is, for all practical purposes, the creation has no separate or independent existence which is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

distinct from Brahma. What is generally perceived as the creation is actually a manifestation of Brahma.] With this conception, you must think that 'I have known what was to be known, I have seen whatever mysterious and strange things that there were to be seen (58), and I, who am tired and weary since a long time, have finally found peace and rest'. Be freed from all the delusions pertaining to this bewildering world; be freed from all confusions, consternations and doubts, and have a divine view or holistic experience of the only and pure divine entity, which is pure consciousness. Think that there is nothing except this eternal and pure consciousness in this world (59) [58-59].

निरस्तकल्पनाजालमचित्तत्वं परं पदम्। त एव भूमतां प्राप्ताः संशान्ताशेषकिल्बिषाः ।।60।।
महाधियः शान्तधियो ये याता विमनस्कताम्। जन्तोः कृतविचारस्य विगलद्वृत्तिचेतसः ।।61।।
मननं त्यजतो नित्यं किंचित्परिणतं मनः। दृश्यं संत्यजतो हेयमुपादेयमुपेयुषः ।।62।। द्रष्टारं
पश्यतो नित्यमद्रष्टारमपश्यतः। विज्ञातव्ये परे तत्त्वे जागरूकस्य जीवतः ।।63।। सुप्तस्य
घनसंमोहमये संसारवर्त्मनि। अत्यन्तपक्ववैराग्यादरसेषु रसेष्वपि ।।64।।

nirastakalpanājālamacittatvaṃ paraṃ padam / ta eva bhūmatāṃ prāptāḥ saṃśāntāśeṣakilbiṣāḥ // mahādhiyaḥ śāntadhiyo ye yātā vimanaskatām / jantoḥ kṛtavicārasya vigaladvṛtticetasaḥ // mananaṃ tyajato nityaṃ kiṃcitpariṇataṃ manaḥ / dṛśyaṃ santyajato heyamupādeyamupeyuṣaḥ // draṣṭāraṃ paśyato nityamadraṣṭāramapaśyataḥ / vijñātavye pare tattve jāgarūkasya jīvataḥ // suptasya ghanasaṃmohamaye saṃsāravartmani / atyantapakvavairāgyā-daraseṣu raseṣvapi //

Those aspirants/seekers who have cut through the net or web of imaginary 'Saṃkalpas' (see also verse no. 53 above), those who have attained the great or exalted stature where the mind is deemed to be annihilated or conquered—such aspirants/seekers become sinless (i.e. they are purged and cleansed of all the impurities and blemishes) and are able to attain Brahma, the attainment of whom represents the supreme stature of beatitude and felicity (60).

Those who have put their mind under a tight leash and brought it under control, calmness, peacefullness, tranquility and serenity are the characteristic features or hallmarks which mark their exalted stature and supremacy of their wisdom. Persons who delve into or contemplate upon the spirit of Vedāntic concepts, whose mind has lost its inherent tendency, inter alia, to be attracted towards the objects of the world and be enticed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

or lured by the gratification of the sense organs (61), whose mind has become stable by diligent practice and forsaking of 'Saṃkalpas' (volitions, ambitions, desires and yearning pertaining to the world) that the wayward mind restlessly indulges itself into, those righteous seekers who have abandoned looking at, or paying attention to, both the pleasant and acceptable as well as the abhorable and unacceptable sights of the world (62), those who are constantly and consistently engrossed in acquiring and imbibing the truthful knowledge of the Ātmā (pure-self or pure consciousness) and desist form looking at or getting themselves involved with the deceptions, delusions and bewildering array of confusions and illusions created by the world, those who are specially conscious about the supreme Truth and universal Reality and eagerly live a life which is in consonance or in harmony with this Truth and Reality (63), those who treat both the things that look juicy, succulent and attractive as well as those that are dry, lack-luster and unattractive with equanimity, indifference and evenness of mind—they are the ones who are truly renunciates and appear to be asleep in this materialistic world (64) [60-64].

संसारवासनाजाले खगजाल इवाधुना। त्रोटिते हृदयग्रन्थौ श्लथे वैराग्यरंहसा।।65।। कातकं फलमासाद्य यथा वारि प्रसीदति। तथा विज्ञानवशतः स्वभावः संप्रसीदति।।66।।

saṃsāravāsanājāle khagajāla ivādhunā/ troṭite hṛdayagranthau ślathe vairāgyaraṃhasā// kātakaṃ phalamāsādya yathā vāri prasīdati/ tathā vijñānavaśataḥ svabhāvaḥ saṃprasīdati//

Those whose ensnaring net of 'Vāsanās' (lust, passions, desires, yearning for gratification etc.) pertaining to this world have been cut like the net which traps birds has been cut by a rat, and the knots of whose heart (symbolising the various faults, flaws, misconceptions, adamancy, perversions, turpitude and other shortcomings of the heart) have been loosened and untied (i.e. these faults of the heart have been removed) by diligent practice and rightful knowledge (65), the behaviour, thought process and natural temperament of such aspirant/seeker becomes pure and free from corruption because of acquisition of truthful knowledge and wisdom even as the water of a pond becomes purified, cleansed and free of pollutions (such as muck and scum) with the help of a flower called 'Ketaka or 'Kātaka' [literally, one which cuts through, or one which purifies; the flower of the plant *Pandarnus Odoratissimus*. When this plant grows in a pond, it removes the impurities in it by some organic

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

process. This helps the water to be detoxified and freed from its pollutants.] (66) [65-66]

नीरागं निरुपासङ्गं निर्द्वन्द्वं निरुपाश्रयम्। विनिर्याति मनो मोहाद्विहङ्गः पञ्जरादिव।।67।।
शान्तसंदेहदौरात्म्यं गतकौतुकविभ्रमम्। परिपूर्णान्तरं चेतः पूर्णेन्दुरिव राजते।।68।।

nīrāgaṃ nirupāsaṅgaṃ nirdvandvaṃ nirupāśrayam / viniryāti mano mohādvihaṅgaḥ pañjarādiva // śāntasaṃdehadaurātmyaṃ gatakautuka-vibhramam / paripūrṇāntaraṃ cetaḥ pūrṇenduriva rājate //

When the mind and heart become chastened, devoid of any attachments and attractions, when they become dispassionate and detached, free from all consternations, confusions, doubts, bewilderments and perplexities, and when they become independent of all illusions and fetters, it is only then that they become free like a bird liberated from its cage. The 'Mana' becomes freed from the shackles of 'Moha' (the different delusions, ignorance and worldly attractions). It is then that the 'Mana' obtains deliverance (67).

Those whose mental turmoil resulting from doubts and confusions, perplexities and bewilderments have calmed dawn, and those who are not affected by the maverick plays and magical illusions enacted in this deluding and deceptive world of artificiality—the 'mind-intellect' called 'Citta' of such persons look adorable, glorious, honourable and beautiful like the glorious full Moon in the dark sky. [That is, even as the full moon looks most magnificent in the otherwise dark surroundings of the night, the purified and elevated mind-intellect complex of wise, erudite, sagacious and enlightenment persons who have come to realise the truth, is as glorious and as magnificent as the full Moon in this world which is surrounded by darkness of ignorance, delusions and deceptions represented by the canopy of the dark night sky.] (68) [67-68]

नाहं न चान्यदस्तीह ब्रह्मैवास्मि निरामयम्। इत्थं सदसतोर्मध्याद्यः पश्यति स पश्यति।।69।।
अयत्नोपनतेष्वक्षिदृग्दृश्येषु यथा मनः। नीरागमेव पतति तद्वत्कार्येषु धीरधीः।।70।।
परिज्ञायोपभुक्तो हि भोगो भवति तुष्टये। विज्ञाय सेवितश्चोरो मैत्रीमेति न चोरताम्।।71।।

nāhaṃ na cānyadastīha brahmaivāsmi nirāmayam / itthaṃ sadastorma-dhyādyaḥ paśyati sa paśyati // ayatnopanateṣvakṣidṛgdṛśyeṣu yathā manaḥ / nīrāgameva patati tadvatkāryeṣu dhīradhīḥ // parijñāyopabhukto hi bhogo bhavati tuṣṭaye / vijñāya sevitaścoro maitrīmeti na coratām //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'Neither do I have any independent and separate existence nor is there anything else that is separate from me here. I am without any faults or shortcomings, blemishes or taints, errors or defects of any kind. I am none other than the only One who is known as Brahma.' Those seekers/aspirants who have this central view point, or who take the medium path between what is truth and what is false (i.e. those who weigh all the pros and cons, who keep the scale of their mind and intellect balanced even amidst the strifes and differences created by debates, doubts and confusions caused by what is to be treated as real and what as unreal, what is the truth according to one scripture and what according to another, who remain mentally uniform, even-keeled, balanced, stable and equidistant from the two extremes, those who follow the moderate, median and balanced path of rationality)—such seekers/aspirants are truthfully the ones who can witness or experience Brahma (69).

Even as a person's eyes are by nature randomly attracted towards objects which are visible, jumping aimlessly and un-interestedly from one to another most swiftly, whether or not the person intends to purposely look at them or especially pay any attention to them, a wise person with a stable mind-intellect also does all his duties with agility and vigour as expected of him in this world without getting involved at all in them, or becoming mentally engrossed and passionately attached to them (70).

When a person undergoes sufferings or enjoys pleasures or comforts of the world with the full awareness or with the enlightened knowledge as to their basic reasons or causes, their essential nature and their factual position, it gives immense contentedness to him even as a thief who has been serving his victim diligently for a long time, gradually abandons his desire to steal the latter, and instead, he becomes friendly to his potential victim and fulfills his friendly obligations which he has developed for him over time. [That is, when an enlightenment person suffers, he knows that the suffering is the result of some mistake of the past, that the suffering will come to an end one day, and that it teaches him not to repeat the error. The same argument also follows for enjoyments. In the example of the thief, when he remains constantly in touch with his victim and behaves as if he was his friend, in due course of time, his desire to steal his own friend is overcome by the desire to remain friendly; or pangs of guilt prevents him from betraying a friend.] (71) [69-71]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अशङ्कितापि संप्राप्ता ग्रामयात्रा यथाऽध्वगैः। प्रेक्ष्यते तद्वदेव ज्ञैर्भोगश्रीरवलोक्यते।।72।। मनसो निगृहीतस्य लीलाभोगोऽल्पकोऽपि यः। तमेवालब्धविस्तारं क्लिष्टत्वाद्बहु मन्यते।।73।। बद्धमुक्तो महीपालो ग्रासमात्रेण तुष्यति। परैरबद्धो नाक्रान्तो न राष्ट्रं बहु मन्यते।।74।।

aśaṅkitāpi saṃprāptā grāmayātrā yathā'dhvagaiḥ/ prekṣyate tadvadeva jñairbhogaśrīravalokyate// manaso nigṛhītasya līlābhogo'lpako'pi yaḥ/ tamevālabdhavistāraṃ kliṣṭatvādbahu manyate// baddhamukto mahīpālo grāsamātreṇa tuṣyati/ parairabaddho nākrānto na rāṣṭraṃ bahu manyate//

When a traveler arrives at a village where he didn't intend to come, he looks everywhere with astonishment, stunned and perplexed about his unknown surroundings. He feels dazed and wonders where he has come. Similarly, wise, erudite and enlightened persons view at all the sensual objects of gratification as well as the pomp and circumstance presented to them in this world with equal dismay, with equal disdain, with equal bewilderment and astonishment. [They don't believe their eyes in what they see; they think that they have arrived at a very wrong place. They don't belong to those environs. So they feel dazed and completely confounded] (72).

Things of sensual pleasures or gratifications, no matter how small or insignificant they might be, if a wise seeker/aspirant receives them without having the slightest wish for them or having any desire on his part to acquire them, (i.e. if these things are given to him on a platter as a gift, or they come to him for free), he treats them as if they are a huge bundle of miseries and anguish, and therefore he forsakes and abandons them disdainfully. That is, a wise person would not accept what is unacceptable even if it is offered to him for free, because no person in his senses would take poison because he is given it free (73).

When a king is freed from the clutches of his enemies, he immensely relishes even a small morsel of food offered to him after his freedom. The same king treats all the food, all the pomp and comforts of kinghood before he had the experience of being captured and tormented by the enemy with disdain and indifference. [Prior to his being captured by the enemy, the king had taken for granted the food that was presented to him. But once captured by the enemy, he was starved of it, and when he was set free, he relishes the same food which he had treated with disdain and repugnance before his capture. Even the humblest of food will be enjoyed by him in a hungry stomach, the food which he had earlier not even looked at] (74) [72-74].

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

हस्तं हस्तेन संपीड्य दन्तैर्दन्तान्विचूर्ण्य च। अङ्गान्यङ्गैरिवाक्रम्य जयेदादौ स्वकं मनः।।75।। मनसो विजयान्नान्या गतिरस्ति भवार्णवे। महानरकसाम्राज्ये मत्तदुष्कृतवारणाः। आशाशर-शलाकाढ्या दुर्जया हीन्द्रियारयः।।76।।

hastaṃ hatena saṃpīḍya dantairdantānvicūrṇya ca / aṅgānyaṅgairivākramya jayedādau svakaṃ manaḥ // manaso vijayānnānyā gatirasti bhavārṇave / mahānarakasāmrājye mattaduṣkṛtavāraṇāḥ // āśāśaraśalākāḍhyā durjayā hīndriyārayaḥ /

By wringing the hands, gnashing of the teeth and flexing the muscles of the body—that is, by making an all-out diligent and vigorous effort on a war-footing done most sincerely and committedly, one should adroitly, skillfully, bravely and courageously try to control and vanquish the mind (75).

There is no better way to achieve success in this vast and fearsome ocean-like world than to vanquish and conquer the mind. In the realm of a horrible hell, wild elephants symbolising evil and pervert deeds and misdemeanours roam about freely. It is difficult to vanquish and conquer the sense organs which are like so many enemies armed with arrows and swords symbolising the various hopes, desires, wishes, aspirations and expectations that a person has (76) [75-76].

प्रक्षीणचित्तदर्पस्य निगृहीतेन्द्रियद्विषः। पद्मिन्य इव हेमन्ते क्षीयन्ते भोगवासनाः।।77।। तावन्निशीव वेताला वसन्ति हृदि वासनाः। एकतत्त्वदृढाभ्यासाद्यावन्न विजितं मनः।।78।। भृत्योऽभिमत-कर्तृत्वान्मन्त्री सर्वार्थकारणात्। सामन्तश्चेन्द्रियाक्रान्तेर्मनो मन्ये विवेकिनः।।79।।

prakṣīṇacittadarpasya nigṛhītendriyadviṣaḥ / padminya iva hemante kṣīyante bhogavāsanāḥ / tāvanniśīva vetālā vasanti hṛdi vāsanāḥ / ekatattvadṛḍhā-bhyāsādyāvanna vijitaṃ manaḥ // bhṛtyo'bhimatakartṛtvānmantrī sarvārtha-kāraṇāt / sāmantaścendriyākrāntermano manye vivekinaḥ //

Those who have brought their sense organs, which are like enemies, under their control, and those who have annihilated, eliminated and overcome their ego and pride, all the various allurements towards the gratification of the sense organs or the different attractions towards the sensual objects of this world of such persons are eliminated just like the lotus flower that withers away or dries up during the winter season (or during snow fall) (77).

Until the time the mind is not brought under control or harnessed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

by steadfast and diligent practice of the concept of non-duality by the mind, the various 'Vāsanās' (passion, desires, lust, attachment and other inherent tendencies of the mind pertaining to this world) continue to haunt the heart of the seeker/aspirant like so many phantoms and ghosts of the night (78).

My view is that a wise man is one who makes his 'Mana' (heart and mind) his advisor or his minister working under him in order to fulfill his objectives. Again, in order to exercise control over the sense organs, which are like the different kingdoms in his extended realms, he uses the 'Mana' as his knight and a subordinate king to exercise control over them and keep a tab on the their workings (79) [77-79].

लालनात्स्निग्धलालना पालनात्पालकः पिता। सुहृदुत्तमविन्यासान्मनो मन्ये मनीषिणः।।80।।
स्वालोकतः शास्त्रदृशा स्वबुद्ध्या स्वानुभावतः। प्रयच्छति परां सिद्धिं त्यक्त्वात्मानं मनःपिता।।81।। सुहृष्टः सुदृढः स्वच्छः सुक्रान्तः सुप्रबोधिद्धः। स्वगुणेनोर्जितो भाति हृदि हृद्यो मनोमणिः।।82।। एनं मनोमणिं ब्रह्मन्बहुपङ्ककलङ्कितम्। विवेकवारिणा सिद्ध्यै प्रक्षाल्यालोकवान्भव।।83।।

lālanātsnigdhalalanā pālanātpālakaḥ pitā / suhṛduttamavinyāsānmano manye manīṣiṇaḥ // svālokataḥ śāstradṛśā svabuddhyā svānubhāvataḥ / prayacchati parāṃ siddhiṃ tyaktvātmānaṃ manaḥpitā // suhṛṣṭaḥ sudṛḍhaḥ svacchaḥ sukrāntaḥ suprabodhitaḥ / svaguṇenorjito bhāti hṛdi hṛdyo manomaṇiḥ // enaṃ manomaṇiṃ brahmanbahupaṅkakalaṅkitam / vivekavāriṇā siddhyai prakṣālyālokavānbhava //

In my view, the mind-intellect of a wise man is like a mother because it shows love, caring and affection. It is also like a father as it sustains, helps and supports the person (80).

The father-like mind-intellect complex employs various means sanctioned by the scriptures as well as experience collected over time leading to wisdom and intellectual enlightenment of the person to show him the path to the supreme achievement or accomplishment in life[1] (81).

The beautiful 'gem', representing all the characteristic good virtues present in a person, resides in his heart. These good virtues make the 'Mana' (mind and heart) happy and cheerful, strong, robust, powerful and firmly established, pure, uncorrupt and clean, as well as wise, enlightened and awake. These virtues become innate and natural to the 'Mana' of a person with good virtues (82).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Oh Brāhmaṇa! You must wash and clean this gem, which is covered by a layer of slime consisting of the various faults and blemishes pertaining to this world, with the water of wisdom and enlightenment, to make it shine and become useful in accomplishment of your desired aim (83) [80-83].

[Note :—[1]That is, the mind-intellect is like a wise father who looks after the interest of his son with utmost sincerity and commitment. The mind-intellect uses all its experience and information to show the correct path to the creature so that it achieves success in its life even as the father puts everything at his disposal for the benefit of his son. No father will ever wish that his son suffers or goes wayward or fails in life. So the mind-intellect complex, if shown due respect and importance like a son showing respect to his father, will always lead the creature to spiritual enlightenment and success in life.]

विवेकं परमाश्रित्य बुद्ध्या सत्यमवेक्ष्य च। इन्द्रियारीनलं छित्त्वा तीर्णो भव भवार्णवात्।।84।।
आस्थामात्रमनन्तानां दुःखानामाकरं विदुः। अनास्थामात्रमभितः सुखानामालयं विदुः।।85।।

vivekaṃ paramāśritya buddhyā satyamavekṣya ca / indriyārīnalaṃ chittvā tīrṇo bhava bhavārṇavāt // āsthāmātramanantānāṃ duḥkhānāmākaraṃ viduḥ / anāsthāmātramabhitaḥ sukhānāmālayaṃ viduḥ //

Relying on wisdom and erudition as well as good, righteous and proper intellect with fine tuned discrimination to research and arrive at the truth, you shall be able to pierce and disperse (i.e. vanquish and conquer) your enemy-like sense organs. It is by this means that you shall be able to cross over to the other side of the delusory ocean-like world (84).

Having faith in and having expectations from this world is the cause of all miseries and sorrows, while having no expectations, having detachment and dispassion from it, is the abode or fount of happiness and contentedness (85) [84-85].

वासनातन्तुबद्धोऽयं लोको विपरिवर्तते। सा प्रसिद्धातिदुःखाय सुखायोच्छेदमागता।।86।।
धीरोऽप्यतिबहुज्ञोऽपि कुलजोऽपि महानपि। तृष्णया बध्यते जन्तुः सिंहः शृङ्खलया यथा।।87।।
परमं पौरुषं यत्नमास्थायादाय सूद्यमम्। यथाशास्त्रमनुद्वेगमाचरन्को न सिद्धिभाक्।।88।।

vāsanātantubaddho'yaṃ loko viparivartate / sā prasiddhātiduḥkhāya sukhāyocchedamāgatā // dhīro'pyatibahujño'pi kulajo'pi mahānapi / tṛṣṇayā badhyate jantuḥ siṃhaḥ śṛṅkhalayā yathā // paramaṃ pauruṣaṃ

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

yatnamāsthādāya sūdyamam / yathāśāstramanudvegamācaranko na siddhibhāk //

This artificial, delusory and deceptive world threaded in the string of 'Vāsanās' (lust, desires, passion, yearnings) repeatedly reappears. This famed and majestic 'Vāsanā' comes as a tormenting factor to completely devour and eliminate all happiness and joys (86).

Just like a lion can be shackled and humbled by an iron chain, even a patient, courageous, noble, virtuous, most adroit, erudite, wise and enlightenment person can get bogged down in the trap laid out to trap him by the different 'Vāsanās' (87).

Who does not accomplish his spiritual goal in life by following the path laid down by the scriptures, by being steadfast, committed, diligent, focused and courageous in trying to accomplish his spiritual endeavour industriously? (88) [86-88]

अहं सर्वमिदं विश्वं परमात्माहमच्युतः। नान्यदस्तीति संवित्त्या परमा सा ह्यहंकृतिः।।89।। सर्वस्माद्व्यतिरिक्तोऽहं वालाग्रादप्यहं तनुः। इति या संविदो ब्रह्मन्द्वितीयाहंकृतिः शुभा।।90।। मोक्षायैषा न बन्धाय जीवन्मुक्तस्य विद्यते।।91।।

ahaṃ sarvamidaṃ viśvaṃ paramātmāhamacyutaḥ / nānyadastīti saṃvittyā paramā sā hyahaṅkṛtiḥ //sarvasmādvyatirikto'haṃ vālāgrādapyahaṃ tanuḥ / iti yā saṃvido brahmandvitīyāhaṃkṛtiḥ śubhā // mokṣāyaiṣā na bandhāya jīvanmuktasya vidyate //

'I am an image of the entire universe, I am an image or an embodiment of the transcendental, imperishable, eternal, stable and undiminished supreme cosmic Soul called 'Paramātmā'—such eclectic thoughts about the pure sublime self are considered as the best ethereal thoughts (89).

'I am distinct, independent and separate from all the illusions, deceits, imposterings, deceptions, delusions and tricks that this world presents. I am more miniscule and microscopic than the tip of a hair follicle'—such a second way of ethereal and superior way of thinking also leads to 'Mokṣa' (liberation and emancipation)[1]. Such auspicious and enlightened thoughts do not tie down or trap a person (90).

Only those who are 'Jīvana Mukta' (i.e. those who have liberated their souls from the numerous shackles that tie down a creature to this gross body and the artificial and deceptive world in which the creature

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

lives, those who have overcome all the faults originating from ignorance about the truth, and who live dispassionately in and detached from this world while all the time contemplating on the real truth behind the façade of artificiality)[2] have such exalted and superior thoughts (91) [89-91].

[Note :—[1]The 1st thought as described in verse no. 89 purifies the mind and purges it of all corruptions, while the 2nd thought as described in verse no. 90 removes haughtiness, ego and false pride.

[2]Canto 2, verse nos. 42-62 and canto 6, verse nos. 41-45 of this Upaniṣad describes the concept of 'Jīvana Mukti' elaborately.]

पाणिपादादिमात्रोऽयमहमित्येष निश्चयः। अहंकारस्तृतीयोऽसौ लौकिकस्तुच्छ एव सः।।92।।
जीव एव दुरात्मासौ कन्दः संसारदुस्तरोः। अनेनाभिहतो जन्तुरधोऽधः परिधावति।।93।।
अनया दुरहंकृत्या भावात्संत्यक्तयाचिरम्। शिष्टाहंकारवाञ्जन्तुः शमवान्याति मुक्तताम्।।94।।

pāṇipādādimātro'yamahamityeṣa niścayaḥ / ahaṃkārastṛtīyo'sau laukika-stuccha eva saḥ // jīva eva durātmāsau kandaḥ saṃsāradustaroḥ / anenābhihato janturadho'dhaḥ paridhāvati // anayā durahaṃkṛtyā bhāvātsaṃtyaktayā-ciram / śiṣṭāhaṃkāravāñjantuḥ śamavānyāti muktatām //

The most lowly, unholy, corrupting, denigrating and degrading is the 3rd way of worldly thinking. It is this—'I am one who has a gross body with hands and legs'. [That is, to identify oneself with the gross body and the gross world is the lowest and the most corrupt and degrading way of thinking. Please also refer to verse no. 126 of this canto and note of verse no. 74-75 of canto 4 in this context.] (92).

An unrighteous, un-virtuous, mean and pervert creature who has 'Ahaṃkāra' (i.e. misplaced vanity, false pride, ego, arrogance, haughtiness) in him, is the one who is constantly tormented and tortured by it and he goes steadily downhill in his spiritual and moral pursuits. This 'Ahaṃkāra' is the root of the tree-like horrifying world consisting of sorrows, miseries, pains, torments and tribulation of all kinds (93).

By abandoning this 3rd lowly way of thinking (i.e. having Ahaṃkāra as described above) and delving upon the noble thoughts mentioned earlier (in verse no. 89-91) for a prolonged time, a creature becomes peaceful and tranquil. He obtains emancipation and salvation (94) [92-94].

प्रथमौ द्वावहंकारावङ्गीकृत्य त्वलौकिकौ। तृतीयाहंकृतिस्त्याज्या लौकिकी दुःखदायिनी।।95।।
अथ ते अपि संत्यज्य सर्वाहंकृतिवर्जितः। स तिष्ठति तथात्युच्चैः परमेवाधिरोहति।।96।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

prathamau dvāvahaṃkārāvaṅgīkṛtya tvalaukikau / tṛtīyāhaṃkṛtistyājyā laukikī duḥkhadāyinī // atha te api saṃtyajya sarvāhaṃkṛtivarjitaḥ / sa tiṣṭhati tathātyuccaiḥ paramevādhirohati //

One should accept the 1st two ethereal and sublime versions of 'Ahaṃkāra' (verse nos. 89-91) and forsake the 3rd kind of mean and lowly form 'Ahaṃkāra' (as described in verse no. 92)[1]. At the worldly plane, this 3rd kind of 'Ahaṃkāra' is a is a proginator of all sorrows and miseries of the creature (95).

With the enhancement of spiritual strength and progress in spiritual path, one should strive to progressively abandon all 'Ahaṃkāras' altogether, and become one who has none of the 'Ahaṃkāras'. An exalted person who has reached the pinnacle of his spiritual pursuits should have no ego, no pride, no haughtiness, no vanity and no arrogance about anything whatsoever. His 'self' has become the 'humblest self'. It is then that one achieves the excellent and supreme stature attainable by a creature (96) [95-96].

[Note :—[1]The way of thinking as described in verse nos. 89-91 is also a form of ego or 'Ahaṃkāra' leading one to a sense of pride that 'I am so great that I am equivalent to Brahma; I am an image of the cosmos; I have no delusions or confusions of any kind about my true identity'. All these thought processes are obviously also a kind of 'self-pride'. But this pride or ego is considered better than other forms of ego or pride because its psychological impact uplifts the creature from a low level of pervert and selfish thinking to a higher level of noble thinking. If the creature cannot remain without ego, it is better to have noble ones than to have corrupted and denigrating ones. On the other hand, verse no. 96 tells us that when the mind is sufficiently trained, it must aim to forsake and abandon all forms of ego and pride altogether, whether they be of the noble type or of the corrupt and lowly type. See also canto 6, verse nos. 55-60.]

भोगेच्छमात्रको बन्धस्तत्त्यागो मोक्ष उच्यते। मनसोऽभ्युदयो नाशो मनोनाशो महोदयः। ज्ञमनो नाशमभ्येति मनोऽज्ञस्य हि शृङ्खला।।97।। नानन्दं न निरानन्दं न चलं नाचलं स्थिरम्। न सन्नासन्न चैतेषां मध्यं ज्ञानिमनो विदुः।।98।। यथा सौक्ष्म्याच्चिदाभास्य आकाशो नोपलक्ष्यते। तथा निरंशश्चिद्भावः सर्वगोऽपि न लक्ष्यते।।99।।

bhogecchāmātrako bandhastattyāgo mokṣa ucyate / manaso'bhyudayo nāśo manonāśo mahodayaḥ // jñamano nāśamabhyeti mano'jñasya hi śṛṅkhalā / nānandaṃ na nirānandaṃ na calaṃ nācalaṃ sthiram / na sannāsanna

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

caiteṣāṃ madhyaṃ jñānimano viduḥ // yathā saukṣmyāccidābhāsya ākāśo nopalakṣyate / tathā niraṃśaścidbhāvaḥ sarvago'pi na lakṣyate //

Desire for gratification, comfort and pleasures from sensual objects of the world is called shackling or being tied by fetters to them. Its abandonment and forsaking is tantamount to liberation and deliverance, called 'Mokṣa', from these shackles or fetters (see also canto 4, verse no. 72-75). The elevation of the mind to a higher state of existence from the humdrum form lies in its ability to conquer or tame (literally, to annihilate or destroy) this entrapping world and its attendant delusions and illusions as well as its enticing attractions and allurements. A conquered or tamed or controlled mind is a characteristic feature of fortunate people. A wise and adroit man is able to subdue or literally annihilate his mind. For an ignorant and stupid man, his mind is the cause of all his fetters which chains him down to a sequence of miseries pertaining to this world (97).

For wise, adroit and erudite persons, the mind is neither the cause of happiness nor of sorrows. For them, it is neither fickle and restless nor stable and steady, neither truthful nor false, and neither it is anywhere in between the extremes [That is, they don't allow the mind to lord over them; they treat the mind as their subordinate who would obey their orders, and not the other way round.] (98).

The un-fractionable, internal authority of the pure consciousness is not visible inspite of it having an unequivocal and undisputed existence, it being omnipresent, all pervading, all-encompassing and immanent just like the space or sky surrounding the mind-intellect complex (which is called the subtle body of the creature) is not visible because of it being too subtle and microscopic to be observed by the physical eyes of a creature (99) [97-99].

सर्वसंकल्परहिता सर्वसंज्ञाविवर्जिता। सैषा चिदविनाशात्मा स्वात्मेत्यादिकृताभिधा।।100।।
आकाशशतभागाच्छा ज्ञेषु निष्कलरूपिणी। सकलामलसंसारस्वरूपैकात्मदर्शिनी।।101।।

sarvasaṃkalparahitā sarvasaṃjñāvivarjitā / saiṣā cidavināśātmā svātmetyādikṛtābhidhā // ākāśaśatabhāgācchā jñeṣu niṣkalarūpiṇī / sakalāmalasaṃsārasvarūpaikātmadarśinī //

The eternal, infinite, transcendental, pure and truthful consciousness, is attributeless, without any 'Saṃkalpa' (volition, ambition, desires, vows) and is imperishable. It is known by the name of 'self' and 'Ātmā' (soul or spirit) amongst other names. [See verse nos. 130-132 of this canto.] (100)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It manifests itself in the form of this whole world which is nothing else but its pure, untarnished, uncorrupted image. In the view of erudite, wise, adroit and enlightenment person, it is a hundred times more spotlessly clean, crystal clear and flawless than the 'sky', i.e. the space present above the earth extending up to the deep recesses of the universe[1] (101) [100-101].

[Note :—[1]The Ātmā does not have even the slightest hint of any corruption or impurity in it. Even the sky which is otherwise pure and spotless appears to be corrupted by so many heavenly bodies amd other residual things; it appears to have so many colours due to the scattering of the sunlight in the earth's atmosphere. The sky appears to be lit during the day and dark during the night. So many clouds of different shades and shapes float across it. Even the night sky sometimes appears to have a haze of glow spread across it, and so many stars and other heavenly bodies dot it as if they were so many spots or scars or warts on the skin of the heavenly Being. In comparison to this sky, the Ātmā is uniform, absolutely free of corruptions and is spotless; it does not show any attributes or features, however false or illusionary.]

नास्तमेति न चोदेति नोत्तिष्ठति न तिष्ठति। न च याति न चायाति न च नेह न चेह चित्॥102॥
सैषा चिदमलाकारा निर्विकल्पा निरास्पदा॥103॥

nāstameti na codeti nottiṣṭhati na tiṣṭhati / na ca yāti na cāyāti na ca neha na ceha cit // saiṣā cidamalākārā nirvikalpā nirāspadā //

The pure consciousness or the Ātmā has an eternal and stable existence —it neither ever rises nor ever sets (like the sun in the sky). It is free from birth and death (i.e. transmigration); it neither stands nor remains sitting (because it has no physical form); it is neither here nor there, i.e. it is everywhere[1] (102).

This enigmatic Ātmā which is eternal, enlightened and pure consciousness has no support or foundation on which it rests (i.e. it does not need any support to make its existence possible), is without a second or parallel, and is without any confusions or delusions, errors or uncertainties. It is an immaculate image of purity and clarity (103) [102-103].

[Note :—[1]It is easy to understand this concept if we just visualise as simple a thing as 'air'—all these features will apply to it. Air is also the vital wind called 'Prāṇa'. The concept of Ātmā is closely linked with 'Prāṇa' because it is the latter that infuses life to any inert element, e.g. the body of a creature, and makes it into a living being. Without 'Prāṇa' or Ātmā, the body will be of no use, it would be dead and without consciousness.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आदौ शमदमप्रायैर्गुणैः शिष्यं विशोधयेत्। पश्चात्सर्वमिदं ब्रह्म शुद्धस्त्वमिति बोधयेत्।।104।।
अज्ञस्यार्धप्रबुद्धस्य सर्वं ब्रह्मेति यो वदेत्। महानरकजालेषु स तेन विनियोजितः।।105।।

ādau śamadamaprāyairguṇaiḥ śiṣyaṃ viśodhayet / paścātsarvamidaṃ brahma śuddhastvamiti bodhayet // ajñasyārdhaprabuddhasya sarvaṃ brahmeti yo vadet / mahānarakajāleṣu sa tena viniyojitaḥ //

In the beginning, it is important for the Guru (wise teacher) to purify the inner-self, the heart and the mind (bosom) of the disciple using the instrument or medium of 'Śama and Dama' (i.e. by observing equanimity and self restraint, tolerance and forbearance). After that, he should preach his disciple the supreme enlightened knowledge about the Brahma—that is, 'everything is an image or manifestation of the only one entity which is known as Brahma. You are intrinsically and by nature pure and faultless, and you are an image or embodiment of that Brahma' (104).

To say that 'everything is an unequivocal image or manifestation of Brahma, or that Brahma irrefutably pervades uniformally and universally in everything, or that there is nothing in existence that is not Brahma' in front of an immature, stupid, incompetent and ignorant fool is tantamount to pushing him into a grave hell[1] (105) [104-105].

[Note :—[1]A stupid person who does not have the mental caliber to understand the import of what the wise teacher is teaching would ask such stupid and illogical questions as—'if everything is Brahma, what is the different between, say, a pin and a potato'? The answer perhaps to such nonsense and impertinent question is this—'eat the pin and you will know the difference between a pin and a potato!']

प्रबुद्धबुद्धेः प्रक्षीणभोगेच्छस्य निराशिषः। नास्त्यविद्यामलमिति प्राज्ञस्तूपदिशेद्गुरुः।।106।।
सति दीप इवालोकः सत्यर्क इव वासरः। सति पुष्प इवामोदश्चिति सत्यं जगत्तथा।।107।।

prabuddhabuddheḥ prakṣīṇabhogecchasya nirāśiṣaḥ / nāstyavidyāmalamiti prājñastūpadiśedguruḥ // sati dīpa ivālokaḥ satyarka iva vāsaraḥ / sati puṣpa ivāmodaściti satyaṃ jagattathā //

He whose desires for gratifications and sensual pleasures have been annihilated, whose ambitions, yearnings, expectations and hopes pertaining to the world have been almost eliminated, and whose intellect is alert, vigilant and active—only such person should be given the knowledge of Vedānta by a wise and enlightened teacher. The errors, faults and misconceptions arising out of ignorance or lack of wisdom

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and truthful knowledge (called Ajñāna) have no real existence (i.e. significance and importance, relevance and locus standi). [That is, the way the world appears to an ignorant person due to his misconceptions about its true nature is a deception or merely an illusion and it has no essence in it; it is hollow from the inside. Since these appearances are deceptive, the teacher should wisen the disciple to understand about their deceptive nature and tell him about what is the truth behind this misleading facade] (106).

Even as it is certain that the day dawns when the sun rises, there is illumination when the lamp is lit, and there is fragrance where there is a flower, this pure consciousness is also present in the world where there is any form of existence; the presence of pure consciousness is also a deemed certainty wherever there is life in this world (107) [106-107].

प्रतिभासत एवेदं न जगत्परमार्थतः। ज्ञानदृष्टौ प्रसन्नायां प्रबोधवितितोदये।।108।। यथावज्ज्ञास्यसि स्वस्थो मद्वाग्वृष्टिबलाबलम्। अविद्ययैवोत्तमया स्वार्थनाशोद्यमार्थया।।109।।

pratibhāsata evedaṃ na jagatparamārthataḥ/ jñānadṛṣṭau prasannāyāṃ prabodhavitatodaye// yathāvajjñāsyasi svastho madvāgvṛṣṭibalābalam/ avidyayaivottamayā svārthanāśodyamārthayā//

But in reality, as a matter of fact, this world has no truthful existence; it is only imagined (by the mind). When your intellect and its powers to discriminate become free from the veils of ignorance that cover it, it would be illuminated from all the sides with the light of enlightenment, truthful knowledge, wisdom and erudition (108).

In such a situation, you will become firmly stable and steadfastly established in your pure-self. It will be then that you will understand the impact of or realise the importance and truth of my preaching. All your selfish tendencies and narrow outlooks would be destroyed or eliminated (109) [108-109].

विद्या संप्राप्यते ब्रह्मन्सर्वदोषापहारिणी। शाम्यति ह्यस्त्रमस्त्रेण मलेन क्षाल्यते मलम्।।110।। शमं विषं विषेणैति रिपुणा हन्यते रिपुः। ईदृशी भूतमायेयं या स्वानाशेन हर्षदा।।111।।

vidyā saṃprāpyate brahmansarvadoṣāpahāriṇī/ śāmyati hyastramastreṇa malena kṣālyate malam//śamaṃ viṣaṃ viṣeṇaiti ripuṇā hanyate ripuḥ/īdṛśī bhūtamāyeyaṃ yā svanāśena harṣadā//

Oh wise and erudite Brāhmaṇa (literally, a swan amongst

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Brāhmaṇas)! You should diligently make efforts to acquire knowledge that will destroy all the faults, shortcomings, errors and misconceptions, delusions and deceptions that overcome you at present. This way you will be able to remove the veil of ignorance and illusions that cover your intellect. A weapon is countered by another weapon, and caustic is needed to wash and clean dirt (from a fabric) (110).

Poison antidotes another poison, and an enemy can be easily subdued by pitting him against another enemy. Similarly, this 'Māyā'[1] (delusory and deceptive world) is like a phantom or ghost which exults at its own annihilation[2] (111) [110-111].

[Note :—[1]*Māyā* is a word which has two parts, Mā + Yā. The first half 'Mā' means 'to measure, mark off, by any standard; to show, to exhibit, to display; to infer, to conclude; to be formed, built, made of', while the second part 'Yā' means 'this or that'. Therefore the composite word 'Māyā' has a negative connotation. It means neither this nor that; anything that is not real; that which is delusory, illusionary, deceptive, mirage like and deceitful, and is caused by the ignorance about its truth and reality; something that has no substance or pith; displays no certainty and leads to wrong inference. The term Māyā is used to define all these phenomenons. Hence, Māyā is a synonym used for all that is deceptive, faulty, false, deluding, ignorance based, illusionary, impostering, deceitful, invisible and parā-natural; all that which has no reality or substance; all that is hollow.

Māyā has three basic constituent qualities. Hence it is called 'Triguṇa-mayī', i.e. one which has the three Guṇas or qualities. These three Guṇas or qualities are—Sat, Raja and Tama. 'Sat' is the most auspicious, virtuous and noblest quality in a man and raises him to a high moral and spiritual pedestal. It marks predominance of righteousness and the highest standards of spirituals and mental evolvement leading to high thoughts, noble actions and righteous behaviour. 'Raja' is the medium quality in a person, and it is marked by worldly passions, desires, yearnings and greed. It makes a man more worldly than spiritual. 'Tama' is the third and most lowly of the three qualities and is used has a synonym for darkness and evil. Obviously, 'Tama' means ignorance, delusions and all the forces or qualities that are evil, mean, lowly, miserly, wicked and base. They pull down a man from high pedestal and virtually dump him in the dust yard of creation to rust and decay.

These three qualities together, in various permutations and combinations, decide the innate nature of a man. The greater presence of 'Sat' makes a man nobler as compared to a high ratio of 'Tama' which makes him

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

wicked, pervert and evil. Various proportions of these qualities will therefore produce innumerable varieties of creatures having different temperaments, thought processes, behaviours, demeanours and mental setup in this world. See also (i) chapter 2, Chāndogyopaniṣad, canto 7, verse no. 16 (note), (ii) chapter 4, Maitrāyaṇyupaniṣad, canto 4, verse no. 2 (note), (iii) chapter 5, Maitreyupaniṣad, canto 2, verse no. 25 (note), (iv) chapter 10, Saṃnyāsopaniṣad, canto 2, verse no. 20 (note no. v), (v) chapter 11, Avyaktopaniṣad, verse no. 1 (note), (vi) chapter 12, Kuṇḍikopaniṣad, verse no. 14 (note), and (vii) chapter 15, Jābāla Darśanopaniṣad, canto 10, verse no. 7 [6-7] (note) of this book also in this context.

[2]When 'Māyā' is removed, then instead of feeling sorry and anguished, it feels happy to be eliminated or destroyed even as one enemy can destroy another enemy and feels happy at destroying his opponent not knowing that he has been used by a person who has cleverly pitched him against his opponent just to get rid of either of them without himself personally getting involved. But to achieve this, the person must be intelligent and deft in handling situations as crafty as pitching two of his enemies against one another. Here, the wise person has used his clever intellect to direct the mind (his first enemy) to get rid of Māyā (his second enemy). Once Māyā is removed, the mind gets automatically subjugated to his intellect because it (mind) has lost the support of his other comrade (Māyā) who had been earlier helping it to torment the person (the Ātmā, which is the true identity of the entity known as 'a person').]

न लक्ष्यते स्वभावोऽस्या वीक्ष्यमाणैव नश्यति। नास्त्येषा परमार्थेनेत्येवं भावनयेद्धया।।112।।
सर्वं ब्रह्मेति यस्यान्तर्भावना सा हि मुक्तिदा। भेददृष्टिरविद्येयं सर्वथा तां विसर्जयेत्।।113।।

na lakṣyate svabhāvo'syā vīkṣyamāṇaiva naśyati / nāstyeṣā paramārthenet-yevaṃ bhāvanayeddhayā // sarvaṃ brahmeti yasyāntarbhāvanā sā hi muktidā / bhedadṛṣṭiravidyeyaṃ sarvathā tāṃ visarjayet //

It is not easy to realise the world's true nature. But as soon as it is realised, the edific of the wonderful but deceptive world as we see it disintegrates and crumbles into dust particles; it is eliminated; it loses its charm and attractions, its usefulness and relevance. To have 'duality' of thought and perception about this world is tantamount to be ignorant and lacking true knowledge of its truthful nature. To abandon the thought of duality, to get rid of the notion of 'this is true and that is false, this is mine and that is not mine, or this is yours and that is not yours', leading to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

numerous differences, schisms, disparities, mismatches, distinctions and separations or parting of views, is the only way to gain welfare and auspiciousness (because it removes all consternations, confusions, doubts, ambiguity and fears of this world; it removes all the ground of animosity, ill will, feud, jealousy and hatred) (112).

'In actual fact, 'Māyā' (delusions, illusions and deceptions of this world) has no essence, substance and existence. Everything that exists is Brahma and nothing else'—such a firm conviction and deep rooted internal thought processes leads one towards 'Mokṣa'. It is the path or medium to obtain 'Mokṣa', i.e. it provides emancipation and salvation for the creature (113) [112-113].

मुने नासाद्यते तद्धि पदमक्षयमुच्यते। कुतो जातेयमिति ते द्विज मास्तु विचारणा।।114।। इमां कथमहं हन्मीत्येषा तेऽस्तु विचारणा। अस्तं गतायां क्षीणायामस्यां ज्ञस्यसि तत्पदम्।।115।। यत एषा यथा चैषा यथा नष्टेत्यखण्डितम्। तदस्या रोगशालाया यत्नं कुरु चिकित्सने।।116।।

mune nāsādyate taddhi padamakṣayamucyate / kuto jāteyamiti te dvija māstu vicāraṇā // imāṃ kathamahaṃ hanmītyeṣā te'stu vicāraṇā / astaṃ gatāyāṃ kṣīṇāyāmasyāṃ jñāsyasi tatpadam // yata eṣā yathā caiṣā yathā naṣṭetyakhaṇḍitam / tadasyā rogaśālāyā yatnaṃ kuru cikitsane //

Oh sage! The state of existence which cannot be obtained or accessed by pursuing or following the path of Māyā is called the imperishable and uniform state of existence, the supreme eternal and imperishable stature called 'Akṣaya Padam'. Oh Brāhmaṇa! You must not bother yourself too much in wondering how and from whom this Māyā was born (114). Rather, you should consider ways of how to overcome and destroy it. When the Māyā is annihilated, you shall be able to reach the state which is eternal and imperishable (115).

Instead of delving into the reason for Māyā's coming into being, its form and nature, one should endeavour to find the ways and means to destroy it, one should try to find a remedy for the root cause of this illness or ailment that afflict the creature in the form of the 'Māyā' (116) [114-116].

यथैषा जन्मदुःखेषु न भूयस्त्वां नियोक्ष्यति। स्वात्मनि स्वपरिस्पन्दैः स्फुरत्यच्छैश्चिदर्णवः।।117।। एकात्मकमखण्डं तदित्यन्तर्भाव्यतां दृढम्। किंचित्क्षुभितरूपा सा चिच्छक्तिश्चिन्मयार्णवे।।118।। तन्मयैव स्फुरत्यच्छा तत्रैवोर्मिरिवार्णवे। आत्मन्येवात्मना व्योम्नि यथा सरसि मारुतः।।119।। तथैवात्मात्मशक्त्यैव स्वात्मन्येवैति लोलताम्। क्षणं स्फुरति सा दैवी सर्वशक्तितया तथा।।120।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

yathaiṣā janmaduḥkheṣu na bhūyastvāṃ niyokṣyati / svātmani svaparispandaiḥ sphuratyacchaiścidarṇavaḥ // ekātmakamakhaṇḍaṃ tadityantarbhāvyatāṃ dṛḍham / kiṃcitkṣubhitarūpā sā cicchaktiścinmayārṇave // tanmayaiva sphuratyacchā tatraivormirivārṇave / ātmanyevātmanā vyomni yathā sarasi mārutaḥ // tathaivātmātmaśaktyaiva svātmanyevaiti lolatām / kṣaṇaṃ sphurati sā devī sarvaśaktitayā tathā //

By doing so (as prescribed in verse nos. 115-116), you will not repeatedly fall in the cycle of birth and death resulting in an endless chain of sorrows and torments. As a consequence, your ocean-like mind would become calm and tranquil, purified and cleansed of all corruptions, delusions and faults. You would experience energy of the current of pure consciousness flowing through it (117).

'The eternally pure consciousness has an indivisible, un-fractionable, immutable form'—one should be firmly convinced and steeped in this fact. It adorns the ocean of wisdom and enlightenment (118).

The waves of wisdom and enlightenment rise, pulsate and radiate around the pure consciousness (Ātmā) like the waves rising in the deep ocean. Just like a gust of wind or a waft of breeze rises and falls in the center of the lake-like sky (119), the Ātmā is also infused with waves of pulsating and throbbing conscious energy giving it (Ātmā) stupendous powers known as the 'powers of the self'. Such a divine and glorious burst of pulsating energy empowered with majestic, inviolable and stupendous strength, powers and potentials radiates in an around the Ātmā, which is the almighty authority, for a fraction of a second like the burst of atomic energy in modern science (120) [117-120].

देशकालक्रियाशक्तिर्न यस्याः संप्रकर्षणे। स्वस्वभावं विदित्वोच्चैरप्यनन्तपदे स्थिता।।121।।
रूपं परिमितेनासौ भावयत्यविभाविता। यदैवं भावितं रूपं तया परमकान्तया।।122।।
तदैवैनामनुगता नामसंख्यादिका दृशः। विकल्पकलिताकारं देशकालक्रियास्पदम्।।123।।

deśakālakriyāśaktirna yasyāḥ saṃprakarṣaṇe / svasvabhāvaṃ viditvoccairapyanantapade sthitā // rūpaṃ parimitenāsau bhāvayatyavibhāvitā / yadaivaṃ bhāvitaṃ rūpaṃ tayā paramakāntayā // tadaivaināmanugatā nāmasaṃkhyādikā dṛśaḥ / vikalpakalitākāraṃ deśakālakriyāspadam //

The stupendous authority and powers of the pure consciousness cannot be affected, influenced or moved by any of the forces of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

circumstance or time as well as by any of the actions or deeds done by the creature. When the pure consciousness realises its glorious potentials, authority, powers and supreme stature, all of which are inherent and integral to it, it becomes established on a high pedestal (121).

Under the influence of ignorance, or under situations which breed ignorance, that supreme entity (pure consciousness, Ātmā) becomes narrow-minded, selfish, with a limited outlook and narrow perspectives. As a result, it tends to falsely develop or erroneously assume a specific form and shape. It tends to give the world a particular name, a designation, a design, a contour, a characteristic feature and various other attributes. When that marvelous and radiant supreme entity (122) gets bogged down by ignorance-kindled tendencies to see shapes and forms in what is actually and essentially shapeless and formless, it immediately gets annexed or attached or hooked to the names and numbers it has created itself out of ignorance. It gets surrounded by all the faults associated with the corrupt world of this era known as 'Kaliyuga' according to the prevalent circumstance, time and actions taken by the creature (123) [121-123].

चितो रूपमिदं ब्रह्मन्क्षेत्रज्ञ इति कथ्यते। वासनाः कल्पयन्सोऽपि यात्यहंकारतां पुनः ।।124।।
अहंकारो विनिर्णेता कलङ्की बुद्धिरुच्यते। बुद्धिः संकल्पिताकारा प्रयाति मननास्पदम्।।125।।

cito rūpamidaṃ brahmankṣetrajña iti kathyate/ vāsanāḥ kalpayanso'pi yātyahaṃkāratāṃ punaḥ// ahaṅkāro vinirṇetā kalaṅkī buddhirucyate/ buddhiḥ saṃkalpitākārā prayāti mananāspadam//

Oh Brāhmaṇa! That aspect of pure consciousness that is affected or influenced by circumstance, time and action, or that which alternatively accepts the various faults, doubts, confusions and bewilderments associated with those circumstances, time and action, is called 'Kṣetrajña' (literally, the consciousness which is limited by area or field)'. Again, if that consciousness thinks of the various 'Vāsanās' (worldly passions, desires and yearnings), it takes the form of 'Ahaṃkāra' (ego, pride, arrogance and haughtiness)[1] (124).

When this 'Ahaṃkāra' gets firmly settled, it effects and corrupts the mind-intellect complex called 'Buddhi' or the thinking intellect. When the mind takes the form of 'Saṃkalpa' (volitions, ambitions, vows,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

determination and promises to do anything), it transforms itself into a 'Mana' (thinking mind which has 'Saṃkalpa') (125) [124-125].

[Note :—[1]When a person develops passion for material things of this world, he gets attracted and attached to them and he proudly boasts that he possesses such and such thing or has acquired it. This instills a sense of pride in him, a sense of superiority complex that he is capable of acquiring whatever he wishes to have, or he is a proud owner of such and such beautiful thing, such as a car, a beautiful house, a charming wife etc. This is called Ahaṃkāra.

The different type of *Ahaṃkāra*, some noble and others despicable, are described in verse nos. 89-96 in this canto above. The difference between mind and intellect has been explained in appendix no. 6 of this book.]

मनो घनविकल्पं तु गच्छतीन्द्रियतां शनैः। पाणिपादमयं देहमिन्द्रियाणि विदुर्बुधाः।।126।। एवं जीवो हि संकल्पवासनारज्जुवेष्टितः। दुःखजालपरीतात्मा क्रमादायाति नीचताम्।।127।। इति शक्तिमयं चेतो घनाहंकारतां गतम्। कोशकारक्रिमिरिव स्वेच्छया याति बन्धनम्।।128।।

mano ghanavikalpaṃ tu gacchatīndriyatāṃ śanaiḥ / pāṇipādamayaṃ dehamindriyāṇi vidurbudhāḥ // evaṃ jīvo hi saṃkalpavāsanārajjuveṣṭitaḥ / duḥkhajālaparītātmā kramādāyāti nīcatām // iti śaktimayaṃ ceto ghanāhaṃkāratāṃ gatam / kośakārakrimiriva svecchayā yāti bandhanam //

When the mind gets mired deeply in 'Vikalpa' (doubts, confusions, ambiguity, errors and uncertainties caused by the presence of alternatives), the various sense organs make their presence felt. Scholarly people regard this body having hands and legs as the sense organ of the creature (see also verse no. 92)[1] (126).

A creature tied by the rope of 'Saṃkalpas' and 'Vāsanās' gets trapped in the net of sorrows, miseries, troubles and tribulations and it steadily goes on denigrating and degrading itself (see verse nos. 93-94) (127).

Just like the silk warm, this almighty, powerful and potent pure consciousness becomes willingly entangled in the thick web of ego and pride which is of its own creation (128) [126-128].

[Note :—[1]There is no contradiction in what is said in verse no. 92 and this verse nos. 126. When a learned man, well versed in the metaphysical concepts, is asked 'what is the sense organ of the creature?' He gives the answer of verse no. 126. But that does not mean that this body is adorable for he goes on to give the warning highlighted in verse no. 92-93.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स्वयं कल्पिततन्मात्राजालाभ्यन्तरवर्ति च। परां विवशतामेति शृङ्खलाबद्धसिंहवत्।।129।। क्वचिन्मनः क्वचिद्बुद्धिः क्वचिज्ज्ञानं क्वचित्क्रिया। क्वचिदेतदहंकारः क्वचिच्चित्तमिति स्मृतम्।।130।। क्वचित्प्रकृतिरित्युक्तं क्वचिन्मायेति कल्पितम्। क्वचिन्मलमिति प्रोक्तं क्वचित्कर्मेति संस्मृतम्।।131।। क्वचिद्बन्ध इति ख्यातं क्वचित्पुर्यष्टकं स्मृतम्। प्रोक्तं क्वचिदविद्येति क्वचिदिच्छेति संमतम्।।132।।

svayaṃ kalpitatanmātrājālābhyantaravarti ca/ parāṃ vivaśatāmeti śṛṅkhalābaddhasiṃhavat// kvacinmanaḥ kvacidbuddhiḥ kvacijjñānaṃ kvacitkriyā/kvacidetadahaṃkāraḥ kvaciccittamiti smṛtam//kvacitprakṛtirityuktaṃ kvacinmāyeti kalpitam/ kvacinmalamiti proktaṃ kvacitkarmeti saṃsmṛtam//kvacidbandha iti khyātaṃ kvacitpuryaṣṭakaṃ smṛtam/proktaṃ kvacidavidyeti kvacidiccheti saṃmatam//

The powers of the pure consciousness gets bogged down by the snare of 'Tanmātrā' (the five subtle forms of the elements giving rise to the powers of perceptions of sound, touch, sight, taste and smell) which is its own creation. These five elementary senses of perceptions pertaining to the body ties the almighty pure consciousness like a lion being humbled by an iron chain (129).

This pure consciousness called the Ātmā (which is the pure-self of the creature) has various nomenclatures and connotations, and is known by various names and designations. It is known as 'Mana' (mind), 'Buddhi' (intellect), 'Jñāna' (truthful knowledge and erudition), 'Kriyā' (actions and deeds), 'Ahaṃkāra' (ego, pride, pelf, arrogance, hypocrisy), 'Citta' (mind and its faculty to focus and concentrate), 'Smṛti' (memory, remembrance) (130), 'Prakṛti' (Nature; cosmic energy of creation; also the nature or habit, temperment and tendencies of a creature), 'Māyā' (delusions and deceptiveness), 'Mala' (all the faults and taints that veil the Ātmā like a shroud), and 'Karma' that it does (i.e. deeds that it does and actions that it takes) under their misguided directions (131), 'Bandha' (fetters or shackles that tie a creature to this mundane world of deceptions and artificiality), 'Puryaṣṭaka' (subtle and causal bodies), 'Avidyā' (ignorance, lack of knowledge and wisdom) and 'Icchā' (having desires or wishes pertaining to this world). [See also verse nos. 100 and 139-144 of this canto.] (132) [129-132]

इमं संसारमखिलमाशापाशविधायकम्। दधदन्तःफलैर्हीनं वटधाना वटं यथा।।133।। चिन्तानलशिखादग्धं कोपाजगरचर्वितम्। कामाब्धिकल्लोलरतं विस्मृतात्मपितामहम्।।134।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

imaṃ saṃsāramakhilamāśāpāśavidhāyakam / dadhadantaḥphalairhīnaṃ vaṭadhānā vaṭaṃ yathā // cintānalaśikhādagdhaṃ kopājagaracarvitam / kāmābdhikallolarataṃ vismṛtātmapitāmaham //

This Ātmā bears or accepts this whole world which is the progenitor of the web/net of expectations, hopes and wishes just like the fruitless seed of the banyan tree bears and produces the huge tree[1] (133).

This mind-heart complex called 'Mana' is being scorched by the fire of worries and torments of all kinds, is bitten by the python symbolising anger, vehemence and wrath, and is trapped in the swirling whirlpool of the ocean of 'Kāma' (worldly desires, lust and passion). In this horrendous turmoil, it has forgotten about its grandfather, the patriarch Ātmā[2] (134) [133-134].

[Note :—[1]The word 'fruitless' is significant here. A tree is considered valuable because of its fruits. The seed produces the huge banyan tree which is devoid of any succulent, eatable sweet fruits. Similarly, the Ātmā imagines and produces this whole world which is worthless or fruitless like the banyan tree because it is huge to look at but it is worthless because it does not have succulent fruits that metaphorically satisfy hunger for truth. Further, even as a small seed produces a huge banyan tree which is subtly and imperceptibly present in an atomic form in that small seed, this whole myriadly vast universe is also subtly and imperceptible present in the mind of the creature. Should the mind decide that there is no such thing as the world, the latter would not come into existence even as the seed will not produce the banyan tree if it is not active.

[2]The mind-heart has forgotten about its exalted lineage and origin from the pure conscious, uncorrupt and enlightened and basically divine, sublime and ethereal Ātmā which is a fraction of the supreme Ātmā of the creation, or Brahma. In this process of forgetting its origin and great linage, it has allowed itself to get mired in and bogged down by delusions, and it loses its sight of its noble origin. It becomes demoted, denigrated and degenerated into a lowly worldly creature. Once the mind realises its exalted origin and is able to trace its linage from the Ātmā, it will be filled with exultations and joys of having a great origin. Consequentially, it will not do anything, not get involved with anything that will demean and taint its exalted stature and noble heritage.]

समुद्धर मनो ब्रह्मन्मातङ्गमिव कर्दमात्। एवं जीवाश्रिता भावा भवभावनयाहिताः।।135।। ब्रह्मणा कल्पिताकारा लक्षशोऽप्यथ कोटिशः। संख्यातीताः पुरा जाता जायन्तेऽद्यापि चाभितः।।136।। उत्पत्स्यन्तेऽपि चैवान्ये कणौघा इव निर्झरात्। केचित्प्रथमजन्मानः

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

केचिज्जन्मशताधिकाः ।।137।। केचिच्चासंख्यजन्मानः केचिद्द्वित्रिभवान्तराः। केचित्किन्नर-गन्धर्वविद्याधरमहोरगाः ।।138।।

samuddhara mano brahmanmātaṅgamiva kardamāt / evaṃ jīvāśritā bhāvā bhavabhāvanayāhitāḥ // brahmaṇā kalpitākārā lakṣaśo'pyatha koṭiśaḥ / saṃkhyātītāḥ purā jātā jāyante'dyāpi cābhitaḥ // utpatsyante'pi caivānye kaṇaughā iva nirjharāt / kecitprathamajanmānaḥ kecijjanmaśatādhikāḥ // keciccāsaṃkhyajanmānaḥ keciddvitribhavāntarāḥ / kecitkinnaragandharva-vidyādharamahoragāḥ //

Oh Brāhmaṇa! Liberate this mind of yours which is like an elephant trapped in a marsh. Creatures bogged down by delusions and ignorance (135) have been created by Brahma in hundreds and thousands and many more times in myriad numbers of imaginary forms in the past and are being produced even at the present (136). They will continue to the created / produced like drops of water falling off or spraying and scattering away from a water-fall. Some have taken birth for the first time, some for more than a hundred times (137) and some for innumerably greater number of times, while some have taken only two or three births. Some have been born as 'Kinnaras and Gandharvas' (forms of semi-Gods who are celestial dancers and musicians respectively), others as 'Vidyādharas' (senior celestial semi-Gods who are junior to Gods but senior to Gandharvas and Kinnaras) and 'Nāgas' (the inhabitants of the nether worlds) (138) [135-138].

केचिदर्केन्दुवरुणास्त्र्यक्षाधोक्षजपद्मजाः। केचिद्ब्राह्मणभूपालवैश्यशूद्रगणाः स्थिताः ।।139।। केचित्तृणौषधीवृक्षफलमूलपतङ्गकाः। केचित्कदम्बजम्बीरसालतालतमालकाः ।।140।। केचिन्महेन्द्रमलयसह्यमन्दरमेरवः। केचित्क्षारोदधिक्षीरघृतेक्षुजलराशयः ।।141।।

kecidarkenduvaruṇāstryakṣādhokṣajapadmajāḥ / kecidbrahmaṇabhūpāla-vaiśyaśūdraganāḥ sthitāḥ // kecittṛṇauṣadhīvṛkṣaphalamūlapataṅgakāḥ / kecitkadambajambīrasālatālatamālakāḥ // kecinmahendramalayasahya-mandarameravaḥ / kecitkṣārodadhikṣīraghṛtekṣujalarāśayaḥ //

The Ātmā of the creature takes so many forms in this world. Some have assumed the form of a Sun and a Moon, while others have become Varuṇa (the Water God), Hari (Viṣṇu, the sustainer and protector), Śiva (the annihilator or concluder) and Brahmā (the patriarch of creation and its creator). Some have become Brāhmaṇas (the senior most class

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in society; they are generally teachers, priests and moral preceptors), while others have become 'Kṣatriyas' (the warrior class), 'Vaiśyas' (the trading community), 'Śūdras' (the servant class) etc. [These four classes are the sections into which the Hindu society has been divided to ensure its smooth functioning on the principles of delegation of authority.] (139).

Some have appeared as vegetations such as herbs, twigs, grass, reeds, trees, fruits, roots and leaves, while others have become lemons, 'Kadambas' (the Neculea Cadamba tree), mangoes, coconuts and tobacco plants[1] (140).

There are some having different shapes of rocks, such as boulders, stones and pebbles, mountains called Mahendra, Malaya, Sahya, Mandara, Meru etc. There are still others in various manifestation of the liquid form—such as the sour ocean, milk, clarified butter, whey, juice of sugar cane and various other water bodies (such as seas, rivers, streams, rivulets, lakes, ponds, wells, tanks, puddles etc.)[2] (141) [139-141].

[Note :—[1]This verse no. 140 is very remarkable. It proves that ancient seers knew that the plant kingdom—the botanical kingdom—had 'life' as Ātmā present in them. They were aware that plants too had life as did the animal kingdom of which we humans are part. In this context, see canto 5, verse no. 10 of this Upaniṣad as well as canto 6, section 12 of Chāndogya Upaniṣad which is chapter no. 2 of this book.

[2]Again a fantastic revelation. Rocks are made due to different geological and geographical factors, but essentially they constitute the 'element earth' in them. This element is one of the five essential elements produced at the time of creation. Similarly, all fluids have 'water' as their basic ingredient, which is also one of the elements produced at the beginning. This human body has these two elements—earth and water—as its building blocks; the skin and bones are the earth element while the blood and other fluid parts of the body are the water element.]

केचिद्विशालाः ककुभः केचिन्नद्यो महारयाः। विहरन्त्युच्चकैः केचिन्निपतन्त्युत्पतन्ति च॥142॥
कन्दुका इव हस्तेन मृत्युनाऽविरतं हताः। भुक्त्वा जन्मसहस्राणि भूयः संसारसंकटे॥143॥
पतन्ति केचिदबुधाः संप्राप्यापि विवेकताम्। दिक्कालाद्यनवच्छिन्नमात्मतत्त्वं स्वशक्तितः॥144॥
लीलयैव यदादत्ते दिक्कालकलितं वपुः। तदेव जीवपर्यायवासनावेशतः परम्॥145॥
मनः संपद्यते लोलं कलनाकलनोन्मुखम्। कलयन्ती मनःशक्तिरादौ भावयति क्षणात्॥146॥
आकाशभावनामच्छां शब्दबीजरसोन्मुखीम्। ततस्तद्घनतां यातं घनस्पन्दक्रमान्मनः॥147॥
भावयत्यनिलस्पन्दं स्पर्शबीजरसोन्मुखम्। ताभ्यामाकाशवाताभ्यां दृढाभ्यासवशात्ततः॥148॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kecidviśālāḥ kukubhaḥ kecinnadyo mahārayāḥ / viharantyuccakaiḥ kecinnipatantyutpatanti ca // kandukā iva hastena mṛtyunā'viratam hatāḥ / bhuktvā janmasahasrāṇi bhūyaḥ saṃsārasaṃkaṭe // patanti kecidabudhāḥ saṃprāpyāpi vivekatām / dikkālādyanavacchinnamātmatattvaṃ svaśaktitaḥ // līlayaiva yadādatte dikkālakalitaṃ vapuḥ / tadeva jīvaparyāyavāsanāveśataḥ param //

manaḥ saṃpadyate lolaṃ kalanākalanonmukham / kalayantī manaḥśaktirādau bhāvayati kṣaṇāt // ākāśabhāvanāmacchāṃ śabdabījarasonmukhīm / tatastadghanatāṃ yātaṃ ghanaspandakramānmanaḥ // bhāvayatyanilaspandaṃ sparśabījarasonmukham / tābhyāmākāśavātābhyāṃ dṛḍhābhyāsavaśāttataḥ //

Some rise, some fall, and some rise once again after the fall (142).

Just like the ball bounces up and down, some are propelled by death to rise and fall from the sky (heavens) on to this mortal world. [That is, they keep on oscillating back and forth between the mortal world and the heavens in a continuous cycle of birth and death. See also note to verse no.151-152 below.] There are some who are so stupid and foolish that they take thousands of births and suffer the horrors, troubles and tribulations of the world (143) inspite of the fact that they have acquired knowledge and know what is the correct path and the truth.

The pure essential entity called the Ātmā, which has great potentials, is beyond the purview of both circumstance and time. [Please also refer to canto 6, verse no. 61 in this context of the Ātmā using various forms.] (144)

But this Ātmā assumes a body out of its own free will (i.e. without any compulsion to do so). It becomes a creature which gets trapped, or comes under the influence of various 'Vāsanās' (worldly desires, passions and lust), which in turn leads it to being under the control of the mischievous, restless, fickle and unstable mind. The mind gets powered by various 'Saṃkalpas' (the different ambitions, volitions, imaginary hopes) and in an instant it imagines that there is a vast sky, and in the sky the seed of 'sound' germinates. This isolated and solitary sound wave becomes progressively graver, denser, more powerful and stronger, until it consolidated itself to form a 'wind'[1] which is immense in strength and punch as is evident during hurricanes and tornedoes (147-148) [142-148].

[Note :—[1]Sound cannot travel in a vacuum. So, first the mind created the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sky, the void. Then it imagined that there is some sound in it which, incidentally, is the subtlest of the five basics elements which have been used as the building blocks upon which the creation has been erected or created. Since sound needs a medium to propagate itself, the logical next creation of the mind was the medium called 'ether' which was essentially created to fill the void and to carry the sound waves. Since waves have a tendency to coalesce and garner sufficient strength to increase in their frequencies and strength, this sound wave created a force that was called 'wind'. Initially, there was only a mild sound wave, but in due course of time, the wave gathered sufficient energy and it acquired strength so much so that the wave became a forceful entity called wind which has the howling 'sound' when it blows hard to prove that it is essentially 'sound wave' that has acquired tremendous energy.]

शब्दस्पर्शस्वरूपाभ्यां संघर्षाज्जन्यतेऽनलः। रूपतन्मात्रसहितं त्रिभिस्तैः सह संमितम्।।149।।
मनस्तादृग्गुणगतं रसतन्मात्रवेदनम्। क्षणाच्चेतत्यपां शैत्यं जलसंवित्ततो भवेत्।।150।।

śabdasparśasvarūpābhyāṃ saṃgharṣājjanyate'nalaḥ / rūpatanmātrasahitaṃ tribhistaiḥ saha saṃmitam // manastādṛgguṇagataṃ rasatanmātravedanam / kṣaṇāccetatyapāṃ śaityaṃ jalasaṃvittato bhavet //

Then the seeds of perception of touch sprouted from the wind (and this is why we 'feel' the soft wind against our faces when we stand near the ocean or with our faces against a storm, or the blow of a howling storm when we are caught unwares in one). By constant collision and friction between these two perceptions of the sound and touch that have already made their appearances in the shape of the sky and the wind respectively, 'fire' is produced. [This fire is the 3rd of the five basic elements, the earlier two being sound and wind] (149).

When the mind submerges or involves itself in the perceptions of the sound and touch, it gets tormented and scorched by the heat of the fire element (created by the friction between the perceptions of sound and touch). It thinks of something to cool itself, to find something to act as a balm to soothe the scorch created by the fire. This thought of the mind leads it to create the 'water' element (which is the 4th element of creation) and it experiences the coolness provided by water (150) [149-150].

ततस्तादृग्गुणगतं मनो भावयति क्षणात्। गन्धतन्मात्रमेतस्माद्भूमिसंवित्ततो भवेत्।।151।।
अथेत्थंभूततन्मात्रवेष्टितं तनुतां जहत्। वपुर्वह्निकणाकारं स्फुरितं व्योम्नि पश्यति।।152।।

tatastādṛgguṇagataṃ mano bhāvayati kṣaṇāt / gandhatanmātrametasmād-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bhūmisaṃvittato bhavet // athetthaṃbhūtatanmātraveṣṭitaṃ tanutāṃ jahat / vapurvahnikaṇākāraṃ sphuritaṃ vyomni paśyati //

When all the above mentioned four basic elements interplay simultaneously with each other, they make the mind to immediately imagine the next sense of perception, which is smell. With this perception, it instantly experiences that there is something called 'earth' (because smell comes from things which are gross produced on some foundation or some base having a soil and requiring such conducive factors as humidity, temperature, various aromatic chemicals, pressure, air, atmosphere etc.) (151).

In this way, when the subtle mind gets appended with these five subtle elements (space/sound, touch/wind, heat/fire, coolant/water and smell/earth), it abandons its subtleness (because it has acquired these encumbrances for itself) and views the gross body as an energised or electrically charged particle in the sky (152) [151-152].

[Note :—[1]Note to verse nos. 149-152—The 'sky', which was originally conceived as something that was 'void' or 'nothing', gets filled with 'air', simply because void can't exist, and the creation which came into being in this void needed some base for its origin and coming into being. The molecules or atoms of air are in a state of continues agitation and flux; they collide with each other, they form a chain of molecules which give rise to different layers or strata of air which extend from the surface of this earth to the stratosphere depending upon their density. This continuous turmoil produces 'sound'. Various physical and chemical processes come into play, producing gases of varying density and characteristic features. Air has particles of dust and different gases, which produce the perception of touch. Friction of the various molecules present in the air produces static electricity which is observed as a scintillating display of atmospheric discharge of electrically charged particles in the sky often observed at the poles. This sparkle of static electric discharge is synonymous with 'fire'. Perhaps the Upaniṣadic sage got this brilliant idea when he observed a meteor shower during the night. The two elementary gases hydrogen and oxygen combine to form the molecule H_2O commonly known as 'water'. With all these essential ingredients in place, the solidifying and cooling down process of nature starts its effect and produces soil and rocks which are symbolised by the 'earth' element. Then gravity and magnetic forces come into play, giving density, gravity and grossness, indicative of the grossness or heaviness of not only the earth but also of the air around it. Previously, before gravity and other

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

forces of nature came into play, this air was subtle and very light; it spread universally and uniformally to all the corners of the cosmos. But with the gradual formation of different celestial bodies from the primordial cosmic gases, each having its own gravity and other natural physical and chemical forces, the air was pulled or sucked in, leaving the rest of the space beyond the reach of these celestial bodies into a big void.

[2]The analogue to the rising and falling of the ball in verse no. 142-143 is indicative of the oscillating forces of nature—the ever expanding and contracting cosmos. Hence, what was originally a vacuum became a veritable thriving forest of vibrant, pulsating and colorful life. The sage describes the evolutionary process in these verses, using the words and concepts that were in vogue in those times when the Upaniṣads were composed. Since modern science has also proved these basic concepts to be true, we may assume that those sages who composed the Upaniṣads were very wise and had a deep knowledge of other physical sciences besides metaphysics.]

अहंकारकलायुक्तं बुद्धिबीजसमन्वितम्। तत्पुर्यष्टकमित्युक्तं भूतहृत्पद्मषट्पदम्।।153।। तस्मिंस्तु तीव्रसंवेगाद्भावयद्भासुरं वपुः। स्थूलतामेति पाकेन मनो बिल्वफलं यथा।।154।।

ahaṃkārakalāyuktaṃ buddhibījasamanvitam / tatpuryaṣṭakamityuktaṃ bhūtahṛtpadmaṣaṭpadam // tasmiṃstu tīvrasaṃvegādbhāvayadbhāsuraṃ vapuḥ / sthūlatāmeti pākena mano bilvaphalaṃ yathā //

That subtle body, known as 'Puryaṣṭaka' which possesses all the different aspects of 'Ahaṃkāra' (such as that it is beautiful, strong, powerful, capable of doing so many things or has done so many things, possesses such and such quality or virtue etc.) as well as is empowered by the energy of the intellect which is minuscule like the seed (i.e. almost like a tiny battery that operates a battery-operated instrument), is like the bumble bee humming around the creature's heart which is like a lotus having six petals (153).

Even as a fruit of the 'Bilva' tree (the wood apple tree) ripens on maturity, the mind attains grossness in due course by imagining that it has a glorious subtle body which is conscious and has a definitive form (154) [153-154].

[Note :—The concept of 'Puryaṣṭaka' also appears in verse no. 132, and of 'Ahaṃkāra' in verse no. 89-96 also.]

मूषास्थदुतहेमाभं स्फुरितं विमलाम्बरे। संनिवेशमथादत्ते तत्तेजः स्वस्वभावतः।।155।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ऊर्ध्वं शिरः पिण्डमयमधः पादमयं तथा। पार्श्वयोर्हस्तसंस्थानं मध्ये चोदरधर्मिणम्।।156।।
कालेन स्फुटतामेत्य भवत्यमलविग्रहम्। बुद्धिसत्त्वबलोत्साहविज्ञानैश्वर्यसंस्थितः।।157।।

mūṣāsthadrutahemābhaṃ sphuritaṃ vimalāmbare / saṃniveśamathādatte tattejaḥ svasvabhāvataḥ // ūrdhvaṃ śiraḥ piṇḍamayamadhaḥ pādamayaṃ tathā / pārśvayorhastasaṃsthānaṃ madhye codaradharmiṇam // kālena sphuṭatāmetya bhavatyamalavigraham / buddhisattvabalotsāhavijñānaiśvaryasaṃsthitaḥ //

In the clear, spotless and uncorrupt sky, that divine, primordial, glorious, radiant and sparkling energy created by the mind's potentials to imagine, begins to take a shape just like molten gold begins to take the shape of the cast or mould in which it is poured (155).

A shape resembling the head at the top, the legs at the rear, arms on the side and the abdomen in the center begin to become apparent in it (156).

In due course of time, the manifestation (creation) is complete, and a body with a definitive form, having a specific contour, shape and colour comes into being. It becomes endowed with an intellect, potent (in the form of sperms), strength and vigour, enthusiasm and courage, knowledge and wisdom as well as majesty, fame and powers (157) [155-157].

स एव भगवान्ब्रह्मा सर्वलोकपितामहः। अवलोक्य वपुर्ब्रह्मा कान्तमात्मीयमुत्तमम्।।158।।
चिन्तामभ्येत्य भगवांस्त्रिकालामलदर्शनः। एतस्मिन्परमाकाशे चिन्मात्रैकात्मरूपिणि।।159।।
अदृष्टपारपर्यन्ते प्रथमं किं भवेदिति। इति चिन्तितवान्ब्रह्मा सद्योजातामलात्मदृक्।।160।।

sa eva bhagavānbrahmā sarvalokapitāmahaḥ / avalokya vapurbrahmā kāntamātmīyamuttamam // cintāmabhyetya bhagavāṃstrikālāmaladarśanaḥ / etasminparamākāśe cinmātraikātmarūpiṇī // adṛṣṭapāraparyante prathamaṃ kiṃ bhavediti / iti cintitavānbrahmā sadyojātāmalātmadṛk //

That first formed body (of verse nos. 157) was called Brahmā, the creator, who is the grandfather and patriarch of all creation. He is able to see and know the three dimensions of time—the past, the present and the future. He observed his own excellent, immaculate and most marvelous and charming form/body (158).

He thought to himself that this 'pure-self', which is enlightened, pure consciousness and as vast and endless as the supreme and infinite entity

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

called the space or sky in which Brahmā found himself, has no beginning or an end in sight (159).

'What should be, or what was in the beginning?' As soon as he thought of this question, he got a deep insight into his pure self which is the pure Ātmā or pure consciousness present in the beginning (160) [158-160].

अपश्यत्सर्गवृन्दानि समतीतान्यनेकशः। स्मरत्यथो स सकलान्सर्वधर्मगुणक्रमात्।।161।। लीलया कल्पयामास चित्राः संकल्पतः प्रजाः। नानाचारसमारम्भा गन्धर्वनगरं यथा।।162।। तासां स्वर्गापवर्गार्थं धर्मकामार्थसिद्धये। अनन्तानि विचित्राणि शास्त्राणि समकल्पयत्।।163।।

apaśyatsargavṛndāni samatītānyanekaśaḥ / smaratyatho sa sakalānsarva-dharmaguṇakramāt // līlayā kalpayāmāsa citrāḥ saṃkalpataḥ prajāḥ / nānācārasamārambhā gandharvanagaraṃ yathā // tāsāṃ svargāpavargārthaṃ dharmakāmārthasiddhaye / anantāni vicitrāṇi śāstrāṇi samakalpayat //

He could visualise the various sections and divisions of the different creations that had taken place or occurred in the hoary past. This resulted in the revelation of the sequence of events having different tenures, different tenors, different causes and different effects unfolding themselves like a rolling film on the screen of his memory (161).

Using his powers of creating maverick deceptions and illusions, just by mere determination that he would do it or that he wishes to create a fantastic, stupendous and a marvelous world of illusions, which is beyond imagination, from nothing, he succeed in actually creating it in the void of the sky/space. The world which he created was a world of myriad variations having innumerable permutations and combination of colours, shapes, forms and contours, just like the fascinating and marvelous world of Gandharvas is in the heavens[1] (162).

In order to meet the requirements or demands of the creation pertaining to its need for 'Dharma' (prescribed codes of conduct for a particular segment of society in order to keep it regulated and ordered), its need for 'Artha' (finances and other means of support to sustain itself), 'Kāma' (which propelled the creation forward; necessities of procreation), and 'Mokṣa' (emancipation and salvation; spiritual progress), Brahmā created a fantastic array of scriptures and bodies of knowledge (to serve as a ready reckoner or a guide book) as well as the concept of a heaven or a hell (to reward and promote those who were acting righteously in a disciplined manner, and punish those who were reckless, wayward and undisciplined),

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

much like a school principal. In this aspect, Brahmā became a judge, a school teacher and a guardian for his creation (163) [161-163].

[Note :—[1]A marvelous verse. This verse should put to rest the debate whether the world is true or false. Brahma acted like a master magician and he projected on the screen of the sky the picture of the cosmos much like we see a movie in a theatre. So if the happenings, the settings, the sequence of events on the screen of a movie theatre are not for real, this analogy would prove the falsehood of the world that we see around us which appears to be so true!]

विरञ्चिरूपान्मनसः कल्पितत्वाज्जगत्स्थितेः। तावत्स्थितिरियं प्रोक्ता तन्नाशे नाशमाप्नुयात्।।164।।
न जायते न म्रियते क्वचित्किंचित्कदाचन। परमार्थेन विप्रेन्द्र मिथ्या सर्वं तु दृश्यते।।165।।
कोशमाशाभुजङ्गानां संसाराडम्बरं त्यज। असदेतदिति ज्ञात्वा मातृभावं निवेशय।।166।।

virañcirūpānmanasaḥ kalpitatvājjagatsthiteḥ / tāvatsthitiriyaṃ proktā tannāśe nāśamāpnuyāt // na jāyate na mriyate kvacitkiṃcitkadācana / paramārthena viprendra mithyā sarvaṃ tu dṛśyate // kośamāśābhujaṅgānāṃ saṃsārāḍaṃbaraṃ tyaja / asadetaditi jñātvā mātṛbhāvaṃ niveśaya //

Since this world is a 'creation' (or a result of wishful thinking, conception of a figment of imagination) of Brahmā's mind, the latter (the world) also exists as long as the mind exists. In other words, Brahmā himself exists as long as the mind thinks of the creation, as he is the creation of the mind (see verse nos. 155-158). When the mind has no intention to bothering its self with the creation (i.e. the outside world), it wouldn't need to have a 'Brahmā' to create it[1] (164).

Oh Viprendra (i.e. exalted Brāhmaṇa who is like a king amongst his compatriots)! In real fact, no one either takes birth or gets to an end (i.e. dies). What is apparently visible is just that—apparent and virtual! That is, what one sees or observes in this world is merely an appearance; it is falsehood and not the truth; it has no pith, essence or substance in it (165).

This world of stupendously marvelous deceptions is like a box full of serpents symbolising hopes, ambitions and expectations. It is advisable to forsake and abandon it. It is better to regard it as false and without substance, and think that 'I am the mother of this falsehood' (or that it is me who has created or produced this illusion in the form of this world. I am to be blamed for it. I am the cause of this falsehood, and no one else) (166) [164-166].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—[1]When Brahmā dies, so would his mind, and logically the imaginary product of that mind of his, the world, will also die. Further, Brahmā himself was created because of the wish of the supreme and transcendental Brahma to initiate the process of creation. In order to do so, he needed someone to carryout his wishes, and so Brahmā came into being. Had the supreme Brahma not wished anything, there would have been no reason or cause of the existence of Brahmā himself. Hence, it is the mind that is at the root cause of all this creation, whether subtle or gross.]

गन्धर्वनगरस्यार्थे भूषितेऽभूषिते तथा। अविद्यांशे सुतादौ वा कः क्रमः सुखदुःखयोः।।167।।
धनदारेषु वृद्धेषु दुःखयुक्तं न तुष्टता। वृद्धायां मोहमायायां कः समाश्वासवानिह।।168।।
यैरेव जायते रागो मूर्खस्याधिकतां गतैः। तैरेव भागैः प्राज्ञस्य विराग उपजायते।।169।।

gandharvanagarasyārthe bhūṣite'bhūṣite tathā / avidyāṃśe sutādau vā kaḥ kramaḥ sukhaduḥkhayoḥ // dhanadāreṣu vṛddheṣu duḥkhayuktaṃ na tuṣṭatā / vṛddhāyāṃ mohamāyāyāṃ kaḥ samāśvāsavāniha // yaireva jāyate rāgo mūrkhasyādhikatāṃ gataiḥ / taireva bhāgaiḥ prājñasya virāga upajāyate //

The heavenly city of Gandharvas, whether it is decorated, charming or not, no matter how it looks, is still lowly and morally degrading[1]. Similarly, these sons etc. are a fraction of the myriad and diverse ways 'Avidyā' (ignorance, delusion and lack of truthful awareness) manifests itself misleading a man into thinking that a particular creature is related to him as his son, whereas in fact on one is related to anyone. These relationships are imaginary and false. To be lured by them, to be infatuated by them, to be attached to them and to be endeared of them is at the root cause of all miseries, agonies, anguish, troubles and tribulation, collectively called 'Duḥkha' (167).

To be happy or sorrowful, to be elated and hopeful or frustrated and disappointed in relation to the enhancement or decimation of worldly wealth as well as comfort derived from a woman (i.e. a wife), is a futile exercise and is meaningless. There is no chance of ever getting complete satisfaction or contentedness in them. Who has ever become eligible for happiness, peace, tranquility and contentedness with the increase or enhancement of such negative traits or qualities as 'Moha and Māyā' (i.e. various attachments, yearnings and infatuations with this world as well as desire for wealth, worldly comforts, sensual pleasures leading to delusions and hallucinations about this world)? (168).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The abundance of those things which make ignorant people feel or experience happiness and joy, makes wise, erudite, sagacious and enlightened people feel repulsive and dismayed. Such noble people keep away from and feel disgusted about such lowly things which are liked by ignorant people; they abhor and detest them and are totally detached or dissociated from such gross things (169) [167-169].

[Note :—[1]Public dancers and musicians are not considered very high in the echelons of noble society. So this also applies to Gandharvas, who are the musician for the Gods. They are of a low moral grade compared to the Gods; they stand low in the social heirarchy in the heaven. Hence, their dwelling places are shunned by noble men here on earth and the Gods in heavens. No one wishes to be seen in areas inhabited by dancers, singers and musicians.]

अतो निदाघ तत्त्वज्ञ व्यवहारेषु संसृतेः। नष्टं नष्टमुपेक्षस्व प्राप्तं प्राप्तमुपाहर।।170।। अनागतानां भोगानामवाञ्छनमकृत्रिमम्। आगतानां च संभोग इति पण्डितलक्षणम्।।171।। शुद्धं सदसतोर्मध्यं पदं बुद्धवावलम्ब्य च। सबाह्याभ्यन्तरं दृश्यं मा गृहाण विमुञ्च मा।।172।।

ato nidāgha tattvajña vyavahāreṣu saṃsṛteḥ / naṣṭaṃ naṣṭamupekṣasva prāptaṃ prāptamupāhara // anāgatānāṃ bhogānāmavāñchanamakṛtrimam / āgatānāṃ ca saṃbhoga iti paṇḍitalakṣaṇam // śuddhaṃ sadasatormadhyaṃ padaṃ buddhvāvalaṃbya ca / sabāhyābhyantaraṃ dṛśyaṃ mā gṛhāṇa vimuñca mā //

Oh Nidāgha! You are enlightened about the essential and truthful nature of things. During the course of the day-to-day life, one must not desire to yearn for those things which become rare, out of reach and difficult to obtain or access. On the contrary, one must remain contented with whatever is obtainable or accessible easily without much fretting and fuming (170).

Not to desire, greed, hope or yearn for things that are inaccessible and unobtainable, and instead use that which is easily available, is a sign of wisdom and sagacity (171).

Realising what is the uncorrupted reality and truth, and segregating it from falsehood, one should take the help of the former and rely upon or take the recourse of it. One should neither accept nor reject all the illusionary images that keep on forming both outside as well as inside his mind. [That is, one should remain indifferent to the various ghost-like thoughts appearing in the mind because the mind has a natural

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tendency to be restless and imaginative, and if it is not properly trained and suddenly put under a leash in trying to tame it, it will try to break free from its shackle, it will howl and bark like a dog and will make the life hell for the creature. As is clear, even as the wildest of animals can be tamed with practice, patience, resilience and diligence, the mind too can be controlled slowly and gradually.] (172) [170-172]

यस्य चेच्छा तथाऽनिच्छा ज्ञस्य कर्मणि तिष्ठतः। न तस्य लिप्यते प्रज्ञा पद्मपत्रमिवाम्बुभिः।।173।। यदि ते नेन्द्रियार्थश्रीः स्पन्दते हृदि वै द्विज। तदा विज्ञातविज्ञेया समुत्तीर्णो भवार्णवात्।।174।। उच्चैःपदाय परया प्रज्ञया वासनागणात्। पुष्पाद्गन्धमपोह्यारं चेतोवृत्तिं पृथक्कुरु।।175।।

yasya cecchā tathā'nicchā jñasya karmaṇi tiṣṭhataḥ / na tasya lipyate prajñā padmapatramivāmbubhiḥ // yadi te nendriyārthaśrīḥ spandate hṛdi vai dvija / tadā vijñātavijñeyā samuttīrṇo bhavārṇavāt // uccaiḥpadāya parayā prajñayā vāsanāgaṇāt / puṣpādgandhamapohyāraṃ cetovṛttiṃ pṛthakkuru //

Wise, erudite, sagacious and enlightened persons treat 'desires' and 'lack of desires' equally (i.e. they treat both of them with equanimity and evenness of mind. They are neither attracted by anything leading to a desire to acquire it or enjoy it, nor are repulsive to anything leading to completely shunning or abhorring it). They do deeds, but do not get mentally and emotionally attached to those deeds, i.e. they remain dispassionate even as the petals of the lotus flower remain unaffected by the slush/muck/slime/filth which it might accidently fall into. [That is, even as the lotus flower has a reputation of remaining spotlessly clean inspite of growing in a dirty pond, a creature who remains detached from his deeds in the world is also deemed to be internally uncorrupted and pure.] (173)

Oh Brāhmaṇa! If the sensual objects of the world which pertain to gratification of your sense organs do not agitate your heart and makes it restless, then you are deemed to have learnt the essential truth and have crossed this ocean-like world! (174)

If one can remove the inherent tendencies of the mind to be attracted towards the fragrance emanating from the flowers symbolising various 'Vāsanās' (i.e. gratification of the self, worldly lust and passions as well as desires and yearnings), then one is able to achieve the highest or the greatest stature attainable by a creature (175) [173-175].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संसाराम्बुनिधावस्मिन्वासनाम्बुपरिप्लुते। ये प्रज्ञानावमारूढास्ते तीर्णाः पण्डिताः परे।।176।।
न त्यजन्ति न वाञ्छन्ति व्यवहारं जगद्गतम्। सर्वमेवानुवर्तन्ते पारावारविदो जनाः।।177।।

saṃsārāmbunidhāvasminvāsanāmbupariplute/ ye prajñānāvamārūḍhāste tīrṇāḥ paṇḍitāḥ pare// na tyajanti na vāñchanti vyavahāraṃ jagadgatam/ sarvamevānuvartante pārāvāravido janāḥ//

In this world-like ocean filled with the water of various 'Vāsanās' (see verse no. 175), those who are on board a boat/ship symbolising truthful, correct and uncorrupted knowledge about the reality and truth, are called experts, wise, erudite, adroit and skillful. They are able to cross this ocean-like world (176).

Those persons who are aware of the deceptive and illusionary nature of this artificial and deceitful world riddled with conceit and corruption, neither abandon their interaction with the world nor expect anything from it in return. [That is, they do the deeds expected of them with a neutral bearing of the mind, they are neither worried about the good or the bad rewards arising out of those deeds.] They remain dispassionate, detached, disassociated and indifferent to it (i.e. they remain neutral and deal with things as they come along without much bothering or exerting themselves with either the world or the rewards or punishment of the deeds done by them). [See also canto 6, verse no. 26.] (177) [176-177]

अनन्तस्यात्मतत्त्वस्य सत्तासामान्यरूपिणः। चितश्चेत्योन्मुखत्वं यत्तत्संकल्पाङ्कुरं विदुः।।178।।
लेशतः प्राप्तसत्ताकः स एव घनतां शनैः। याति चित्तत्वमापूर्य दृढं जाड्याय मेघवत्।।179।।

anantasyātmatattvasya sattāsāmānyarūpiṇaḥ/ citaścetyonmukhatvaṃ yattatsaṃkalpāṅkuraṃ viduḥ// leśataḥ prāptasattākaḥ sa eva ghanatāṃ śanaiḥ/ yāti cittatvamāpūrya dṛḍhaṃ jāḍyāya meghavat//

Wise and enlightened ones have regarded the sprouting of the seed of 'Saṃkalpa' (the various ambitions, volitions and determinations) as tantamount to the eternally pure conscious Ātmā being engrossed with and attached to the sensual objects of this materialistic but artificial world (178).

When these various 'Saṃkalpas' find a place to germinate and lay a firm foothold, they gradually spread their tentacles and become dense and get entangled. In due course of time they become like a dark cloud covering the sky surrounding the mind (which is also called the subtle body of the creature), giving rise to grossness and inertia[1] (179) [178-179].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—[1]In other words, prior to the rising of these cloud-like 'Saṃkalpas', the mind could clearly see or perceive the things around it even as the sun is clearly visible in a cloudless sky. The sunlight lightens all the nooks and corners of the world and makes things clearly visible. When the cloud of 'Saṃkalpas' covers it, the perceptions and discrimination capabilities of the mind get progressively shrouded in darkness and get strangled or chocked. With this chocking and shrouding of the mind-intellect complex, this subtle body of the creature, which acts as the link between the Ātmā and the outside world, loses its objectivity and clarity of perceptions about the reality which get shunted to the background like the sun getting obscured by a layer of cloud in the sky. The haze of darkness that results is the haze of ignorance and delusions, leading to deception and illusions just like diminished sight results in accidents happening during a dense fog and optical illusions happening in a hot dessert or the illusions that create ghosts and phantoms in the night.]

भावयन्ति चितिश्चैत्यं व्यतिरिक्तमिवात्मनः। संकल्पतामिवायाति बीजमङ्कुरतामिव।।180।।
संकल्पनं हि संकल्पः स्वयमेव प्रजायते। वर्धते स्वयमेवाशु दुःखाय न सुखाय यत्।।181।।
मा संकल्पय संकल्पं मा भावं भावय स्थितौ। संकल्पनाशने यत्तो न भूयोऽननुगच्छति।।182।।

bhāvayanti citiścaityaṃ vyatiriktamivātmanaḥ/ saṃkalpatāmivāyāti bījamaṅkuratāmiva// saṃkalpanaṃ hi saṃkalpaḥ svayameva prajāyate/ vardhate svayamevāśu duḥkhāya na sukhāya yat// mā saṃkalpaya saṃkalpaṃ mā bhāvaṃ bhāvaya sthitau/ saṃkalpanāśane yatto na bhūyo'nanugacchati//

Just like the situation where the seed decides to germinate and throw off a shoot to ultimately develop into a tree, the pure conscious Ātmā gets attracted towards the sensual objects of this world and develops various 'Saṃkalpas' (hopes, desires and determinations to acquire those objects and enjoy them) (180).

With these desires or determinations, relevant actions are initiated by the creature to fulfill them. These actions soon get a momentum like a speeding vehicle. But these are the causes (creators and progenitors) of various sorrows and miseries, but never of happiness, peace and tranquility (181).

One should diligently and sincerely endeavour to stop/inhibit the process of creation of various 'Saṃkalpas' arising in the mind. One should never be enticed and lured by this materialistic world of artificiality. One

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

who has decided to destroy or overcome all 'Saṃkalpas' should never think of them again. [By constant indifference and negligence, the 'Saṃkalpas' will gradually wither away and die even as a sprout of the seed dies if it does not find proper nourishment and conducive environment for its growth.] (182) [180-182]

भावनाऽभावमात्रेण संकल्पः क्षीयते स्वयम्। संकल्पेनैव संकल्पं मनसैव मनो मुने।।183।।
छित्त्वा स्वात्मनि तिष्ठ त्वं किमेतावति दुष्करम्। यथैवेदं नभः शून्यं जगच्छून्यं तथैव हि।।184।।

bhāvanā'bhāvamātreṇa saṃkalpaḥ kṣīyate svayam / saṃkalpenaiva saṃkalpaṃ manasaiva mano mune // chittvā svātmani tiṣṭha tvaṃ kimetāvati duṣkaram / yathaivedaṃ nabhaḥ śūnyaṃ jagacchūnyaṃ tathaiva hi //

In the absence of any fanciful ideas of the mind with regard to the world, the various 'Saṃkalpas' (volitions, ambitions, desires, determination to fulfill those fanciful ideas) automatically on their own come to an end. Oh sage! Use firm determination and resolve of the intellect to trounce other worldly determinations and resolves of the mind. Use the discriminatory intellect to conquer the mind. [That is, the various volitions and desires can be overcome by strong will power, while the mischievous mind can be disciplined by the teacher-like intellect. The concept of Saṃkalpa is also explained in verse nos. 6, 53, 60-64 of this canto no. 5 and verse no. 52, 60, 95-97 of canto no. 4] (183).

Be firmly established and riveted to your pure self. [That is, realise the true nature of your real and pure Ātmā and stop dallying with this deluding, corrupt, deceptive and artificial world.] This world is devoid of any substance, pith and essence just like the void of the deep sky (184) [183-184].

तण्डुलस्य यथा चर्म यथा ताम्रस्य कालिमा। नश्यति क्रियया विप्र पुरुषस्य तथा मलम्।।185।।
जीवस्य तण्डुलस्येव मलं सहजमप्यलम्। नश्यत्येव न संदेहस्तस्मादुद्योगवान्भवेत्।।186।। इति महोपनिषत्।।

taṇḍulasya yathā carma yathā tāmrasya kālimā / naśyati kriyayā vipra puruṣasya tathā malam // jīvasya taṇḍulasyeva malaṃ sahajamapyalam / naśyatyeva na saṃdehastasmādudyogavānbhavet // iti mahopaniṣat //

Oh Brāhmaṇa! Even as the reddish taint of copper (formed due to oxidation of copper) and husk of the rice grain can be removed by diligent effort and industry using proper means, the various faults, flaws and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

blemishes of a person can be removed by making sincere and diligent efforts (185).

Just like a grain of rice of wheat is enclosed by Nature in a shell of chaff or husk, a person is naturally surrounded by various faults and shortcomings. But still, by due diligence, sincere effort and industry, their destruction is possible; there is no doubt about it. Hence, be firmly rooted in your essential truthful nature, which is the pure, uncorrupt, eternally conscious Ātmā, and be a man of industry. That is, be diligent, committed and sincere in your spiritual pursuits. There is nothing such as impossibility or being impractical in it (186) [185-186].

[Note :—To protect the grain from external factors, the covering of husk around it is provided by Nature. But the rice grain becomes useable only after the husk is removed. Similarly, copper is covered by a thin layer of copper oxide which protects the metal from further damage due to environmental factors, such as humidity, gases and impurities. The primary Ātmā of the creature is also surrounded by various natural faults and shortcomings which enables the Ātmā to adapt itself to this world. Once this covering is removed, the Ātmā become useful to the self-realised, wise and enlightened seeker/aspirant, but such a creature loses its importance and usefulness for the world and it moves away from it. After all, for instance, which woman would like to court a renunciate ascetic. With the covering still on the Ātmā, the creature is more a 'man of the world' than 'a man of the spirit'. To remove this covering is making the rice grain useful; similarly to remove the different faults covering the Ātmā is making it useful to the creature in his spiritual pursuit.]

* * *

Canto 6

अन्तरास्थां परित्यज्य भावश्रीं भावनामयीम्। योऽसि सोऽसि जगत्यस्मिल्लीलया विहरानघ।।1।।
सर्वत्राहमकर्तेति दृढभावनयानया। परमामृतनाम्नी सा समतैवावशिष्यते।।2।।

antarāsthāṃ parityajya bhāvaśrīṃ bhāvanāmayīm / yo'si so'si jagatyasmiṃ-llīlayā viharānagha // sarvatrāhamakarteti dṛḍhabhāvanayānayā / paramā-mṛtanāmnī sā samataivāvaśiṣyate //

Oh the sinless and pure-hearted one! You should forsake and abandon all your internal treasures of misleading beliefs and fanciful ideas. Realise your true form and nature and roam about in this world (i.e. live

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

freely, without any consternation and worries, perplexities and bewilderments) (1).

Everywhere, wherever you stay, treat yourself as a 'non-doer of deeds' (or keep yourself emotionally detached from the action that your body takes and the deeds that it does). With this firm belief, faith and resolve, the universality of 'oneness' or 'non-duality', which is synonymous with the supreme nectar of bliss and tranquility called 'Amṛta' prevails everywhere for you. [That is, when you remain uninvolved in your deeds, you will become even towards all circumstances. You will treat an enemy as well as your friend alike. You will be completely at peace and at ease, unruffled and unmoved by opposing and even inimical circumstances. It is obvious that all the causes of ill-will, hatred, jealously, heart burn etc. will be wiped out, resulting in mental and emotional peace] (2) [1-2].

खेदोल्लासविलासेषु स्वात्मकर्तृतयैकया। स्वसंकल्पे क्षयं याते समतैवावशिष्यते।।3।।
समता सर्वभावेषु यासौ सत्यपरा स्थितिः। तस्यामवस्थितं चित्तं न भूयो जन्मभाग्भवेत्।।4।।

khedollāsavilāseṣu svātmakartṛtayaikayā / svasaṃkalpe kṣayaṃ yāte samataivāvaśiṣyate // samatā sarvabhāveṣu yāsau satyaparā sthitiḥ / tasyāmavasthitaṃ cittaṃ na bhūyo janmabhāgbhavet //

Sorrows, miseries, anguish, troubles and tribulations as well as joys, happiness, exhilaration, cheerfulness and pleasant circumstances are created by a man himself. When all 'Saṃkalpas' are removed or annihilated, only uniformity of emotions, equanimity and even mindedness remains. [That is, all agitations and restlessness cease and a person sees no difference between a pleasant and an unpleasant circumstance. Both seem to be the same for him] (3).

When one firmly establishes uniformity of approach in his dealing with the world, when all material or things are treated equally by him, when real sense of equanimity and uniformity and universality of approach and outlook towards all the things of the world makes a firm foothold in his mind and intellect—it is only then that the cycle of transmigration comes to an end (4) [3-4].

अथवा सर्वकर्तृत्वमकर्तृत्वं च वै मुने। सर्वं त्यक्त्वा मनः पीत्वा योऽसि सोऽसि स्थिरो भव।।5।।
शेषस्थिरसमाधानो येन त्यजसि तत्त्यज। चिन्मनः कलनाकारं प्रकाशतिमिरादिकम्।।6।।
वासनां वासितारं च प्राणस्पन्दनपूर्वकम्। समूलमखिलं त्यक्त्वा व्योमसाम्यः प्रशान्तधीः।।7।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

athavā sarvakartṛtvamakartṛtvaṃ ca vai mune / sarvaṃ tyaktvā manaḥ pītvā yo'si so'si sthiro bhava // śeṣasthirasamādhāno yena tyajasi tattyaja / cinmanaḥ kalanākāraṃ prakāśatimirādikam // vāsanāṃ vāsitāraṃ ca prāṇaspandana-pūrvakam / samūlamakhilaṃ tyaktvā vyomasāmyaḥ praśāntadhīḥ //

Oh sage! Establish yourself and become stable (i.e. don't be fickle minded and restless) by forsaking all actions or deeds that you are obliged or duty bound to do, or you do them without any obligation. You should calm down your mind (literally, gulp it down). You should become what you essentially are which is being calm and peaceful pure consciousness and not a person who is agitated, restless, confused and perplexed (5).

Later on, enter into a trance-like permanent state of 'Samādhi' and automatically abandon (become indifferent to) those things that you were previously trying to avoid by conscious and diligent efforts. That is, once you reach the higher stature of 'Samādhi', the stimuli from the external world that constantly impinge on your mind-intellect complex disturbing your peace and tranquility, stop making you restless or affecting you in any manner because the mind-intellect stops accepting those stimuli. You will be totally unruffled; you will be at peace with your self. It is the pure consciousness which takes the shape or form of a mind having various 'Saṃkalpas' (volitions, ambitions, determination, vows—such, as I will do this or I will not do that; I will acquire this and I will abandon that). By extension, it (pure conscious Ātmā) has assumed for itself the attributes of 'light and illumination' which symbolises wisdom, erudition, knowledge and enlightenment, as well as the opposite factor of 'darkness' which symbolises ignorance, delusions, deceptiveness, stupidity and grossness etc. That is, it is the mind which makes the pure consciousness to appear as enlightened on the one hand or ignorant and foolish on the other hand (6).

Hence, you should totally forsake and abandon that aspect of consciousness which produces 'Vāsanās' (various passions, desires, lusts and attraction towards this sensual world), and instead become spotless and calm like the void of the fathomless sky (7) [5-7].

हृदयात्संपरित्यज्य सर्ववासनपङ्क्तयः। यस्तिष्ठति गतव्यग्रः स मुक्तः परमेश्वरः।।8।।
दृष्टं द्रष्टव्यमखिलं भ्रान्तं भ्रान्त्या दिशो दश। युक्त्या वै चरतो ज्ञस्य संसारो गोष्पदाकृति।।9।।
सबाह्याभ्यन्तरे देहे ह्यध ऊर्ध्वं च दिक्षु च। इत आत्मा ततोऽप्यात्मा नास्त्यनात्ममयं जगत्।।10।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

hṛdayātsaṃparityajya sarvavāsanapaṅktayaḥ / yastiṣṭhati gatavyagraḥ sa muktaḥ parameśvaraḥ // dṛṣṭaṃ draṣṭavyamakhilaṃ bhrāntaṃ bhrāntyā diśo daśa / yuktyā vai carato jñasya saṃsāro goṣpadākṛtiḥ // sabāhyābhyantare dehe hyadha ūrdhvaṃ ca dikṣu ca / ita ātmā tato'pyātmā nāstyanātmamayaṃ jagat //

Those who remove or eliminate their 'Vāsanās' (i.e. inherent tendencies to be attracted towards the world) from their hearts are truly liberated or freed, and they are peaceful and tranquil. They are like the supreme Lord or the most exalted soul of creation called 'Parameśvara' (8).

Such persons are deemed to have seen all the illusionary and deceptive images of things present in the world that has to be seen by them while wandering in all the ten directions of the world[1].

For wise, erudite, sagacious and enlightened persons, these diligent efforts to understand the truth made in a tactful and adroit manner and directed or focused in the correct directions, renders this world as insignificant and inconsequential, as minor and meaningless, and as easy to cross as the depression made in the earth by the hooves of a cow[2] (9).

The Ātmā is present everywhere—inside and outside this body, above and below it, in every direction, uniformally and universally. [That is, the Ātmā is omnipresent, immanent and all-encompassing.] For him, i.e. for an enlightened and wise person, this world can never be without the Ātmā; it can never be devoid of the Ātmā. Both are complementary to each other, as it were. [See also canto 5, verse nos. 130-132, 139-144.] (10) [8-10]

[Note :—[1]They have witnessed everything, whether true or false; they have seen everything, been there, done that, and have nothing more left to see or observe or experience or do. They are well informed, well travelled, well experienced and have no desire left to see anything more which is yet unseen by them. They have seen all the possible illusionary images that the world has to offer on its colourful canvas in order to mislead the creature, and therefore they have become wisened enough not to be cheated or trapped by any of the deceptions created by this world.

[2]The pressure of a cow's hoof makes a small depression on soft ground which can be easily stepped across or sideways by a person who finds

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

one such hole while walking on a path. So, on a larger scale of things, an enlightened and wise person can also cross this ocean-like world very easily if he follows the various precepts, principles, tenets and axioms as proclaimed and laid down in the Upaniṣads.]

न तदस्ति न यत्राहं न तदस्ति न तन्मयम्। किमन्यदभिवाञ्छामि सर्वं सच्चिन्मयं ततम्।।11।।
समस्तं खल्विदं ब्रह्म सर्वमात्मेदमाततम्। अहमन्य इदं चान्यदिति भ्रान्तिं त्यजानघ।।12।। तते
ब्रह्मघने नित्ये संभवन्ति न कल्पिताः। न शोकोऽस्ति न मोहोऽस्ति न जरास्ति न जन्म वा।।13।।

na tadasti na yatrāhaṃ na tadasti na tanmayam / kimanyadabhivāñchāmi sarvaṃ saccinmayaṃ tatam // samastaṃ khalvidaṃ brahma sarvamātmedamātatam / ahamanya idaṃ cānyaditi bhrāntiṃ tyajānagha // tate brahmaghane nitye saṃbhavanti na kalpitāḥ / na śoko'sti na moho'sti na jarāsti na janma vā //

Oh the sinless and pure-hearted one ! 'It is different from me'—forsake this misconception. Think instead that 'there is no place where I (Ātmā or soul) do not exist; there is no thing which lacks the Ātmā in some form. Which thing I can hope for which has no Ātmā in it?' The truthful and pure conscious essence is present in all that exists. All this is nothing else but Brahma, or is one or the other form of Brahma. It is the Ātmā that expands and incorporates itself in all that exists. [See also canto 5, verse nos. 139-144 in this context.] (11-12)

There is no scope of deluding conceptions and imaginary falsehoods of any kind or any deceptions whatsoever in Brahma, who is omnipresent and eternal, pure and truthful, a treasure of supreme bliss and joy as well as beatitude and felicity. This essential being (Brahma) is free from all forms of anguish, sorrows, torments and troubles, delusions and deceptions, old age and death as well as birth in this world (13) [11-13].

यदस्तीह तदेवास्ति विज्वरो भव सर्वदा। यथाप्राप्तानुभवतः सर्वत्रानभिवाञ्छनात्।।14।।
त्यागादानपरित्यागी विज्वरो भव सर्वदा। यस्येदं जन्म पाश्चात्त्यं तमाश्वेव महामते।।15।।
विशन्ति विद्या विमला मुक्ता वेणुमिवोत्तमम्। विरक्तमनसां सम्यक्स्वप्रसङ्गादुदाहृतम्।।16।।
द्रष्टृदृश्यसमायोगात्प्रत्ययानन्दनिश्चयः। यस्तं स्वमात्मतत्त्वोत्थं निष्पन्दं समुपास्महे।।17।।
द्रष्टृदर्शनदृश्यानि त्यक्त्वा वासनया सह। दर्शनप्रत्ययाभासमात्मानं समुपास्महे।।18।।

yadastīha tadevāsti vijvaro bhava sarvadā / yathāprāptānubhavataḥ sarvatrānabhivāñchanāt // tyāgādānaparityāgī vijvaro bhava sarvadā / yasyedaṃ janma pāścāttyaṃ tamāśveva mahāmate // viśanti vidyā vimalā

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

muktā veṇumivottamam / viraktamanasāṃ samyaksvaprasaṅgādudāhṛtam // draṣṭurdṛśyasamāyogātpratyayānandaniścayaḥ / yastaṃ svamātmatattvotthaṃ niṣpandaṃ samupāsmahe // draṣṭṛdarśanadṛśyāni tyaktvā vāsanayā saha / darśanapratyayābhāsamātmānaṃ samupāsmahe //

That essence which is present in the form of the Ātmā is all that there is. [That is, the actual truth is the Ātmā and nothing else. What is not the Ātmā is not the truth.] So, without yearning for any thing whatsoever anywhere, one should be contended and satisfied with whatever is easily and routinely available, use it or enjoy it without getting passionate about it or getting emotionally attached to it. Do so without any sense of regret or remorse, sorrows or anguish (at not being able to enjoy or acquire better things, not being able to gets superior comforts and pleasures, not being able to fulfill all the desires) (14).

One should not be torn between whether to accept or reject anything; there should be no torments arising out of such a dilemma. Oh the wise one! Such persons for whom this is their last birth (i.e. those who will not re-enter the cycle of birth and death because they have acquired the truthful knowledge about themselves and their Ātmā, and consequentially have become enlightened and freed themselves from the shackles of ignorance and delusions that traps the Ātmā or soul to this world) (15) are like an oyster of the best quality in which a marvelously beautiful pearl representing the pristine pure knowledge has found an abode, or has made an auspicious appearance. [Here, an enlightened person is compared to an oyster while the awareness and knowledge of the Ātmā and the true nature of existence and the characteristics which delineate the world is compared to the beautiful and auspicious pearl.]

Those enlightened, erudite and wise persons who have renunciation, detachment and dispassion in their hearts (i.e. those who are not biased and can give a neutral advise based on merit and truth) have expressed, out of their own experience, that a viewer gets immense satisfaction by being convinced of the truth when he 'actually sees' a particular thing for himself. [When a person sees or witnesses anything for himself first hand, he does not need anyone to tell him about that thing, or he does not need a proof to establish the veracity of the truthfulness of that thing.] In the spiritual realm, that essential truth, duly witnessed by wise people, is the vibration produced by the Ātmā/soul of the creature. It is it (Ātmā) that we adore, admire, honour, show respect to and worship (16-18) [14-18].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

द्वयोर्मध्यगतं नित्यमस्तिनास्तीति पक्षयोः। प्रकाशनं प्रकाशानामात्मानं समुपास्महे।।19।।
संत्यज्य हृद्गुहेशानं देवमन्यं प्रयान्ति ये। ते रत्नमभिवाञ्छन्ति त्यक्तहस्तस्थकौस्तुभाः।।20।।
उत्थितानुत्थितानेतानिन्द्रियारीन्पुनः पुनः। हन्याद्विवेकदण्डेन वज्रेणेव हरिर्गिरीन्।।21।।

dvayormadhyagataṃ nityamastināstīti pakṣayoḥ / prakāśanaṃ prakāśānāmātmānaṃ samupāsmahe // saṃtyajya hṛdguheśānaṃ devamanyaṃ prayānti ye / te ratnamabhivāñchanti tyaktahastasthakaustubhāḥ // utthitānutthitānetānindriyārīnpunaḥ punaḥ / hanyādvivekadaṇḍena vajreṇeva harirgirīn //

We adore, honour, revere and worship the illuminated pure conscious entity called the Ātmā after having renounced or abandoned or banished all the thoughts of 'Vāsanās' (i.e. all the passionate yearning for the world of sensual pleasures and comforts) as well as the distinction between the seer, the object and the process of seeing or the perception of sight. We adore that Ātmā that illuminates all that shines between the origin of light and before it is completely extinguished. [That is, all the entities that are conscious, enlightened and lively are worshipped by us. They are adored and admired by us for the simple reason that they have the Ātmā present in them] (19).

That essential and pure entity called the Ātmā resides in our heart like the supreme God is present in the cosmos. Those persons who forsake the search for the Ātmā and make efforts to acquire or attain success in achieving other gross objects pertaining to this material world, are like the stupid and ignorant ones who forgo the precious gem called 'Kaustubha Maṇi' present in their hands and hope or desire for other less precious stone (20).

Even as Indra (the king of Gods) had used his strong weapon called 'Vajra' (which is the strongest material available in creation) to crush and demolish huge mountains, one should use the batons of wisdom and proper discrimination to pound and thrash (i.e. control and conquer) his enemies represented by the various sense organs of the body, whether strong or week (i.e. whether they can be mended and tamed easily or with difficulty, whether they can be brought under discipline voluntarily or are adamant, stubborn and irrepressible, requiring stern measures to subdue them) (21) [19-21].

संसाररात्रिदुःस्वप्ने शून्ये देहमये भ्रमे। सर्वमेवापवित्रं तददृष्टं संसृतिविभ्रमम्।।22।। अज्ञानोपहतो बाल्ये यौवने वनिताहतः। शेषे कलत्रचिन्तार्तः किं करोति नराधमः।।23।। सतोऽसत्ता स्थिता मूर्ध्नि रम्याणां मूर्ध्न्यरम्यता। सुखानां मूर्ध्नि दुःखानि किमेकं संश्रयाम्यहम्।।24।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

saṃsārarātriduḥsvapne śūnye dehamaye bhrame / sarvamevāpavitraṃ taddṛṣṭaṃ saṃsṛtivibhramam // ajñānopahato bālye yauvane vanitāhataḥ / śeṣe kalatracintārtaḥ kiṃ karoti narādhamaḥ // sato'sattā sthitā mūrdhni ramyāṇāṃ mūrdhnyaramyatā / sukhānāṃ mūrdhni duḥkhāni kimekaṃ saṃśrayāmyaham //

This body is as illusionary and deceptive and devoid of any reality or substance or any worth in this world as a bad dream or a nightmare (such as phantoms) seen in the night. Any appearance of reality or worth in this body is illusionary and deceptive. It is a manifestation of the presence of ignorance and delusions. [That is, to treat the body as having a life and substance, to treat it worthy of any attention, is only due to ignorance about its truthful nature, which is 'lifeless and gross'.] All this misconception is beyond the realm or purview of truthfulness and purity (i.e. the misconception about the world and the body is unholy, denigrating and faulty) (22).

A person remained eclipsed by ignorance during his childhood, he was tormented by a woman (lover) during his adulthood, and during his last stage he was miserable with worries and torments pertaining to his wife and offspring. What can such a lowly, mean, foolish and stupid man be expected to do for his own good, his own wellbeing and welfare? (23)

Falsehood and deception, deceit and conceit, reign supreme over the head of truthfulness and fact; ugliness has covered beauty like a shroud or a veil; sorrows, miseries, troubles and tribulations have established themselves over joy, happiness, contentedness and bliss. In such a horrifying state of affairs, which one should I really upon, on whom should I repose my trust and faith? (24) [22-24]

येषां निमेषणोन्मेषौ जगतः प्रलयोदयौ। तादृशाः पुरुषा यान्ति मादृशां गणनैव का।।25।।
संसार एव दुःखानां सीमान्त इति कथ्यते। तन्मध्ये पतिते देहे सुखमासाद्यते कथम्।।26।।

yeṣāṃ nimeṣaṇonmeṣau jagataḥ pralayodayau / tādṛśāḥ puruṣā yānti mādṛśāṃ gaṇanaiva kā // saṃsāra eva duḥkhānāṃ sīmānta iti kathyate / tanmadhye patite dehe sukhamāsādyate katham //

Even those exalted persons (e.g. sages, seers, ascetics and hermits) who have such a stupendous potential that the world can be annihilated by the closing of their eyes for even a fraction of a second and it can be created when they open it, are subject to being influenced by time and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

circumstance. They are also being devoured by death and destruction. When this can happen to such exalted persons of great potentials, what do ordinary people like me count (or where do we stand if such exalted souls too cannot stand against the forces of time and circumstance, death and destruction)? (25)

This perishable and mortal world has been regarded as the last frontier (or parameter wall) of miseries and sorrows. When the body lies fallen (trapped, captured, captivated and imprisoned) in it, how can one taste the nectar of happiness and joy, bliss and tranquility? [That is, a man is trapped in the castle-prison of miseries and torments represented by this world. There are high rampart walls and a moat filled with ferocious crocodiles all around it. If he is able to cross this hurdle, he is a free man! Please see canto 5, verse 164-177 in the context of the 'world'.] (26) [25-26]

प्रबुद्धोऽस्मि प्रबुद्धोऽस्मि दुष्टश्चोरोऽयमात्मनः। मनो नाम निहन्म्येनं मनसास्मि चिरं हृतः।।27।।
मा खेदं भज हेयेषु नोपादेयपरो भव। हेयादेयदृशौ त्यक्त्वा शेषस्थः सुस्थिरो भव।।28।।

prabuddho'smi prabuddho'smi duṣṭaścoro'yamātmanaḥ/ mano nāma nihanmyenaṃ manasāsmi ciraṃ hṛtaḥ// mā khedaṃ bhaja heyeṣu nopādeyaparo bhava / heyādeyadṛśau tyaktvā śeṣasthaḥ susthiro bhava //

I have become wise and enlightened. My corrupt, pervert and wicked mind is the thief who has virtually stolen (abducted and concealed) my Ātmā. [That is, my mind is so deceitful that it has hidden my true nature as the pure Ātmā from me. It does not tell me about my pure and true self. Instead, it impels me towards ignorance and deludes me with the attractions of this world.] It has trapped me and brought me under its magical spell and control since a long time. I have come to realise its true colours (i.e. I have realised that it is deceiving me). Hence, I shall now endeavour to destroy it, or conquer and overcome it (27).

Do not be sorry and regret for things which are lowly and worth abandoning. At the same time do not be infatuated with or yearn and greed for things which are worth acquiring and are desirable. Get yourself removed from the idea of 'anything being acceptable or anything being non-acceptable'. Instead, be neutral and equidistant from both. [That is, don't get agitated when you confront a non-acceptable or un-desirable circumstance, or pursue after those which seem pleasant and alluring and worth having. You should treat everything with equanimity.] (28) [27-28]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

निराशता निर्भयता नित्यता समता ज्ञता। निरीहता निष्क्रियता सौम्यता निर्विकल्पता।।29।। धृतिर्मैत्री मनस्तुष्टिर्मृदुता मृदुभाषिता। हेयोपादेयनिर्मुक्ते ज्ञे तिष्ठन्त्यपवासनम्।।30।।

nirāśatā nirbhayatā nityatā samatā jñatā / nirīhatā niṣkriyatā saumyatā nirvikalpatā // dhṛtirmaitrī manastuṣṭirmṛdutā mṛdubhāṣitā / heyopādeyanirmukte jñe tiṣṭhantyapavāsanam //

Noble virtues or good characteristics such as having no expectations from this perishable and mortal world, having fearlessness, steadfastness, stability, uniformity, truthful knowledge and awareness, equanimity and evenness, selflessness and non involvement, pleasantness of demeanours, being detached from the objects of the world and remain engrossed in contemplation and meditation upon the supreme Truth (in a state called 'Nirvikalpa') (29), having fortitude and patience, friendship and brotherhood, contentment and satisfaction, sweetness in behaviour and speech, and other such positive and noble virtues make their permanent abode in a learned, wise, erudite, sagacious, adroit and enlightened person who is free from all 'Vāsanās' (desires, yearnings and passions pertaining to this world) and remain unmoved or unaffected or unruffled by either those things and circumstances which are acceptable and desirable or those that are unacceptable and undesirable (30) [29-30].

गृहीततृष्णाशबरीवासनाजालमाततम्। संसारवारिप्रसृतं चिन्तातन्तुभिराततम्।।31।। अनया तीक्ष्णया तात छिन्धि बुद्धिशलाकया। वात्ययेवाम्बुदं जालं छित्त्वा तिष्ठ तते पदे।।32।।

gṛhītatṛṣṇāśabarīvāsanājālamātatam / saṃsāravāriprasṛtaṃ cintātantubhirātatam // anayā tīkṣṇayā tāta chindhi buddhiśalākayā / vātyayevāmbudaṃ jālaṃ chittvā tiṣṭha tate pade //

You have been tied in the net of 'Vāsanās' spread by the hunter-woman (called Śabarī) symbolising 'Tṛṣṇā' (greed, avarice, yearnings, ambitions and thirst for the objects of sensual pleasures and self gratification in this world). [Thirst for this worldly comfort has made you so passionate about it that you cannot seem to stop yearning for it, and you run madly behind it like a man runs for water seeing a mirage in a desert.] The illusionary water present in the mirage-like world, which has been created by the light rays representing worries of all kinds, has spread in every direction. [The water of worries seems to spread all around you like the water of the ocean when a man is drowning in it. This water is virtually submerging you in its vicious vortex] (31).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Oh son Nidāgha! Even as a rapidly churning cyclonic storm can disperse and scatter the clouds in the sky, you should also use the sharp spear or spike representing your 'Jñāna' (truthful knowledge, wisdom, erudition, discrimination and enlightenment) to cut through or pierce that net of 'Vāsanās' that has trapped you, as well as to swim through or get across the mirage created by worries that is drowning you. You should destroy them; you should vanquish them. Having done so, be established in your 'self' which has a truthful base and which is broad and wide. Your pure-self is all pervading, all encompassing and immanent by nature. [That is, your pure-self is not narrow-minded and self-centered; it is not egoist and limited in knowledge. It is vast and infinite, calm and peaceful, and spotlessly pure and clean as the sky. Realise thy Self!] (32) [31-32]

[Note :—The concept of 'Vāsanā and Tṛṣṇā' has been dealt elaborately earlier in this Upaniṣad, in canto 2, verse nos. 39-40; canto 3, verse no. 18 29; canto 4, verse nos. 77, 115-116, 100-101 and canto 5, verse nos. 3-4, 65].

मनसैव मनश्छित्त्वा कुठारेणेव पादपम्। पदं पावनमासाद्य सद्य एव स्थिरो भव।।33।। तिष्ठन्गच्छन्त्स्वपञ्जाग्रन्निवसन्नुत्पतन्पतन्। असदेवेदमित्यन्तं निश्चित्यास्थां परित्यज।।34।। दृश्यमाश्रयसीदं चेत्तत्सच्चित्तोऽसि बन्धवान्। दृश्यं संत्यजसीदं चेत्तदाऽचित्तोऽसि मोक्षवान्।।35।।

manasaiva manaśchittvā kuṭhāreṇeva pādapam / padaṃ pāvanamāsādya sadya eva sthiro bhava // tiṣṭhangacchantsvapañjāgrannivasannutpatanpatan / asadevedamityantaṃ niścityāstāṃ parityaja // dṛśyamāśrayasīdaṃ cettatsaccito'si bandhavān / dṛśyaṃ santyajasīdaṃ cettadā'citto'si mokṣavān //

A tree provides the wood to make a handle for the axe which cuts the tree itself in turn. Similarly, you should also use your mind and heart to provide you with wisdom and dispassion, and then use them to cut through or overcome the mind and the heart themselves in turn. Having conquered your mind and heart, you must soon endeavour to achieve the supreme, imperishable, pure and pleasant state of existence and become finally established there. [By conquering the restless mind, you will become calm and stable; your heart will find peace. See also Canto 5, verse nos. 61-88 in this context.] (33)

Even while you're standing, walking, awake, sleeping, living, sitting, rising up or falling dawn—at all times, whatever you see, observe, witness or experience is false and erroneous. Have firm faith in this fact (34).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Abandon having trust and reliance in the objects that you see around you, because if you have faith in them, reposte trust in them and believe that they are the truth and are for real, then you will be shackled to them by the mind (which will make sure that you are entangled in the web of desires, yearnings, attachments, infatuations, hunger, thirst and greed for the objects of the world, which would strangle you). On the contrary, if you completely forsake visible, but deceptive, objects of this world, the mind will be in a state of void (having nothing to offer you as a bait to entice you and lure you. This will prevent you from becoming restless). This latter state will make you eligible for obtaining 'Mokṣa' (i.e. obtaining emancipation and salvation for your soul) (35) [33-35].

[Note :—'Mokṣa' has also been dealt earlier in canto 4, verse nos. 72-75; canto 5, verse nos. 2, 97, 113.]

नाहं नेदमिति ध्यायंस्तिष्ठ त्वमचलाचलः। आत्मनो जगतश्चान्तर्द्रष्टृदृश्यदशान्तरे।।36।। दर्शनाख्यं स्वमात्मानं सर्वदा भावयन्भव। स्वाद्यस्वादकसंत्यक्तं स्वाद्यस्वादकमध्यगम्।।37।। स्वदनं केवलं ध्यायन्परमात्ममयो भव। अवलम्ब्य निरालम्बं मध्येमध्ये स्थिरो भव।।38।।

nāhaṃ nedamiti dhyāyaṃstiṣṭha tvamacalācalaḥ / ātmano jagataścāntar-draṣṭṛdṛśyadaśāntare // darśanākhyaṃ svamātmānaṃ sarvadā bhāvayan-bhava / svādyasvādakasaṃtyaktaṃ svādyasvādakamadhyagam // svadanaṃ kevalaṃ dhyāyanparamātmamayo bhava / avalambya nirālambaṃ madhye-madhye sthiro bhava //

Neither 'me' nor this 'world' have their existence—contemplating and pondering thus, you should become as stable and unwavering in your conviction as a mountain. Between the Ātmā which is the viewer and the world which is the object (36), you must regard yourself as the viewer (Ātmā) who is only a neutral witness to everything that is happening in this world. Between the delicious food (i.e. the colourfully enticing objects of the world) and the eater himself (i.e. the person who sees the world) or the one who tastes that delicious food (i.e. the person who enjoys the objects of the world), you should adopt the middle path (i.e. you should adopt a neutral attitude) (37) of merely thinking of the taste, but neither touching the food nor eating it. This will make you indifferent to both the desire to have that delicious food and the attractions of the actual taste of that delicious food. This will prevent you from having an unnecessary desire for having any delicious food to eat and then focusing your time, energy and efforts to acquire that food, taste it, get

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

hooked to its delicate and delicious taste, and then always try to grab that food whenever it is available and the opportunity arrives. When you are not able to get that food of your desire, you would yearn for it and commit so many possible errors and unrighteous things just in order to get hold of that particular food of your liking so as to satisfy your taste organs. Indeed, this would set a chain of consequences rolling, and you wouldn't be bothered about your own health, of the wastage of money on that junk food and on how it has corrupted your wisdom and common sense. Your mind would be perverted and corrupted by the desire to have that food. Be calmed down and transformed into an image of the supreme and pure consciousness which has no desires.

Take the middle part between the two extremes; be un-attracted or unattached or unencumbered, and consequentially be established at a single point. [That is, once you realise the truth, don't allow your mind to wander here and there like a vagrant and be torn between what is the truth and what is false. Instead, be firmly rooted in the truth that you have realised once and for all, the unequivocal truth which is synonymous with the supreme consciousness, which in turn is the same in the entire cosmos. This state will dispel all causes of restlessness and give you peace and tranquility (38) [36-38].

रज्जुबद्धा विमुच्यन्ते तृष्णाबद्धा न केनचित्। तस्मान्निदाघ तृष्णां त्वं त्यज संकल्पवर्जनात्।।39।।
एतामहंभावमयीमपुण्यां छित्त्वाऽनहंभावशलाकयैव। स्वभावजां भव्यभवान्तभूमौ भव प्रशान्ताखिलभूतभीतिः।।40।।

rajjubaddhā vimucyante tṛṣṇābaddhā na kenacit / tasmānnidāgha tṛṣṇā tvaṃ tyaja saṃkalpavarjanāt // etāmahaṃbhāvamayīmapuṇyāṃ chittvā'nahaṃ-bhāvaśalākayaiva // svabhāvajāṃ bhavyabhavāntabhūmau bhava praśāntā-khilabhūtabhītiḥ //

It is possible to liberate those who are tied by a rope, but it is impossible by anyone to provide deliverance to those who are tied or shackled or trapped by 'Tṛṣṇā' (avarice, desires, yearnings, thirst and greed for the objects of this materialistic and sensual world). Therefore, oh son Nidāgha, you should forsake and abandon having any 'Saṃkalpa' (volitions, determinations and desires) whatsoever, and try to disassociate yourself from 'Tṛṣṇā' (39).

Using the symbolic spear or spike of being egoless and without any

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

false pride or vanity, you must pierce (conquer and control) this enemy-like 'Tṛṣṇā', which is full of ego, pride, haughtiness and arrogance, which has a natural but undesired and unprovoked origin, and which is sinful and pervert. By defeating it, you will be freed from the perpetual fear which it has created for you and for all other creatures. Instead, you should wander in and enjoy the beauty of the spiritual realm of the divine reality which is immeasurable, eternal, infinite and vast (40) [39-40].

[Note :—The concept of 'Tṛṣṇā' has also been described, inter alia, in canto 3, verse nos. 18-29.]

अहमेषां पदार्थानामेते च मम जीवितम्। नाहमेभिर्विना किंचिन्न मयैते विना किल।।41।।
इत्यन्तर्निश्चयं त्यक्त्वा विचार्य मनसा सह। नाहं पदार्थस्य न मे पदार्थ इति भाविते।।42।।
अन्तःशीतलया बुद्ध्या कुर्वतो लीलया क्रियाम्। यो नूनं वासनात्यागो ध्येयो ब्रह्मन्प्रकीर्तितः।।43।।

ahameṣāṃ padārthānāmete ca mama jīvitam / nāhamebhirvinā kiṃcinna mayaite vinā kila // ityantarniścayaṃ tyaktvā vicārya manasā saha / nāhaṃ padārthasya na me padārtha iti bhāvite // antaḥśītalayā buddhyā kurvato līlayā kriyām / yo nūnaṃ vāsanātyāgo dhyeyo brahmanprakīrtitaḥ //

'I belong to all the things that surround me and these things belong to me; they are my life; I can't survive without them; I have no importance or value without them. Similarly, all of them depend upon me, I sustain and nourish them, and I give them their importance and significance' (41)—abandon and forsake such thoughts from your bosom (for these thoughts are very denigrating and demeaning for your Ātmā, they are totally misleading and erroneous). Instead, think that 'I do not belong to these things and neither do they belong to me'. Have firm conviction and faith in this maxim (42).

Oh Brāhmaṇa! Abandonment of 'Vāsanās' (passions pertaining to the sensual world) while doing all the deeds or taking all the actions in this world with a calm, balanced, dispassionate, thoughtful and stable mind and intellect as well as in a neutral and detached manner, is the real target for spiritual aspirant to aim for (43) [41-43].

सर्वं समतया बुद्ध्या यः कृत्वा वासनाक्षयम्। जहाति निर्ममो देहं नेयोऽसौ वासनाक्षयः।।44।।
अहंकारमयीं त्यक्त्वा वासनां लीलयैव यः। तिष्ठति ध्येयसंत्यागी स जीवन्मुक्त उच्यते।।45।।
निर्मूलं कलनां त्यक्त्वा वासनां यः शमं गतः। ज्ञेयं त्यागमिमं विद्धि मुक्तं तं ब्राह्मणोत्तमम्।।46।।

sarvaṃ samatayā buddhyā yaḥ kṛtvā vāsanākṣayam / jahāti nirmamo dehaṃ

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

neyo'sau vāsanākṣayaḥ // ahaṃkāramayīṃ tyaktvā vāsanāṃ līlayaiva yaḥ / tiṣṭhati dhyeyasaṃtyāgī sa jīvanmukta ucyate // nirmūlaṃ kalanāṃ tyaktvā vāsanāṃ yaḥ śamaṃ gataḥ / jñeyaṃ tyāgamimaṃ viddhi muktaṃ taṃ brāhmaṇottamam //

A person who uses his stable and equitable mind to forsake 'Vāsanās' permanently, and becomes dispassionate and detached from this world of sensual objects—only such a person can hope to forsake and break free from all the shackles associated with this gross body vis-à-vis the sensual world. [That is, once the various inherent tendencies of the mind to seek gratification of the sense organs of the body from the objects of the world are controlled, the person will have ease in dissociating himself from all the sensual objects of the world which the mind needs for such gratifications and satisfying its 'Vāsanās'. This is the shackle referred here.] That is why, abandonment of 'Vāsanās' is the prime and supreme necessity for spiritual aspirants (44).

Those persons who honourably and easily, without any compulsion and use of force, forsake and abandon pursuing all egoists yearnings or desires, and renounce all relationships or attachments with the objects of those yearnings or desires—such a person is called 'Jīvana Mukta' (i.e. he is deemed to be liberated from the bondages of attachments to the objects of this artificial world by complete detachment from them while that person is still alive in this world and leads a normal, active life. Outwardly he appears to be doing everything that is expected of a worldly man, but inwardly he is completely neutral and not at all affected by anything that he does. [See also canto 2, verse no. 63 and verse no. 66 of this canto no 6.] (45)

Those persons who let go of the 'Vāsanās', which are an image of the various 'Saṃkalpas' that they have (i.e. those who leave all the tendencies of the mind, driven or influenced by the various determinations, ambitions and volitions that the mind has), from their very root (foundation, cause)—such persons achieve great spiritual and moral powers. This renunciation towards the objects of the world should be considered as a great virtue and worthy of praising and emulating. You must consider such persons as liberated and emancipated ones. They are the most exalted amid those who know the essence of the supreme reality of the cosmos. (46) [44-46].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

द्वावेतौ ब्रह्मतां यातौ द्वावेतौ विगतज्वरौ। आपतत्सु यथाकालं सुखदुःखेष्वनारतौ।।47।। संन्यासियोगिनौ दान्तौ विद्धि शान्तौ मुनीश्वर। ईप्सितानीप्सिते न स्तो यस्यान्तर्वर्तिदृष्टिषु।।48।। सुषुप्तवद्यश्चरति स जीवन्मुक्त उच्यते। हर्षामर्षभयक्रोधकामकार्पण्यदृष्टिभिः।।49।। न हृष्यति ग्लायति यः परामर्शविवर्जितः। बाह्यार्थवासनोद्भूता तृष्णा बद्धेति कथ्येते।।50।।

dvāvetau brahmatāṃ yātau dvāvetau vigatajvarau / āpatatsu yathākālaṃ sukhaduḥkheṣvanāratau // saṃnyāsiyoginau dāntau viddhi śāntau munīśvara / īpsitānīpsite na sto yasyāntarvartidṛṣṭiṣu // suṣuptavadyaścarati sa jīvanmukta ucyate / harṣāmarṣabhayakrodhakāmakārpaṇyadṛṣṭibhiḥ // na hṛṣyati glāyati yaḥ parāmarśavivarjitaḥ / bāhyārthavāsanodbhūtā tṛṣṇā baddheti kathyate //

Both of these two types of people (e.g. 'Jīvana Mukta' as in verse no. 45 and 'Jñānī' as in verse no. 46) achieve the supreme essence of absolute reality known as Brahma; both are free from the torments associated with this world. Those ascetics who have taken a pledge of renunciation and who are endowed with the virtues of 'Śama and Dama' (the virtues of self restraint and having endurance, fortitude and tolerance as well as equanimity), oh sage, are not affected or influenced at all by either sorrow and misery or happiness and joy which comes their way in any period of time or under any circumstance. Those from whose bosom desires and yearnings have completely vanished and neither are they averse to anything (i.e. they are neutral, indifferent towards all and detached from everything; they neither favour or loathe anything) (47-48), those who behave as if they are in a deep sleep state of consciousness or existence—only such persons are defined as 'Jīvana Mukta' (see verse no. 45 also).

Those who are free from all the 'Vāsanās' pertaining to this materialistic world (i.e. those who do not have any desires, passions, lust, yearnings and greed for worldly things) are neither happy nor sad at the sight of things that provide happiness or sorrows, incite fear, anger, lust or miserliness. 'Tṛṣṇā' (thirst or yearning for worldly comfort and pleasure) that arise due to 'Vāsanās' for the external objects of the world (i.e. inherent tendency present in a creature to get attracted towards worldly passions and lust, creating a yearning for the materialistic objects of the world and seeking gratification from them) is said to be entrapping for the creature. They put a person in shackles (49-50) [47-50].

सर्वार्थवासनोन्मुक्ता तृष्णा मुक्तेति भण्यते। इदमस्तु ममेत्यन्तमिच्छं प्रार्थनयान्विताम्।।51।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तां तीक्ष्णशृङ्खलां विद्धि दुःखजन्मभयप्रदाम्। तामेतां सर्वभावेषु सत्स्वसत्सु च सर्वदा।।52।। संत्यज्य परमोदारं पदमेति महामनाः। बन्धास्थामथ मोक्षास्थां सुखदुःखदशामपि।।53।। त्यक्त्वा सदसदास्थां त्वं तिष्ठाक्षुब्धमहाब्धिवत्। जायते निश्चयः साधो पुरुषस्य चतुर्विधः।।54।।

sarvārthavāsanonmuktā tṛṣṇā mukteti bhaṇyate / idamastu mametyanta-micchāṃ prārthanayānvitām // tāṃ tīkṣṇaśṛṅkhalāṃ viddhi duḥkhajanma-bhayapradām / tāmetāṃ sarvabhāveṣu satsvasatsu ca sarvadā // saṃtyajya paramodāraṃ padameti mahāmanāḥ / bandhāsthāmatha mokṣāsthāṃ sukhaduḥkhadaśāmapi // tyaktvā sadasadāsthāṃ tvaṃ tiṣṭhākṣubdha-mahābdhivat / jāyate niścayaḥ sādho puruṣasya caturvidhaḥ //

That version of 'Tṛṣṇā' which is devoid of all inherent tendencies of the mind veering it towards the world and making it seek gratification of the sense organs from the sensual objects of the world (i.e. Tṛṣṇā free from Vāsanās), can provide 'Mokṣa' (liberation and deliverance) to the creature. [That is, when the desires become spiritual, ethereal and noble instead of worldly, gross and mundane, they will lead the creature on to the path of deliverance and emancipation. On the other hand, if the creature has desires for worldly things, it would be trapped in the net of those things which tend to envelop him from all the sides like the tentacles of an octopus encircling its prey in order to devour it.] Using the medium of 'Prayer' to hope for anything worldly or for fulfillment of worldly desires (51) is the cause of origin of all sorrows, miseries and anguish (called 'Duḥkha'), of fears and consternations arising out of having to take a birth in this world in an endless and vicious cycle of birth and its accompanying torments (i.e. the fear of entering the cycle of transmigration which is at the root cause of all the sorrows and miseries). Consider it (worldly Tṛṣṇā) as a grave and a strong shackle or an iron chain which is difficult to break. Those who are wise and great souls completely forsake all desires for all things, whether true or false, real or unreal (52). This lifts them to a higher and exalted state of generosity, magnanimity, broadness of mind and heart, having a liberal outlook and becoming most kind and gracious. Such persons become great, honourable and exalted.

Faith, belief and conviction in the existence of fetters that can tie the creature to the world, faith in having 'Mokṣa' from these shackles (or, liberation from these fetters and deliverance from their captivity), faith in any concept of having sorrow and happiness[1] (53), faith in the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

truthfulness or falsehood of anything—you should leave aside all such faiths and beliefs, and instead become neutral, indifferent and dispassionate (because all faiths and convictions have a set of principles on which they are founded, and there are other faiths which have different set of doctrines, leading to doubts in the mind of a discerning wise man as to which is correct, or which of them is better.). Consequentially, you should become as calm, placid and tranquil as a 'pacific ocean' (which literally means an ocean of peace) which has no agitations, no confusions, no perplexities, no bewilderments, no impatience, no consternations etc. of any kind[2].

Oh sage! A man has four types or categories of faith, conviction and belief described below (54) [51-54].

[Note :—[1]Verse no. 53 essentially means what is obvious—if a person has become wise and enlightened, this world will not be able to shackle him in a vice-like grip of Vāsanās and Tṛṣṇās. A man without shackle is indeed a free man! Hence, there is no point in worrying about 'Mokṣa' (liberation and deliverance from this world, emancipation and salvation for the soul) because he is already free. Therefore there is also no scope of anguish, miseries, troubles and torments associated by being in captivity affecting him. So, why should he unnecessarily waste his time and energy worrying about non-existent problems?]

[2]That is, once you have stopped thinking about this world and unnecessarily bothering yourself in what is good and what is bad, and instead just concentrate on the work at hand and do it dispassionately, not getting attached or emotionally linked to its results, when you have a gracious, magnanimous and compassionate heart for every creature in this world, you will find that you have attained supreme peace and tranquility in your heart. This peace and tranquility will make you as calm and tranquil as the great ocean where there is no turmoil, no huge waves or whirlpools to cause any kind of consternation and torments to the creature present in that ocean.]

आपादमस्तकमहं मातापितृविनिर्मितः। इत्येको निश्चयो ब्रह्मन्बन्धायासविलोकनात्॥55॥
अतीतः सर्वभावेभ्यो वालाग्रादप्यहं तनुः। इति द्वितीयो मोक्षाय निश्चयो जायते सताम्॥56॥
जगज्जालपदार्थात्मा सर्व एवाहमक्षयः। तृतीयो निश्चयश्चोक्तो मोक्षायैव द्विजोत्तम॥57॥

āpādamastakamahaṃ mātāpitṛvinirmitaḥ / ityeko niścayo brahmanbandhā-yāsavilokanāt // atītaḥ sarvabhāvebhyo vālāgrādapyahaṃ tanuḥ / iti dvitīyo mokṣāya niścayo jāyate satām // jagajjālapadārthātmā sarva evāhamakṣayaḥ / tṛtīyo niścayaścokto mokṣāyaiva dvijottama //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The 1st of these four enlightening convictions is this—'My whole body, from the leg to the head, is a result of conjugal relationship between my mother and my father'. [That is, the body which I possess and which is falsely identified as my real and truthful form and identity is very gross and artificial. It has no element of eternity and imperishability in it. It is the result of a physical relationship between two creatures, a male father and a female mother. The product, which is the result of this relationship, is not eternal, is not imperishable, and it will decay and perish one day. This is because the parents themselves are perishable and subject to all the faults associated with their own birth. This is not my true identity. [The reader should also see note (i) to verse nos. 73-75 of canto 4 of this Upaniṣad.] (55).

Oh Brāhmaṇa! Now listen to the 2nd one. Finding sorrows in the shackles or fetters that tie the creature to the world (which is tantamount to it being put in the captivity of the mind and being subjected to its subjugation) (55), wise and erudite people think that 'I am beyond the purview of all the illusions and delusions created by the visible, gross world, but instead of it, I am the Ātmā which is smaller than the tip of a hair follicle'. This faith/belief/conviction is said to provide 'Mokṣa' to enlightened persons[1] (56).

Oh exalted Brāhmaṇa! The 3rd conviction is this—'I am the essential being or life called the conscious Ātmā of all the animate as well as the inanimate world. I am an image of the cosmos, and am imperishable'. This 3rd firm conviction becomes a sound reason for his 'Mukti' (liberation and deliverance from this world because he has realised his true identity as the Ātmā). [See also canto 5, verse nos. 139-144.] (57) [55-57]

[Note :—[1]That is, such people have freedom from all delusions which trap a creature to this world; all misbelieves that the creature is a part of this gross and dense world are dispelled with this belief that he is different from the world and very light, subtle and microscopic in form. Such wise people think that they are subjected to sorrows and miseries simply because they are under the control of their mind, because it is the mind which has created this world which has resulted in so much misery and anguish for them. As soon as the person realises that his true identity is the Ātmā which is senior to the mind, and instead of being subjected to the commands of the mind it is the Ātmā which commands the mind, the wise person feels that he has broken free from the strong shackle that has been tying him to this world of sorrows and miseries because he was under the commands of the mind till this realisation dawned in him.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अहं जगद्वा सकलं शून्यं व्योम समं सदा। एवमेष चतुर्थोऽपि निश्चयो मोक्षसिद्धिदः।।58।।
एतेषां प्रथमः प्रोक्तस्तृष्णया बन्धयोग्यया। शुद्धतृष्णास्त्रयः स्वच्छा जीवन्मुक्ता विलासिनः।।59।।
सर्वं चाप्यहमेवेति निश्चयो यो महामते। तमादाय विषादाय न भूयो जायते मतिः।।60।।

ahaṃ jagadvā sakalaṃ śūnyaṃ vyoma samaṃ sadā / evameṣa caturtho'pi niścayo mokṣasiddhidaḥ // eteṣāṃ prathamaḥ proktastṛṣṇayā bandhayogyayā / śuddhatṛṣṇāstrayaḥ svacchā jīvanmuktā vilāsinaḥ // sarvaṃ cāpyahameveti niścayo yo mahāmate / tamādāya viṣādāya na bhūyo jāyate matiḥ //

Now listen to the 4th conviction—'I and the world are void (i.e. both of them have no substance or matter or existence) as the space or sky'. This 4th faith or belief also provides 'Mokṣa' to the creature because he realises his vastness and subtleness which is equivalent to that of the sky as compared to the grossness and limited dimension of his physical body on earth (58).

Out of the four, the 1st conviction, faith and belief (verse no. 55) ties a person or puts him in the shackles pertaining to the mundane, artificial and entrapping world, and it is laced with 'Tṛṣṇā' (i.e. having deep yearnings for this sensual world). The remaining three (as described above in verse nos. 56-58) are considered holy, uncorrupt, noble, virtuous and divine. They are associated with fetters which are not linked to worldly 'Tṛṣṇā' (i.e. they are noble desires that do not tie a creature to the material world). Those persons who have the latter three types of faiths, beliefs and convictions are called 'Jīvana Mukta' (see also verse nos. 45 and 47-48 above). They enjoy the essence of pure consciousness called the Ātmā (59).

Oh great sage! The conviction that 'I am all' (or I am everything, there is nothing besides me, I represent all that exists, my Ātmā is the same as the Ātmā of the cosmos, there is no difference or distinction or duality between me and the rest of the creatures of the creation)—with such a firm conviction as this, the intellect never becomes perplexed, confused, agitated, bewildered or sorrowful again (60) [58-60].

[Note :—The same idea is expressed with a different language in canto 5, verse nos. 89-95.]

शून्यं तत्प्रकृतिर्माया ब्रह्मविज्ञानमित्यपि। शिवः पुरुष ईशानो नित्यमात्मेति कथ्यते।।61।।
द्वैताद्वैतसमुद्भूतैर्जगन्निर्माणलीलया। परमात्ममयी शक्तिरद्वैतैव विजृम्भते।।62।। सर्वातीत-
पदालम्बी परिपूर्णैकचिन्मयः। नोद्वेगी न च तुष्टात्मा संसारे नावसीदति।।63।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

śūnyaṃ tatprakṛtirmāyā brahmavijñānamityapi / śivaḥ puruṣa īśāno nityamātmeti kathyate // dvaitādvaitasamudbhūtairjagannirmāṇalīlayā / paramātmamayī śaktiradvaitaiva vijṛmbhate // sarvātītapadālambī paripūrṇaikacinmayaḥ / nodvegī na ca tuṣṭātmā saṃsāre nāvasīdati //

The entity or phenomenon known as Ātmā has a number of synonyms —such as a Void (to be in a state of nothingness which is symbolised by the sky or space element; the word indicates such qualities as infinite, measureless, eternal, spotlessly clean and uncorrupt; it is in the void that Brahma resides), 'Prakṛti' (Nature with its stupendous powers), 'Māyā' (delusions, deceptions, hallucinations, ignorance as well as the cosmic creative energy), 'Brahma Jñāna' (knowledge of the transcendental entity which is supreme and absolute; mataphysics and spiritualism), 'Puruṣa' (the first male, the primordial male aspect of Nature, the macrocosmic 'Virāṭ Puruṣa' or Viṣṇu), 'Iśāna' (Lord Śiva, the Lord of all God and everything else, the symbol or insignia of auspiciousness, divinity, righteousness, wisdom and enlightenment), 'Śiva' (the third God of the Trinity; beauty and truth), 'Nitya' (eternal, infinite, absolute) etc. [Please also refer to canto 5, verse nos. 139-144 in this context.] (61)

The non-dual, transcendental and supreme consciousness is the stupendously powerful energy that has manifested itself as both the non-dual and the dual aspects of this creation as well as the various material objects needed for its construction, development, progress, sustenance and enhancement (62).

Those people who take the shelter of the supreme, transcendental state which is beyond the reach of the entrapping net cast by the delusions and deception of this world, and which is complete and pure consciousness, do not indulge in making efforts in this world[1] and neither do they feel satisfied with such efforts[2].

As a result, they are never subjected to the sorrows and torments of this visual but artificial world as seen by them in the waking state of consciousness called 'Jāgrata' (63) [61-63].

[Note :—[1]Once the wise people realise the illusionary and artificial nature of the world as compared to the real and truthful nature of the Ātmā, they become indifferent to the external world. Even if they do something because of circumstantial compulsions of life, they do not get heatedly involved in doing them, they do not get passionate about the deeds or

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

their results, they do not fight and elbow their way in somehow like trying to board an overcrowded bus—shoveling and shifting, elbowing and shouldering one's way inside the bus, not bothering about the inconvenience of others. For an observer, such wise people who remain indifferent to the world seem to lack industry and vigour, but in actuality they do not wish to disturb their peace of mind pursuing a mirage, that is the world.

[2]By not being 'satisfied' it means that they try to continuously improve themselves on their ability to remain detached from this world although they have to live in it, interact with it and are subjected to its influence. They continue to enhance their level of concentration and contemplation upon the absolute Truth and Reality. They try to better their own understanding of the Ātmā, they try to inculcate noble virtues and try to follow the principles laid down by the scriptures about the final liberation and deliverance from this world, until the time they reach the ultimate state of 'Nirvikalpa' state which is the non-dual, the only one of its kind state when the Ātmā identifies itself with the supreme, transcendental conscious Soul of the cosmos.]

प्राप्तकर्मकरो नित्यं शत्रुमित्रसमानदृक्। ईहितानीहितैर्मुक्तो न शोचति न काङ्क्षति।।64।।
सर्वस्याभिमतं वक्ता चोदितः पेशलोक्तिमान्। आशयज्ञश्च भूतानां संसारे नावसीदति।।65।।

prāptakarmakaro nityaṃ śatrumitrasamānadṛk / īhitānīhitairmukto na śocati na kāṅkṣati // sarvasyābhimataṃ vaktā coditaḥ peśaloktimān / āśayajñaśca bhūtānāṃ saṃsāre nāvasīdati //

Those persons who deal with the day to day work as they come along, who treat a friend and an enemy alike, who are freed from having any desires or even not having a desire, who do not grieve or lament, who do not hope or expect to get or acquire anything (64), who are pleasant and sweet in their speech and talk, who answer politely when asked a question, who are adept in understanding the nature and behavioural patterns of all the creatures—only such persons do not suffer from grief, perplexities, bewilderments, consternations, sorrows and anguish of all kinds in this world (65) [64-65].

पूर्वां दृष्टिमवष्टभ्य ध्येयत्यागविलासिनीम्। जीवन्मुक्ततया स्वस्थो लोके विहर विज्वरः।।66।।
अन्तःसंत्यक्तसर्वाशो वीतरागो विवासनः। बहिःसर्वसमाचारो लोके विहर विज्वरः।।67।।

pūrvāṃ dṛṣṭimavaṣṭabhya dhyeyatyāgavilāsinīm / jīvanmuktatayā svastho loke vihara vijvaraḥ // antaḥsaṃtyaktasarvāśo vītarāgo vivāsanaḥ / bahiḥsarvasamācāro loke vihara vijvaraḥ //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Focusing yourself on to your Ātmā, forsaking yearnings for sensual pleasures and comforts, freeing yourself from the torments inflicted upon a creature by this world, and firmly establishing yourself in the 'pure-self' (Ātmā) residing in your bosom—by observing all these principles and following all these maxims, you should roam/wander/live in this world like a 'Jīvana Mukta' creature. [See canto 2, verse no. 63 and verse no. 45 of this canto 6.] (66)

Eliminating all hopes and expectations from your heart, becoming dispassionate and detached, having no passions or yearnings for this sensual world, observing all the rules and regulations pertaining to the activities that you are supposed to do while you interact with this external world and live in it—you must remain cool, unruffled and calm, devoid of all agitations, restlessness and mental storms, and you should constantly flow placidly (like a calm pacific ocean) in this world (67) [66-67].

बहिः कृत्रिमसंरम्भो हृदि संरम्भवर्जितः। कर्ता बहिरकर्तान्तर्लोके विहर शुद्धधीः।।68।।
त्यक्ताहंकृतिराश्वस्तमतिराकाशशोभनः। अगृहीतकलङ्काङ्को लोके विहर शुद्धधीः।।69।।

bahiḥ kṛtrimasaṃraṃbho hṛdi saṃrambhavarjitaḥ / kartā bahirakartāntarloke vihara śuddhadhīḥ // tyaktāhaṃkṛtirāśvastamatirākāśaśobhanaḥ / agṛhīta-kalaṅkāṅko loke vihara śuddhadhīḥ //

By pretending to be externally angry while having no malice, ill-will, anger, hatred or vehemence against anybody internally, and by pretending to do things as a doer externally (i.e. owning up your actions by saying 'I did it') while remaining detached and dispassionate from all the actions internally, you should roam everywhere in this world with a pure and uncorrupted conscious (68).

Abandon and forsake ego, haughtiness and vanity, and instead become calm and tranquil in your mind and demeanours. Be freed from the blemish of ignorance (arising out of the faults, flaws, shortcomings, ignorance and delusions of this world) for all times to come. Achieve a life which is spotless, clean, without any blemish or corruption of any kind, a life which has a broad perspective and is eternal and infinite as the deep sky. Have a virtuous and righteous intellect and a noble mind while you live and move around in this world (69) [68-69].

उदारः पेशलाचारः सर्वाचारानुवृत्तिमान्। अन्तःसङ्गपरित्यागी बहिःसंभारवानिव।।70।।
अन्तर्वैराग्यमादाय बहिराशोन्मुखेहितः। अयं बन्धुरयं नेति गणना लघुचेतसाम्।।71।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

udāraḥ peśalācāraḥ sarvācārānuvṛttimān / antaḥsaṅgaparityāgī bahiḥsaṃbhāravāniva / antarvairāgyamādāya bahirāśonmukhehitaḥ / ayaṃ bandhurayaṃ neti gaṇanā laghucetasām //

One should be infused with excellent and generous virtues and qualities, nurture and follow the best of norms in his thoughts and actions, remain dispassionate and detached internally (i.e. mentally and emotionally) while pursuing all the efforts required of him externally in this world (70).

One should be completely renunciate internally (and have no desire, no attachments, no hopes and no nothing) while pretending to be optimistic and hopeful outwardly and act accordingly, employing the best of norms of behaviour and interaction with the world. 'He is my friend and other person is not'—this lowly and mean way of thinking suits only lowly and mean people, not the exalted and wise ones (71) [70-71].

उदारचरितानां तु वसुधैव कुटुम्बकम्। भावाभावविनिर्मुक्तं जरामरणवर्जितम्।।72।।
प्रशान्तकलनारम्यं नीरागं पदमाश्रय। एषा ब्राह्मी स्थितिः स्वच्छा निष्कामा विगतामया।।73।।

udāracaritānāṃ tu vasudhaiva kuṭumbakam / bhāvābhāvavinirmuktaṃ jarāmaraṇavarjitam // praśāntakalanārabhyaṃ nīrāgaṃ padamāśraya / eṣā brāhmī sthitiḥ svacchā niṣkāmā vigatāmayā //

For those of a noble gracious and magnanimous nature, the whole earth and its inhabitants is their family. A person who has freed himself from the perception of shortage or abundance is indeed beyond the purview of birth and death (i.e. torments associated with transmigration in this mortal and temporal world do not affect him) (72).

Adopt a pleasant and charming stance, free of all attachments and infatuations with this world, where all 'Saṃkalpas' (the different volitions, ambitions, determinations, vows and promises) are completely and comprehensively eliminated. Such a stance (or way of living and thinking) leads a creature to the state of existence called 'Brāhmī' or a state which is equivalent to or identified with Brahma—it is pure, selfless, faultless and devoid of all the delusions, deceptions, illusions and hallucination that are associated with this entrapping, artificial and deceptive mundane world (73) [72-73].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आदाय विहरन्नेवं संकटेषु न मुह्यति। वैराग्येणाथ शास्त्रेण महत्त्वादिगुणैरपि।।74।। यत्संकल्पहरार्थं तत्स्वयमेवोन्नयन्मनः। वैराग्यात्पूर्णतामेति मनो नाशवशानुगम्।।75।। आशया रक्ततामेति शरदीव सरोऽमलम्। तमेव भुक्तिविरसं व्यापारौघं पुनः पुनः।।76।। दिवसे-दिवसे कुर्वन्प्राज्ञः कस्मान्न लज्जते। चिच्चैत्यकलितो बन्धस्तन्मुक्तौ मुक्तिरुच्यते।।77।।

ādāya viharannevaṃ saṃkaṭeṣu na muhyati/ vairāgyeṇātha śāstreṇa mahattvādiguṇairapi // yatsaṃkalpaharārthaṃ tatsvayamevonnayānmanaḥ/ vairāgyātpūrṇatāmeti mano nāśavaśānugam // āśayā raktatāmeti śaradīva saro'malam/ tameva bhuktivirasaṃ vyāpāraughaṃ punaḥ punaḥ // divasedivase kurvanprājña kasmānna lajjate/ ciccaityakalito bandhastan-muktau muktirucyate //

A person who accepts the above precepts (advice) while living in this world does not get deluded even during adverse circumstances. Either by the knowledge acquired by the study of the scriptures or by sincere natural-born renunciation or by acquisition of great and noble virtues by diligent efforts (74), when the various 'Saṃkalpas' (see verse no. 73) are comprehensively destroyed or eliminated, the mind gradually rises or elevates itself to a higher level on its own[1].

The mind which seems to achieve fulfillment through renunciation under forces of compulsion or conditions of hopelessness (75), never achieves stability and success because when hopes revive and circumstances become favourable, it once again becomes like an enchanting, clear and beautiful lake during the winter season which would then entice the creature with its charm and cause restlessness in him. But the astonishing thing is that when the mind has detached itself and has turned away from all the relations it has had previously with the sensual objects of this world, why do enlightened and wise people do not feel ashamed and embarrassed by pulling and pushing that already renunciate mind back into the daily humdrum routine involving the business of worldly attachments, infatuations and yearnings etc. from which the mind was lucky enough to have pulled itself free earlier!

Interaction or intercourse of the mind with the sensual objects of the materialistic but artificial world, leading to it getting hooked to it, is called 'shackle or a fetter that ties a creature to this world'. To be freed from that unfortunate development, or be liberated from that eventuality, or to prevent that chance happening to occur at all, is called liberation and deliverance, emancipation and salvation (called Mokṣa) for the creature (76-77) [74-77].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—[1]Allowing the mind into getting involved in mundane worldly affairs and thinking that this world is true and the physical body is the doer of deeds and enjoyer of the world or a sufferer from it, and so on and so forth, is like a fetter that shackles a creature to this world, while a thinking which focuses on the artificial nature of the world, the reality about the Ātmā or soul and its pure conscious character, the perception of non-duality etc. comes automatically when a person follows the precepts of the Upaniṣads and this leads to the elevation or higher stature of the mind and this results in the creature's emancipation and salvation.]

चिदचैत्या किलात्मेति सर्वसिद्धान्तसंग्रहः। एतन्निश्चयमादाय विलोकय धियेद्धया।।78।।
स्वयमेवात्मनात्मानमानन्दं पदमाप्स्यसि। चिदहं चिदिमे लोकाश्चिदाशाश्चिदिमाः प्रजाः।।79।।
दृश्यदर्शननिर्मुक्तः केवलामलरूपवान्। नित्योदितो निराभासो द्रष्टा साक्षी चिदात्मकः।।80।।

cidacaityā kilātmeti sarvasiddhāntasaṃgrahaḥ / etanniścayamādāya vilokaya dhiyeddhayā // svayamevātmanātmānamānandaṃ padamāpsyasi / cidahaṃ cidime lokāścidāśāścidimāḥ prajāḥ // dṛśyadarśananirmuktaḥ kevalāmala-rūpavān / nityodito nirābhāso draṣṭā sākṣī cidātmakaḥ //

It is certainly true that the mind-intellect complex freed from the attractions of the objects of this materialistic world of sensual pleasures is equivalent to the exalted Ātmā[1]. This is the essence of all the tenets of Vedānta[2].

Considering this tenet as the truth and having firm faith and believe in it, you must observe or experience your pure-self residing in your bosom by the light of illuminated wisdom and intellect (78).

This will give you measureless and extreme bliss, happiness and joy. Think—'I am an image and an embodiment of pure consciousness; I reflect and radiate that pure consciousness; all this world is pure consciousness; all the direction, all the creatures are nothing else but pure consciousness'. (79).

Distancing itself from the object of sight (i.e. this world) and freeing itself from the actual process of seeing (i.e. the perception of the world and the effort made to see it), the eternal and enlightened Ātmā becomes a mere witness to what is happening around it. It does not get involved in it at all. It is only a neutral, dispassionate and disinterested observer, without being affected or influenced by anything happening around it. It is not involved in the happening (80) [78-80].

[Note :—[1]This state of the mind-intellect complex is synonymous with the Ātmā because it is associated with the Ātmā instead of with the world.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is identified with the Ātmā and not the world. It is influenced by the Ātmā and not the world. Hence, the mind-intellect complex is lighted by the light of enlightenment emanating from the Ātmā instead of being shrouded by the darkness of ignorance and illusions emanating from the world. So when Ātmā is referred to, the mind-intellect is treated as its synonym here.

[2]When the mind detaches itself from the perception of the world, the only thing that is left to be perceived by it is the Ātmā. This Ātmā shines like the sun to illuminate the mind which is like the moon illuminated by the light of the sun though the sky may be covered by a shroud of dark clouds. And the illuminated moon is visible only when the sky is shrouded in the darkness of night symbolising total elimination of the visible world.]

चैत्यनिर्मुक्तचिद्रूपं पूर्णज्योतिःस्वरूपकम्। संशान्तसर्वसंवेद्यं संविन्मात्रमहं महत्।।81।।
संशान्तसर्वसंकल्पः प्रशान्तसकलैषणः। निर्विकल्पपदं गत्वा स्वस्थो भव मुनीश्वर।।82।।

caityanirmuktacidrūpaṃ pūrṇajyotiḥsvarūpakam / saṃśāntasarvasaṃvedyaṃ saṃvinmātramahaṃ mahat // saṃśāntasarvasaṃkalpaḥ praśāntasakalaiṣaṇaḥ / nirvikalpapadaṃ gatvā svastho bhava munīśvara //

I am free from all inherent tendencies of the mind to have yearnings and desires for gratification of the sense organs and pursue the objects of the world. I am an embodiment of the light of enlightenment and wisdom. I am self-illuminated (i.e. there is no darkness of ignorance and delusions in me). I am completely free from all emotions pertaining to this world. I am pure consciousness and wise, erudite, sagacious, adroit and enlightened! (81)

Oh exalted sage! Calm down all your 'Saṃkalpas' (volitions and ambitions), forsake all hopes and expectations, desires and wishes, and consequentially establish yourself in the stable, non-dual, matchless and pure state called 'Nirvikalpa Pada' which is equivalent to the realisation of your non-dual 'pure-self' as a supreme, eternal and transcendental non-dual entity called the Ātmā, and you must identify yourself with it (instead of with your mind-intellect complex called the subtle body or with your gross body having the organs of action and perception) (82) [81-82].

य इमां महोपनिषदं ब्राह्मणो नित्यमधीते। अश्रोत्रियः श्रोत्रियो भवति। अनुपनीत उपनीतो भवति। सोऽग्निपूतो भवति। स वायुपूतो भवति। स सूर्यपूतो भवति। स सोमपूतो भवति। स सत्यपूतो भवति। स सर्वपूतो भवति। स सर्वैर्देवैर्ज्ञातो भवति। स सर्वेषु तीर्थेषु स्नातो भवति।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स सर्वैर्देवैरनुध्यातो भवति। स सर्वक्रतुभिरिष्टवान्भवति। गायत्र्याः षष्टिसहस्राणि जप्तानि फलानि भवन्ति। इतिहासपुराणां रुद्राणां शतसहस्राणि जप्तानि फलानि भवन्ति। प्रणवानामयुतं जप्तं भवति। आचक्षुषः पङ्क्तिं पुनाति। आसप्तमान्पुरुषयुगान्पुनाति। इत्याह भगवान्हिरण्यगर्भः। जप्येनामृतत्वं च गच्छतीत्युपनिषत्।।83।।

ya imāṃ mahopaniṣadaṃ brāhmaṇo nityamadhīte / aśrotriyaḥ śrotriyo bhavati / anupanīta upanīto bhavati / so'gnipūto bhavati / sa vāyupūto bhavati / sa sūryapūto bhavati / sa somapūto bhavati / sa satyapūto bhavati / sa sarvapūto bhavati / sa sarvairdevairjñāto bhavati / sa sarveṣu tīrtheṣu snāto bhavati / sa sarvairdevairanudhyāto bhavati / sa sarvakratubhiriṣṭavānbhavati / gāyatryāḥ ṣaṣṭisahasrāṇi japtāni phalāni bhavanti / itihāsapurāṇānāṃ rudrāṇāṃ śatasahasrāṇi japtāni phalāni bhavanti / praṇavānāmayutaṃ japtaṃ bhavati / ācakṣuṣaḥ paṅktiṃ punāti / āsaptamānpuruṣayugānpunāti / ityāha bhagavānhiraṇyagarbhaḥ / japyenāmṛtatvaṃ ca gacchatītyupaniṣat //

The exalted Brāhmaṇa who reads this 'Mahopaniṣad' daily with diligence and sincerity becomes wise, expert and learned in the tenets of the Vedas if he wasn't already; becomes initiated into spiritualism if he isn't already. He becomes pure and powerful, majestic and glorious like the son of the Fire-God and the Wind-God. He becomes akin to the son of the Sun-God, the Moon-God and the absolute Truth personified (i.e. he inherits the glory, majesty, stupendous splendour and magnificence of the sun during the day, the moon during the night and the truth in a world of falsehood). He becomes completely and comprehensively pure and immaculate. He becomes well known and established amongst the Gods. He gets the benefit of taking a bath at all the holy (pilgrim) sites. He gets empowered and becomes eligible to perform all the auspicious fire sacrifices and any other spiritual practice or ritual called 'Yajña'. He gets the fruit or reward of repeating the famous 'Gāyatrī Mantra' thousands of times by studying this single Upaniṣad. He gets the reward of reading and reciting thousands of 'Itihāsa' and 'Purāṇas' (i.e. the ancient mythological histories of ancient India and various scriptures) as well as the hymns devoted to Rudra (Lord Śiva). He gets the reward or fruit of doing Japa (repetition) of divine Mantras or holy words pertaining to the supreme Brahma, called 'Praṇava' (OM). He blesses with purity and sanctifies all that he beholds. Lord 'Hiraṇya-garbha' Brahmā (the creator) has proclaimed that by doing Japa, i.e. by reading again and again, with due concentration and attention, as well as by implementing the various

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

precepts of this Upaniṣad, one can get the essential nectar of eternity symbolising wisdom and enlightenment which leads to emancipation and salvation of the soul of the creature. This is the great secret of this Upaniṣad (83).

* * *

[There is evidence in the life of Christ which answers a pertinent question—What part of our life should be devoted to Ātmā and Brahma and what part to the world, so that we can be 'Jīvana Mukta', i.e. feel liberated from the shackles of this entrapping world while we are still living in it and doing our normal duties. The Pharisees sent their disciple to ask Jesus 'is it lawful to give tribute to Caesar or not?' (Gospel of St. Mathew, 22/17). Christ asked them to bring the coin they meant to offer as tribute to Caesar. That coin had the face of Caesar stamped on it. So Jesus gave a remarkable reply—'Render therefore unto Caesar the thing which are Caesar's, and unto God the things that are God's' (St. Mathew, 22/21). The import of this fine and clever observation of Christ is that our physical body (the organs of perception and action) as well as the subtle body (mind-intellect) are meant to be given to the service of the world, but our Ātmā residing in the causal body is meant to be given to God. We must strive not to drag this holy and uncorrupt Ātmā in the marsh of this dirty world. Our attention should be fixed on the Brahma through our Ātmā — and this is true 'Jñāna'. We should serve the world with detachment and dispassion with our body—this is true 'renunciation'. If we remove the clutter of information entering and clogging our mind, it would have energy to contemplate upon the greater aim of life—and that is 'meditation and true Yoga'. The energy that is usually frittered away in restlessness and agitations, trying to pursue a mirage that the world is, is then focused like a laser beam on the Ātmā through the lens of the intellect and wisdom, thereby removing the dark veil of ignorance that shrouds the eternally effulgent Ātmā, overwhelming the seeker with immense joy of self-realisation—and this is true 'enlightenment'.]

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

शान्तिपाठ

Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संन्यासोपनिषद्

Saṃnyāsopaniṣad

Belonging to the Sāma Veda tradition, this Upaniṣad, as the name suggests, deals with the subject of 'Saṃnyāsa' or the life of a wandering, renunciate ascetic who is desirous of emancipation and salvation, and has completely detached himself from all worldly ties and has trodden on the path of liberation from the fetters that shackle him to the mundane, artificial and entrapping world, and has sought to attain deliverance for his soul.

The 1st canto of 1 verse is a sort of introduction outlining the codes of conduct, dos and don'ts for a Saṃnyāsī. It introduces the subject which is elucidated in great detail and in an easy to understand and implement manner in the 2nd canto having 123 verses. This canto is a detailed one defining a Saṃnyāsī, classifying them into different categories, defines the way of life of each category, the course of conduct and ethos that the Saṃnyāsī is supposed to follow and obey, their raiments and other personal items they are sanctioned to carry with them, the food they are supposed to eat, their aim and lofty spiritual objectives in life, the things that act like bondages for them which all Saṃnyāsīs should assiduously avoid, and so many other such small and big details pertaining to the concept of 'Saṃnyāsa' and the sanctioned lifestyle of a Saṃnyāsī (a renunciate ascetic) have been detailed in this canto.

This Upaniṣad is like a ready reckoner for aspirants who wish to walk on the path of Saṃnyāsa, or those who wish to have a glimpse into the life of one. It describes the various genres of Saṃnyāsīs, their characteristic features and facets of life with special emphasis on true renunciation and dispassion towards this world, and the moral conduct, behaviour, duties, sacrosanct rules and the various options, dos and don'ts etc. for a Saṃnyāsī's way of life that they are expected to follow. It defines and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

classifies the Saṃnyāsī into different classes or types, and prescribes the life to be led by them; it delineates the various food habits, daily routine, demeanours and behavioural norms, ways for interactions with the world etc. for each category of Saṃnyāsī separately as well as lays down the general rules applicable to them all. Ultimately, their aim is to attain emancipation and salvation, to be one with the supreme Brahma and realisation of their true self. The Upaniṣad also emphasises that true Saṃnyāsa (renunciation, dispassion and detachment from this world and preparation for emancipation and salvation and final exit from this world to merge one's Ātmā with the supreme Ātmā, or Brahma, from where there is no return into this world anymore, i.e. the cycle of transmigration leading to continues death and birth is disrupted and terminated forever and the Saṃnyāsī ultimately reaches his utopian goal of finding eternal bliss and beatitude) comes from within the aspirant/seeker, and not by external symbols and pretensions.

The reader is advised to see the texts of other Saṃnyāsa Upaniṣads, specially Āruṇyopaniṣad (Chapter 3), Maitreyupaniṣad (Chapter 5) and Kuṇḍikopaniṣad, (Chapter 12) in this context. Separate appendix no. 2 is also included in this book to highlight the concept of Saṃnyāsa.

One of the classic Sanskrit texts on the subject of 'Saṃnyāsa' is the legendary king Bhartṛhari's 'Vairāgya Śatakam' written during the golden age of ancient India (320-544 A.D.). This king Bhartṛhari was the elder brother of the legendary king of Vikramāditya of Ujjain, the ancient capital of India. These pristinely beautiful verses mirror the teachings of the Upaniṣads dealing with Saṃnyāsa very succulently and truthfully. Some of the assorted verses from this text have been included in appendix no. 2 dealing with the concept of Saṃnyāsa to add vibrancy, flavour and fragrance to this bouquet.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

10

संन्यासोपनिषद्

Saṃnyāsopaniṣad

शान्तिपाठ

Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

Please see appendix no. 1 for the meaning of this Śāntipāṭha.

Canto 1

अथातः संन्यासोपनिषदं व्याख्यास्यामो योऽनुक्रमेण संन्यस्यति स संन्यस्तो भवति। कोऽयं संन्यास उच्यते। कथं संन्यस्तो भवति। य आत्मानं क्रियाभिर्गुप्तं करोति मातरं पितरं भार्यां पुत्रान्बन्धूननुमोदयित्वा ये चास्यर्त्विजस्तान्सर्वांश्च पूर्ववद्वृणीत्वा वैश्वानरेष्टिं निर्वपेत्सर्वस्वं दद्याद्यजमानस्य गा ऋत्विजः सर्वैः पात्रैः समारोप्य यदाहवनीये गार्हपत्ये वान्वाहार्यपचने सभ्यावसथ्ययोश्च प्राणापानव्यानोदानसमानान्सर्वान्सर्वेषु समारोपयेत्। सशिखान्केशान्विसृज्य यज्ञोपवीतं छित्त्वा पुत्रं दृष्ट्वा त्वं यज्ञस्त्वं सर्वमित्यनुमन्त्रयेत्। यद्यपुत्रो भवत्यात्मानमेवेमं ध्यात्वाऽनवेक्षमाणः प्राचीमुदीचीं वा दिशं प्रव्रजेच्च। चतुर्षु वर्णेषु भिक्षाचर्यं चरेत्। पाणिपात्रेणाशनं कुर्यात् औषधवदशनमाचरेत्। औषधवदशनं प्राश्नीयात्। यथालाभमश्नीयात्प्राण-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संधारणार्थं यथा मेदोवृद्धिर्न जायते। कृशो भूत्वा ग्राम एकरात्रं नगरे पञ्चरात्रं चतुरो मासान्वार्षिकान्ग्रामे वा नगरे वापि वसेत्। पक्षा वै मासो इति द्वौ मासौ व वसेत्। विशीर्णवस्त्रं वल्कलं वा प्रतिगृह्णीयान्नान्यत्प्रतिगृह्णीयाद्यद्यशक्तो भवति क्लेशतस्तप्यते तप इति। यो वा एवं क्रमेण संन्यस्यति यो वा एवं पश्यति किमस्य यज्ञोपवीतं कास्य शिखा कथं वास्योपस्पर्शनमिति। तं होवाचेदमेवास्य तद्यज्ञोपवीतं यदात्मध्यानं विद्या शिखा नीरैः सर्वत्रावस्थितैः कार्यं निर्वर्तयन्नुदरपात्रेण जलतीरे निकेतनम्। ब्रह्मवादिनो वदन्त्यस्तमित आदित्ये कथं वास्योपस्पर्शनमिति। तान्होवाच यथाहनि तथा रात्रौ नास्य नक्तं न दिवा तदप्येतदृषिणोक्तम्। सकृद्दिवा हैवास्मै भवति य एवं विद्वानेतेनात्मानं संधत्ते।। 1।।

athātaḥ saṃnyāsopaniṣadaṃ vyākhyāsyāmo yo'nukrameṇa saṃnyasyati sa saṃnyasto bhavati / ko'yaṃ saṃnyāsa ucyate / kathaṃ saṃnyasto bhavati / ya ātmānaṃ kriyābhirguptaṃ karoti mātaraṃ pitaraṃ bhāryāṃ putrān-bandhūnanumodayitvā ye cāsyartvijastānsarvāṃśca pūrvavadvṛṇītvā vaiśvā-nareṣṭiṃ nirvapetsarvasvaṃ dadyādyajamānasya gā ṛtvijaḥ sarvaiḥ pātraiḥ samāropya yadāhavanīye gārhapatye vānvāhāryapacane sabhyāvasathyayośca prāṇāpānavyānodānasamānānsarvānsarveṣu samāropayet / saśikhānkeśānvi-sṛjya yajñopavītaṃ chittvā putraṃ dṛṣṭvā tvaṃ yajñastvaṃ sarvamityа-numantrayet / yadyaputro bhavatyātmānamevemaṃ dhyātvā'navekṣamāṇaḥ prācīmudīciṃ vā diśaṃ pravrajecca / caturṣu varṇeṣu bhikṣācaryaṃ caret / pāṇipātreṇāśanaṃ kuryāt auṣadhavadaśanamācaret / auṣadhavadaśanaṃ prāśnīyāt / yathālābhamaśnīyātprāṇasaṃdhāraṇārthaṃ yathā medovṛddhirna jāyate / kṛśo bhūtvā grāma ekarātraṃ nagare pañcarātraṃ caturo māsānvārṣi-kāngrāme vā nagare vāpi vaset / pakṣā vai māso iti dvau māsau va vaset / viśīrṇavastraṃ valkalaṃ vā pratigṛhṇīyānānyatpratigṛhṇīyādyadyaśakto bhavati kleśatastapyate tapa iti / yo vā evaṃ krameṇa saṃnyasyati yo vā evaṃ paśyati kimasya yajñopavītaṃ kāsya śikhā kathaṃ vāsyopasparśanamiti / taṃ hovācedamevāsya tadyajñopavītaṃ yadātmadhyānaṃ vidyā śikhā nīraiḥ sarvatrāvasthitaiḥ kāryaṃ nirvartayannudarapātreṇa jalatīre niketanam / brahmavādino vadantyastamita āditye kathaṃ vāsyopasparśanamiti / tānhovāca yathāhani tathā rātrau nāsya naktaṃ na divā tadapyetadṛṣiṇoktam / sakṛddivā haivāsmai bhavati ya evaṃ vidvānetenātmānaṃ saṃdhatte //

Now, the Upaniṣad dealing with 'Saṃnyāsa'[1] is being described here. A person who gradually forsakes this world and ultimately renounces all his attachment or links with it altogether is called a Saṃnyāsī.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(Question—) 'What is called 'Saṃnyāsa' and who is a 'Saṃnyāsī'?' (Answer—) 'A Saṃnyāsī is one who relinquishes and forsakes all his worldly relationships and attachments such as those with his father, mother, wife, son, friends and compatriots, and consequentially ceases to be associated or linked with anything pertaining to the world of mutual relationships, interactions and interdependence.

As per established traditions and norms, he pays his respects to all the elders and honourable people, and then perform the great fire-sacrifice called 'Vaiśvānara Yajña'[2].

During the initiation process into Saṃnyāsa, which is like doing the great ritualistic fire sacrifice for spiritual elevation, seeking emancipation and salvation, the patron (i.e. the seeker or aspirant Saṃnyāsī) should donate whatever he possesses (as a token of complete renunciation and detachment from his earlier way of life and the world). The 'Ṛtvijs' or chief priests who are overseeing the rituals associated with this fire sacrifice (and here symbolising the 'mind-intellect' of the Saṃnyāsī because the fire sacrifice here is only symbolic) should offer everything that has been assembled (or gathered) for the performance of the sacrifice into the symbolic fire. [It means that when a person prepares for Saṃnyāsa, he should discard and abandon all his worldly possessions behind him and should symbolically burn them to ashes. With nothing left behind to ever attract him or pull his mind back into the world, he will have nothing which could or would attract and lure him, deviate and distract him, or act as a drag for him from his path of total renunciation in any time in the future after he has taken to the path of Saṃnyāsa. The chief priest in this symbolic fire-sacrifice is the mind-intellect of the Saṃnyāsī himself, while the fire of the sacrifice is the fire which burns his attachments and desires.]

The Saṃnyāsī should merge all the five types of worldly fires into the five vital wind forces of life. That is, the energy of these five legendary fires should be transferred to the five vital winds which sustain the life of the Ātmā. The five legendary fires are the following—(i) Āhavanīya (the fire used to invoke Gods during a sacrifice), (ii) Gārhapatya (the fire used by a householder to keep his hearth warm), (iii) Dakṣiṇāgni (the fire used as a witness to charities and donations), (iv) Sabhya (the fire of the Vedic period) and (v) Avasathya (the fire of the Smṛti period). The five vital winds in which these fires should be established (for the purpose

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of worship by a Saṃnyāsī) are the following— (i) Prāṇa (breath; the vital wind which sustains life), (ii) Apāna (the wind which passes down the intestine; it helps in taking in food and its passage through the body) (iii) Vyāna (the wind which maintains equilibrium in the body), (iv) Udāna (the wind which controls expulsion and the functioning of excretory organs; this wind also pushes up the body, and helps in coughing or belching), and (v) Samāna (the wind that controls circulation in the body and helps proper assimilation and distribution of the nutrients in all the parts of the body).

A Saṃnyāsī should shave off his hairs on the head (i.e. tonsure it), including the tuft called 'Śikhā' (which is a cluster of coired hair follicles on the cranium bone on the head generally worn as a mark by a Brāhmaṇa). He should abandon the 'sacred thread' (called Yajñopavīta) also.

He should summon his son and tell him that he is like a fire sacrifice and an image of all that exists[3].

If he does not have a son, he should address his own self and say what he would say to a son as described above. After that, he should proceed in the direction of the East or North (from his household)[4].

As a Saṃnyāsī, he should accept food or essentials as charity or alms from all the four sections of society without any discrimination or distinction between them (i.e. he should accept charities or alms equally from Brāhmaṇas, Kṣatriyas, Vaiśyas or Śūdras, because he is supposed to have risen above mundane considerations of caste, creed and religion, and sees the same Brahma everywhere in all the creatures.). He should use his cupped palms (of his hands) as a pot to accept food given as charity to him by others to eat. The food should be treated like a medicine (it should be just sufficient enough to sustain his body and not to appease the taste buds or involve in indulgences and overeating). Whatever is available should be accepted (without any fuss) with an eye on abstaining from any diet containing fat products which can lead to obesity and lethargy and its other attendant problems. (See canto no. 2 verse no. 76-80 in this context).

In this manner, a Saṃnyāsī should spend not more than one night in a village and five nights in a town or city. But during the four months of the rainy season, he should stay at one place (a village or a town). If he finds living there difficult for any reason, he should regard a 15-day period as being equivalent to one month and therefore spend at least two months

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

by that count in a single place (instead of the usual four month period). See canto 2, verse no. 99 in this context.

He should wear worn-out or tattered clothes (e.g. rags) or those made form birch (bark of a tree); no other clothes should be put on the body. To suffer in this way is a form of doing severe 'Tapa' (i.e. observing the rigors of severe austerities and penances). When a person accepts the vows of Saṃnyāsa in a proper way by following the precepts prescribed for this way of life, what is the need then for him to wear a sacred thread or a tuft of coired hair (Śikhā) on the head; why should he sip sanctified water with his palms (in a process called Ācamana) to purify his mouth? [That is, if a person has taken to Saṃnyāsa sincerely and in a properly prescribed fashion, these formalities of purification of the body need not be observed by him because he has eternally purified himself. What is the significance of these external purification rites when he has permanently purified himself from within by detaching himself from the world which is the cause of all impurities?]

For such a true and sincere Saṃnyāsī, his sacred thread is symbolised by the constant contemplation upon and mediation on his Ātmā (which is the pure self and pure consciousness); his Śikhā (tuft of hair on the head) is his wisdom, knowledge, learning and scholarship; his stomach is the pot/pitcher to store the water which is available everywhere (hence, there is no need of separately storing water or any other essential ingredient needed to sustain life); and his resting place is the bank or shore of a water-body (such as a lake, pond, river, stream etc.). These characteristic features are also present in an erudite, wise and enlightened person who has realised Brahma, or who has acquired the supreme knowledge of the transcendental, supreme, macrocosmic, eternal, omnipresent, omniscient and omnipotent entity called Brahma'.

Another question is this—'How should he sip sanctified water (Ācamana) to cleanse his mouth when the Sun is about to set (i.e. during the twilight zone or at the time of dusk)?' The answer is—'For him, both the day and the night are the same. For him, there is no such thing as a separate day or a separate night. A person who is persistently, consistently and constantly engrossed in contemplating and focusing his attention to find out the truth about his Ātmā, which is his pure self and pure consciousness, and which is a synonym of Brahma, there is always a day for him (signifying wakefulness and light of wisdom, awareness and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

truthful knowledge about the reality)'. [The night of darkness of ignorance and the evil phantoms represented by numerous faults assoicated with this existence that have a field day in such nights of ignorance do not exist to torment him.] (1).

[Note :—[1]A life of total renunciation, dispassion and detachment, preparing a person for liberation of his soul from the fetters that shackle him to this mundane, artificial and entrapping world and leading to his deliverance from it; it leads finally to emancipation and salvation when the creature merges his Ātmā with the supreme Ātmā of the cosmos known as the supreme, transcendental Brahma. With this merger, the cycle of transmigration ends and the creature does not have to take birth again.

[2]The word supreme *Vaiśvānara* indicates the eternal fire burning inside the living creature giving it 'life'; here it means that the Saṃnyāsī endeavours to realise the Ātmā or the pure conscious factor present in his bosom. This Ātmā is a fraction or an image and representative of the cosmic Ātmā of the creation, called Brahma. Since the aim of any fire sacrifice is to ultimately seek liberation and deliverance from this entrapping world of delusions and transmigration, a Saṃnyāsī's vow of renouncing the world and breaking away free from its shackles is deemed to be a 'fire sacrifice' offered to that supreme Soul of the Universe, the Vaiśvānara Ātmā. Hence it is also called *Vaiśvānara Yajña*.

[3]The son is not to be seen as an offspring produced by a biological process and having a physical gross existence, but as an embodiment of the vast cosmos as well as the macrocosmic soul or Brahma. By equating him with the fire sacrifice, the Saṃnyāsī offers to him all his worldly possessions of wealth, household and property as done during a sacrifice ritual when a man gives away alms and charities. Once they have been symbolically offered to the Fire-God and physically given away as alms to priests and others, the person 'ceases to possess' them and loses all attachments to those assets which no longer belong to him now. Similarly, by offering everything to his son as a gesture of performing the fire sacrifice done to obey the tenets of the scriptures and in tune with the laws of nature which mandate that the person should pass on the baton of his household and worldly responsibility to his son to carry forward the cycle of creation, the aspirant Saṃnyāsī ceases to possess all worldly assets from that instant. For all practical purposes, all the assets that he had possessed till that time have now been given to his son as alms or charity or offerings made during the ritual of fire sacrifice.

This offering to the symbolic fire sacrifice in the form of giving away

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

everything to the son is a metaphor for passing of the responsibility to the heir which is another way of saying that the Saṃnyāsī has given the baton of his worldly responsibilities to his son for continuing forward the process of creation to the next generation as destined by the creator.

[4]In this case, the implied meaning is that he just abandons his household and worldly attachments and leaves them behind to whosoever wishes to take up his responsibilities along with his assets after he has gone away from the household and taken to the path of a Saṃnyāsī. If he can find a competent heir, so far so good; in case not, he should just leave everything behind to take care for themselves. This paragraph shows the intensity and sincerity of renunciation that a Saṃnyāsī should possess —there should not be the slightest attraction or attachment to the material things of the world that the Saṃnyāsī leaves behind; he should not at all worry about what would happen after taking to the vows of renunciation as a Saṃnyāsī.]

* * *

Canto 2

चत्वारिंशत्संस्कारसंपन्नः सर्वतो विरक्तश्चित्तशुद्धिमेत्याशासूयेर्ष्याहंकारं दग्ध्वा साधनचतुष्टय-संपन्न एव संन्यस्तुमर्हति ।।1।।

catvāriṃśatsaṃskārasaṃpannaḥ sarvato viraktaścittaśuddhimetyāśā-sūyerṣyāhaṃkāraṃ dagdhvā sādhanacatuṣṭayasaṃpanna eva saṃnyastumarhati //

Now, the basic and bare necessary virtues needed in a person to become eligible to accept Saṃnyāsa are being enumerated and discussed. One who is endowed with or is accomplished in the forty types of virtues or accomplishments is only eligible to become a Saṃnyāsī (or accept the path of Saṃnyāsa).

He should be completely dispassionate towards and detached from all persons and things pertaining to this world. He should keep his mind and intellect clean and uncorrupted. He should reduce to ashes (completely annihilate and forsake) Āśā (hopes and expectations), Asūya (envy, jealously, malice, detractions), Īrṣyā (grudge, jealously, envy, ill-will, malice) and Ahaṃkāra (pride, ego, vanity, haughtiness, arrogance, hypocrisy).

He should possess the four noble characteristic of—(i) Viveka (judicious wisdom, intellect, erudition, discrimination ability), (ii)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vairāgya (renunciation, dispassion, detachment, disinterest from all the desires to enjoy this world and its comforts, even the comforts of heaven), (iii) the six so-called spiritual wealths[1], and (iv) Mumukṣu (sincere and strong desire for liberation and deliverance, emancipation and salvation of the soul). Only such a person is eligible to accept Saṃnyāsa in its pristine and perfect form (1).

[Note :—[1]The so-called six spiritual wealths are the following—(a) Śama (शम—self restraint, control) (b) Dama (दम—forbearance, tolerance, patience), (c) Uparati (उपरति—renunciation, detachment, dispassion), (d) Titikṣā (तितिक्षा—endurance, sufferance, patience), (e) Samādhāna (समाधान—solution and answer to all confusions and doubts), and (f) Śraddhā (श्रद्धा—faith, reverence, belief, conviction).]

संन्यासे निश्चयं कृत्वा पुनर्न च करोति यः। स कुर्यात्कृच्छ्रमात्रं तु पुनः संन्यस्तुमर्हति।।2।।

saṃnyāsaṃ niścayaṃ kṛtvā punarna ca karoti yaḥ / sa kuryātkṛcchramātraṃ tu punaḥ saṃnyastumarhati //

A spiritual seeker/aspirant who first decides to take to Saṃnyāsa and then goes back on his decision (i.e. rescinds on his decision to become a Saṃnyāsī or aborts it midway), then he has to do severe Tapa (austerities and penances) to accept Saṃnyāsa once again (2).

संन्यासं पातयेद्यस्तु पतितं न्यासयेत्तु यः। संन्यासविघ्नकर्त्ता च त्रीनेतान्पतितान्विदुः।।3।।

saṃnyāsaṃ pātayedyastu patitaṃ nyāsayettu yaḥ / saṃnyāsavighnakartā ca trīnetānpatitānviduḥ //

A person who (i) does not uphold (live up to) the rigorous vows of Saṃnyāsa after taking them, (ii) who initiates a fallen (i.e. degraded, pervert, vile, sinful, corrupt, wicked, evil, mean, lowly, impostering, insincere and unworthy) man into the path of Saṃnyāsa, (iii) and who creates an obstacle/hindrance into taking to the path of Saṃnyāsa by others—these three types of persons are considered contemptible, sinful, denigrated, fallen, unrighteous and unworthy (3).

अथ षण्डः पतितोऽङ्गविकलः स्त्रैणो बधिरोऽर्भको मूकः पाषाण्डश्चक्री लिङ्गी कुष्ठी वैखानसहरद्विजौ भृतकाध्यापकः शिपिविष्टोऽनग्निको नास्तिको वैराग्यवन्तोऽप्येते न संन्यासार्हाः। संन्यस्ता यद्यपि महावाक्योपदेशे नाधिकारिणः।।4।।

atha ṣaṇḍaḥ patito'ṅgavikalaḥ straiṇo badhiro'rbhako mūkaḥ pāṣaṇḍaścakrī liṅgī kuṣṭhī vaikhānasaharadvijau bhṛtakādhyāpakaḥ śipiviṣṭo'nagniko nāstiko

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vairāgyavanto'pyete na saṃnyāsārhāḥ / saṃnyastā yadyapi mahāvākyopadeśe nādhikāriṇaḥ //

The following persons are not eligible to take the vows of formal Saṃnyāsa even though they might be renunciates and detached persons— (a) those who are eunuchs or impotent; (b) those who are fallen from the righteous path and are corrupt, pervert, sinful, lowly, mean, evil and wicked; (c) those who are deformed or physically handicapped or lack any properly functioning external body-parts; (d) those who have lustful and lascivious tendencies, are full of libido and promiscuity, and are womanizers; (e) those who are hard of hearing (or deaf); (f) those who are of an immature age, such as a boy or child; (g) those who are talkative and argumentative as well as tattlers, gossipers and loose-talkers; (h) those who are renegade, hypocrites, heretics, imposters, deceitful and rude; (i) those who are conspirators, indulge in scheming and conceit as well as back-biting; (j) those who are a patient of leprosy and other contagious diseases; (k) those who are sexually pervert and promiscuous; (l) those who have fallen from the high stature of a hermit or an ascetic; (m) those who are a Brāhmaṇa but have become corrupted and fallen from their high stature of grace; (n) those who are teachers in the payroll of someone (i.e. are employed by or serve someone) because they will not be free to uphold the stern vows of Saṃnyāsa and will have to obey their masters in order to fulfill their worldly duties; (o) those who are reckless in behaviour and do not have self control over their sense organs; (p) those who do not pay respects to and offer oblations and libations to the fire sacrifice; and (q) those who are unbelievers and atheists.

If they somehow become a Saṃnyāsī, they do not become eligible and worthy to receive the full benefit of the preaching enshrined in the great sayings of the Vedas (i.e. such persons cannot fully appreciate the deep impact and profundity of the great teachings of the Vedas and other scriptures, and they treat them casually or perfunctorily. They doubt about their authenticity and veracity, and this leads to lack of conviction and faith which is detrimental to achieving success in Saṃnyāsa, because this is a very rigorous, stern and tough way of life and is not a joke to live. As a result they do not derive any permanent benefit from those great sayings which are supposed to inculcate enlightenment, self realisation and wisdom in a man, leading to his liberation and deliverance from the bondages of this entrapping and artificial materialistic world which has

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

trapped him in its snare of illusions and ignorance, and providing him with a buoy that can salvage his life and bestow emancipation and salvation for his soul (4).

आरूढपतितापत्यं कुनखी श्यावदन्तकः। क्षयीतथाङ्गविकलो नैव संन्यस्तुमर्हति।।5।।

ārūḍhapatitāpatyaṃ kunakhī śyāvadantakaḥ/ kṣayītathāṅgavikalo naiva saṃnyastumarhati//

The following persons are also not eligible and worthy to accept the vows of Saṃnyāsa—(a) those who are offsprings of a lowly and fallen man; (b) those who have deformed or crippled nails; (c) those who have dirty and stinking teeth; (d) those who suffer from a degenerative disease such as Tuberculosis; (e) and those who are bodily deformed in any way etc. (5).

संप्रत्यवसितानां च महापातकिनां तथा। व्रात्यानामभिशस्तानां संन्यासं नैव कारयेत्।।6।।

saṃpratyavasitānāṃ ca mahāpātakināṃ tathā/ vrātyānāmabhiśastānāṃ saṃnyāsaṃ na kārayet//

The following persons should not be initiated into the path (and vows) of Saṃnyāsa—(a) those who suddenly develop dispassion towards the world (as for instance when someone loses some dear one or some property in a calamitous event or as a result of business loss, because this is a temporary phase out of shock, and such persons will recover from their shocked phase, gradually lose their renunciation which would fade away, and eventually such persons revert back to their original former self of worldly involvements); (b) those who are great sinners, most vile, pervert, corrupt and lowly; (c) those who lack noble thoughts and virtues; (d) those who have a bad name (ignominy, ill fame) and are condemned in the world (6).

व्रतयज्ञतपोदानहोमस्वाध्यायवर्जितम्। सत्यशौचपरिभ्रष्टं संन्यासं नैव कारयेत्। एते नार्हन्ति संन्यासमातुरेण विना क्रमम्।।7।।

vratayajñatapodānahomasvādhyāyavarjitam/ satyaśaucaparibhraṣṭaṃ saṃnyāsaṃ na kārayet/ ete nārhanti saṃnyāsamātureṇa vinā kramam//

The following persons should not be normally initiated into the path (and vows) of Saṃnyāsa—(a) those who do not keep vows, do not fast, do not perform fire sacrifices, do not do Tapa (observe austerities and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

penances), do not give charity or alms, do not offer oblations to the holy fire, and do not study the scriptures; as well as (b) those who lack truthfulness, honesty, purity, virtues and righteousness. Such persons can be 'eager Saṃnyāsī' (i.e. they can pursue the path of Saṃnyāsa if they are sincere and eager about it) but under normal circumstance, they are not eligible for Saṃnyāsa par-se[1]. [See also verse no. 74.] (7)

[Note :—[1]All such persons listed in these verses, who are generally not deemed to be eligible to take Saṃnyāsa, can do so if they are sincere, eager and honest in their desire to accept this way of life and atone for their past deeds, or any other factors that have made them ineligible in the first instance. The basic aim of the eligibility criterion is to admit only competent and sincere persons into that haloed precinct of this august institution of Saṃnyāsa. These Saṃnyāsīs are like beacons or light-houses for the rest of the world. If they themselves are not up to the mark, just imagine the moral and spiritual chaos and anarchy that the world would witness. Imagine if honoured monks in a monastery, who are so revered by the society and in whom the people repose so much faith and trust, should become lascivious, greedy, jealous, haughty and such like—say, how nasty and despicable that situation would be for the world. That is why only sincere, honest and competent people who have the correct attitude and aptitude for Saṃnyāsa are expected to become a Saṃnyāsī or a monk, lest the whole edifice of holiness, piety, divinity, spirituality, morality, ethos etc. should come crumbling down.]

ॐ भूः स्वाहेति शिखामुत्पाट्य यज्ञोपवीतं बहिर्न निवसेत्। यशो बलं ज्ञानं वैराग्यं मेधां प्रयच्छेति यज्ञोपवीतं छित्त्वा ॐ भूः स्वाहेत्यप्सु वस्त्रं कटिसूत्रं च विसृज्य संन्यस्तं मयेति त्रिवारमभिमन्त्रयेत्।।8।।

oṃ bhūḥ svāheti śikhāmutpāṭya yajñopavītaṃ bahirna nivaset / yaśo balaṃ jñānaṃ vairāgyaṃ medhāṃ prayaccheti yajñopavītaṃ chittvā oṃ bhūḥ svāhetyapsu vastraṃ kaṭisūyaṃ ca visṛjya saṃnyastaṃ mayeti trivāramabhimantrayet //

Now, once the person decides to accepts Saṃnyāsa, he should follow the following steps—he should cut off the tuft of hair on his head (Śikhā) by pronouncing this Mantra—'***oṃ bhūḥ svāhā***' (ॐ भूः स्वाहेति). 'Om salutations! Oh Lord! Bless me with fame, strength and courage, knowledge, wisdom and enlightenment, renunciation, detachment and dispassion, and intellect, prudence, understanding, the power to discriminate between what is wrong and what is right as well as wisdom and erudition'—

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

saying this, the Saṃnyāsī should tear apart the sacred thread to pieces (i.e. discard it).

After that, he should offer his clothes and the waist band to any water body available (e.g. a lake, pond, river, stream etc.) by saying the following Mantra—*'oṃ bhūḥ svāhā'* (ॐ भूः स्वाहा) once again as above.

Finally, he should sincerely say, 'I have taken to (or vowed to follow the path of) Saṃnyāsa', three times. [Three times to ratify and declare his firm resolve to observe the vows of Saṃnyāsa most faithfully, rigidly and without wavering at all from it. When repeated three times, it becomes a proclamation of truth and a firm resolve and determination on the part of the Saṃnyāsī.] (8).

[Note :—The Mantras *'oṃ bhūḥ svāhā'* mean 'OM salutations; I have offered such and such thing to the earth and the fire element'; the word *svāhā* literally means 'to get burnt to ashes'.]

संन्यासिनं द्विजं दृष्ट्वा स्थानाच्चलति भास्करः। एष मे मण्डलं भित्त्वा परं ब्रह्माधिगच्छति।।9।।

saṃnyāsinaṃ dvijaṃ dṛṣṭvā sthānāccalati bhāskaraḥ/ eṣa me maṇḍalaṃ bhittvā paraṃ brahmādhigacchati//

Seeing a Saṃnyāsī and an exalted Brāhmaṇa, the Sun moves from its position (i.e. it gives him right of way to the heaven), wondering if they wish to pass through the solar system (or the environ or the area around the sun) and go to the space beyond it to merge or become one with the supreme, transcendental Brahma residing in the outer space[1] (9).

[Note :—[1]That is, the sun gives a Saṃnyāsī the right of way from the earth to the heavens, a path which symbolically passes through the solar system. So, the sun moves away with his chariot so as not to give him any trouble, create any hindrance in his path, and also to show reverence and respect to him. This is only a figure of speech, a metaphor to show that even heavenly bodies move at the sight of such exalted Saṃnyāsī to show respect to him. They have such stupendous divine powers that they can make impossible things possible and even the Gods give them honour and reverence.]

षष्टिं कुलान्यतीतानि षष्टिमागामिकानि च। कुलान्युद्धरते प्राज्ञः संन्यस्तमिति यो वदेत्।।10।।

ṣaṣṭiṃ kulānyatītāni ṣaṣṭimāgāmikāni ca/ kulānyuddharate prājñaḥ saṃnyastamiti yo vadet//

The wise and enlightened person who proclaims sincerely 'I have

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

become a Saṃnyāsī' is able to deliver sixty generations of his dead ancestors of the past and sixty generations of the future, from this vast, deluding and entrapping ocean-like world of transmigration (or free them from the continuous cycle of birth and death) (10).

ये च संतानजा दोषा ये दोषा देहसंभवाः। प्रैषाग्निर्निर्दहेत्सर्वांस्तुषाग्निरिव काञ्चनम्।।11।।

ye ca santānajā doṣā ye doṣā dehasaṃbhavāḥ / praiṣāgnirnirdahetsarvāṃ-stuṣāgniriva kāñcanam //

A true Saṃnyāsī reduces to ashes (annihilates) all the faults, shortcomings and blemishes that he had hereditary acquired from his forefathers, as well as those which he has generated or acquired himself during his lifetime, just like borax powder helps to clean gold when it is put in a fiercely burning fire (11).

सखा मा गोपायेति दण्डं परिग्रहेत्।।12।।

sakhā mā gopāyeti daṇḍaṃ parigrahet /

He should accept and hold the Saṃnyāsī's staff (rod) called a 'Daṇḍa', saying 'come friend, you should always protect me!'[1] (12).

[Note :—[1]The staff is a symbol of Saṃnyāsa as well as a mild and harmless protective weapon for a Saṃnyāsī. It accompanies the wandering mendicant ascetic and helps him to ward off stray cattle, dogs and other such small and petty things which can cause him harm. It also symbolically acts like a king's sceptre or a policeman's baton. It is the mark of his dignity, exalted stature, special authority and a symbol of his renunciations of this world and his nearness to supreme Brahma.]

दण्डं तु वैणवं सौम्यं सत्वचं समपर्वकम्। पुण्यस्थलसमुत्पन्नं नानाकल्मषशोधितम्।।13।।
अदग्धमहतं कीटैः पर्वग्रन्थिविराजितम्। नासादघ्नं शिरस्तुल्यं भ्रुवोर्वा बिभृयाद्यतिः।।14।।

daṇḍaṃ tu vaiṇavaṃ saumyaṃ satvacaṃ samaparvakam / puṇyasthalasamut-pannaṃ nānākalmaṣaśodhitam // adagdhamahataṃ kīṭaiḥ parvagranthi-virājitam / nāsādaghnaṃ śirastulyaṃ bhruvorvā bibhṛyādyatiḥ //

The staff or rod called 'Daṇḍa' should have the following characteristic features—it should be made of bamboo, should be straight, un-sheared and of even number of nodes (or knarls). The bamboo must have its origin in a clean place or location, must not have spots or any mark of disease, must not be scorched or have any marks of being scarred or touched by fire, must not have been harmed by insects, warms, termites or any other

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

wood eating parasite, and in length it should be not more than the height of the Saṃnyāsī till the tip of the tuft of hairs on his head (13-14).

दण्डात्मनोस्तु संयोगः सर्वथा तु विधीयते। न दण्डेन विना गच्छेदिषुक्षेपत्रयं बुधः।।15।।

daṇḍātmanostu saṃyogaḥ sarvathā tu vidhīyate/ na daṇḍena vinā gacchedişukşepatrayaṃ budhaḥ //

There should be harmony, compatibility or constant company of the Ātmā of the Saṃnyāsī, which is his true identity, and his 'Daṇḍa' (staff or rod). Therefore, a Saṃnyāsī should not go beyond a distance covered by an arrow shot three times, from one place to the second, from there to the third, and finally the spot where the arrow lands the third time, without being accompanied by his 'Daṇḍa'[1] (15).

[Note :—[1]That is, the maximum distance that a Saṃnyāsī is expected to go without holding his 'Daṇḍa' should not be more than the average distance covered by an arrow shot three times over, once from the original spot, second from the place where the first shot has landed, and finally the third shot fired from the place or spot where the second shot has landed. The third and final landing spot or place of the arrow is the maximum distance which a Saṃnyāsī is ordained to travel from the original place without holding his 'Daṇḍa'. This is a metaphorical way of saying that a Saṃnyāsī should stay close to his Ātmā represented by his staff or rod which always accompanies him. He should remain concentrated on his Ātmā and the supreme Brahma. In case he has to divert his attention away from such constant contemplation upon the Ātmā—such as to attend to nature's call, or go out to beg and seek food as alms, or to sleep—then in all such cases, the duration of time should be kept at a minimum possible, and he should revert back to meditation as soon as possible.]

जगज्जीवनं जीवनाधारभूतं मा ते मा मन्त्रयस्व सर्वदा सर्वसौम्येति कमण्डलुं परिगृह्य योगपट्टाभिषिक्तो भूत्वा यथासुखं विहरेत्।।16।।

jagajjīvanaṃ jīvanādhārabhūtaṃ mā te mā mantrayasva sarvasaumyeti kamaṇḍaluṃ parigṛhya yogapaṭṭābhişikto bhūtvā yathāsukhaṃ viharet //

Picking up his 'Kamaṇḍalu' (a pot made of hollowed-out pumpkin, or made of wood), he should address it as follows—'Oh the eternal holder of nectar[1]! You hold water which is the foundation (or essential ingredient) of life. Keep in constant contact with me'. Holding the Kamaṇḍalu, the Saṃnyāsī should attire himself in clothes befitting his stature as a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Saṃnyāsī, and cheerfully and freely, without letting any obstacle come his way, wander here and there, wherever he wishes (16).

[Note :—[1]The words *Sarvasaumya* literally mean 'the one who embodies all the virtues and goodnesses associated with being calm, sober, tranquil, peaceful, attractive, beautiful and enchanting'. The word also means 'the moon' which not only symbolises these characteristics, but also is the pitcher of nectar or the elixir of the Gods called 'Soma'. Since 'Soma' is a liquid providing eternity and bliss, and is the divine liquid drunk by the Gods, it symbolises 'water' without which life cannot be sustained. Here it simply means that the Saṃnyāsī requests the 'Kamaṇḍalu' to always accompany him in his wanderings so that he is never thirsty and has not to die of thirst. It also means symbolically that he invokes the supreme elixir of life to bless him with eternity and bliss.]

त्यज धर्ममधर्मं च उभे सत्यानृते त्यज। उभे सत्यानृते त्यक्त्वा येन त्यजसि तत्त्यज।।17।।

tyaja dharmamadharmaṃ ca ubhe satyānṛte tyaja / ubhe satyānṛte tyaktvā yena tyajasi tattyaja //

A Saṃnyāsī should forsake/discard/abandon all indulgences and abstain from getting involved at all in anything, whether it be righteous, noble and virtuous or not, whether it is truthful or not. [That is, he should not allow himself to be involved in any sort of activity pertaining to this world which can either cause resentment, perplexity, regrets or remorse in him, or give him joy or happiness. He should be totally free from any emotions and remain even, unruffled and dispassionate under all circumstances.] In due course of time, he should even forsake/discard the company of those who do not allow themselves to be involved in anything as motioned above[1] (17).

[Note :—[1]In other words, a true Saṃnyāsī should become inert to, aloof from and inane towards all types of external stimuli originating from this mundane world which might affect his peace and tranquility, his serenity and calmness of mind and demeanours. He should gradually inculcate in him total indifference to whether a thing is good or bad, true or false. He should behave as if he is dumb, deaf, stupid and ignorant in such matters. And in due course of time, as his spiritual pursuit enhances his mental stature, he should forsake even the company of other people who are like him, i.e. other Saṃnyāsīs. He should lead a lonely life and avoid the company of even other Saṃnyāsīs. This will give him more time to contemplate and meditate without any disturbance whatsoever. While alone, he would not need to talk with anyone, and there would be no one to cause any kind of agitation or restlessness in his mind.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

वैराग्यसंन्यासी ज्ञानसंन्यासी ज्ञानवैराग्यसंन्यासी। कर्मसंन्यासीति चातुर्विध्यमुपागतः।।18।।

vairāgyasaṃnyāsī jñānasaṃnyāsī jñānavairāgyasaṃnyāsī / karmasaṃnyāsīti cāturvidhyamupāgataḥ //

Saṃnyāsīs are classified into four general categories/types—(i) Vairāgya Saṃnyāsī, (ii) Jñāna Saṃnyāsī, (iii) Jñāna-Vairāgya Saṃnyāsī, and (iv) Karma Saṃnyāsī (18).

[Note :—A separate appendix no. 2 of this book elucidates further on this concept of a Saṃnyāsī.]

तद्यथेति। दृष्टानुश्रविकविषयवैतृष्ण्यमेत्य। प्राक्पुण्यकर्मविशेषात्संन्यस्तः स वैराग्यसंन्यासी।।19।।

tadyatheti dṛṣṭānuśravikaviṣayavaitṛṣṇyametya / prākpuṇyakarmaviśeṣāt-saṃnyastaḥ sa vairāgyasaṃnyāsī //

A 'Vairāgya Saṃnyāsī' is one who has no desires, passions or yearnings for any object of the visible world, or even an imaginary world, which has come down as tradition through the ages and heard about, and in whom 'Vairāgya' (renunciation, dispassion, detachment, aloofness and total indifference to the world) has sprouted (arisen) due to the cumulative good effects of all the virtuous deeds done by him in his earlier and/or past lives. If such person accepts the vows of Saṃnyāsa, then he is classified as a 'Vairāgya Saṃnyāsī' or a Saṃnyāsī who has adopted the path because he has developed total renunciation, indifference and detachment towards this artificial and materialistic world (19).

शास्त्रज्ञानात्पापपुण्यलोकानुभवश्रवणात्प्रपञ्चोपरतो देहवासनां। शास्त्रवासनां लोकवासनां त्यक्त्वा वमनान्नमिव प्रवृत्तिं सर्वं हेयं मत्वा साधनचतुष्टयसंपन्नो यः संन्यस्यति स एवं ज्ञानसंन्यासी।।20।।

śāstrajñānātpāpapuṇyalokānubhavaśravaṇātprapañcoparato dehavāsanāṃ / śāstravāsanāṃ lokavāsanāṃ tyaktvā vamanānnamiva pravṛttiṃ sarvaṃ heyaṃ matvā sādhanacatuṣṭayasaṃpanno yaḥ saṃnyasyati sa eva jñāna-saṃnyāsī //

A 'Jñāna Saṃnyāsī' is the one who adopts the path of Saṃnyāsa based on his discriminating intellect and wisdom. This happens when he has acquired the truthful knowledge enshrined in the scriptures, has heard about the various sins and faults as well as the good and virtuous qualities, has witnessed all that the delusory, artificial, entrapping and sorrowful world has to offer, who has risen above all the worldly imposterings, deceit, falsehoods and delusions, who has forsaken all the Vāsanās

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(allurements, passions, attachments, lusts, attraction, yearnings and desires associated with the body[1], associated with the scripture[2] and associated with the world[3]), who regards all worldly pursuits as nothing better than vomited food (i.e. he despises them and treats all worldly pursuits with contempt and abhors them), and who takes to the path of Saṃnyāsa after acquiring the four noble wealths[4] (which would support and sustain him and help him in his chosen path of Saṃnyāsa).

A person who takes the vows of Saṃnyāsa with these qualities in him after his intellect and wisdom has fully prepared him to see behind the smoke screen of Māyā[5] (delusions, illusions and their accompanying ignorance and problems) represented by this world, to see the real essence of things rather than be misled by the external illusionary façade, is called a 'Jñāna Saṃnyāsī', or one who has become a renunciate ascetic after he has acquainted himself with the futility of pursuing this artificial, materialistic world, of the despicable and abhorable nature of this perishable body, of the disgusting torments that are associated with the endless cycle of birth and death and the need to break free from this vicious cycle, of the transient and perishable nature of worldly enjoyments, pleasures and sensual gratifications, and of the need to realise the 'truth' behind the smoke-screen of falsehoods associated with this world (20).

[Note :—[1]The 'Vāsanās' pertaining to the body relate to the attachments that one has with one's son, property and wealth which a person has acquired and enjoyed with his body, and the world around him—his relatives, his fame, his contacts, his friends, his obligation, contracts and responsibilities. It also means gratification of the sense organs of the body as well as to appease those who are related to him with this body so that they continue to serve and help him and give comfort and pleasure to his body.

[2]The 'Vāsanās' pertaining to the scriptures relate to the desire and passion for studying them more and more, acquiring scholarship, expertise and the accompanying fame and money through them, relying too much on the letter of the scriptures and not their spirit, engrossing oneself in endless discussions and debates leading to confusions and contradictions. The scriptures are vast and like a fathomless sea. Trying to realise the Supreme Truth by delving into the depths of the scriptures is like an attempt at extracting pearl by churning the ocean. Though it is theoretically possible, but practically it is impossible.

[3]The 'Vāsanās' relating to the world are the various attractions and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

allurements that this apparently enchanting and captivating world presents to a person, drawing him like iron to a magnet. It also refer to the various and endless responsibilities and obligations, real and imaginary, that a person has, or imagines he has, towards this world.

[4]The word 'Jñāna' means enlightenment, wisdom, erudition and the truthful knowledge about the absolute and incontrovertible reality. So a person who takes to Saṃnyāsa relying on his intellect and wisdom which wisen him on the futility of this world and enlightens him to the absolute and pristine Truth, and which inspires him to pursue the absolute and irrefutable Truth through the path of total renunciation and detachment, is called a *Jñāna Saṃnyāsī*. This is in sharp contrast to becoming a Saṃnyāsī due to circumstantial compulsions, sudden burst of emotion or as an impulsive reaction or response to such compelling circumstances or emotions which cause so much mental stress on a man that for some time he becomes totally disinterested, disoriented, disillusioned and disenchanted with life. But as the effect of this disenchantment caused by stress fades and wears away, his detachment and indifference also fades and wears off, and by and by he once again plunges back head-on in pursuing the objects he had always been pursuing before this transient phase of renunciation had overtaken him. Such circumstantial renunciations are like storms in a cup of tea that have no substance. Sometimes a person becomes a Saṃnyāsī as a means to impress others or escape from facing the harsh difficulties and realities of the world; they are imposters and deceitful.

[5]*Māyā* is a word which has two parts, Mā + Yā. The first half 'Mā' means 'to measure, mark off, by any standard; to show, to exhibit, to display; to infer, to conclude; to be formed, built, made of', while the second part 'Yā' means 'this or that'. Therefore the composite word Māyā has a negative connotation. It means neither this nor that; anything that is not real; that which is delusionary, illusionary, deceptive, mirage like and deceitful, and is caused by the ignorance about its truth and reality; something that has no substance or pith; displays no certainty and leads to wrong inference. The term Māyā is used to define all these phenomenons. Hence, Māyā is a synonym used for all that is deceptive, faulty, false, deluding, ignorance based, illusionary, impostering, deceitful, invisible and parā-natural; all that which has no reality or substance; all that is hollow.

Māyā has three basic constituent qualities. Hence it is called 'Triguṇa-mayī', i.e. one which has the three Guṇas or qualities. These three Guṇas or qualities are—Sat, Raja and Tama. 'Sat' is the most auspicious, virtuous and noblest quality in a man and raises him to a high moral and spiritual

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pedestal. It marks predominance of righteousness and the highest standards of spirituals and mental evolvement leading to high thoughts, noble actions and righteous behaviour. 'Raja' is the medium quality in a person, and it is marked by worldly passions, desires, yearnings and greed. It makes a man more worldly than spiritual. 'Tama' is the third and most lowly of the three qualities and is used has a synonym for darkness and evil. Obviously, 'Tama' means ignorance, delusions and all the forces or qualities that are evil, mean, lowly, miserly, wicked and base. They pull down a man from high pedestal and virtually dump him in the dust yard of creation to rust and decay.

These three qualities together, in various permutations and combinations, decide the innate nature of a man. The greater presence of 'Sat' makes a man nobler as compared to a high ratio of 'Tama' which makes him wicked, pervert and evil. Various proportions of these qualities will therefore produce innumerable varieties of creatures having different temperaments, thought processes, behaviours, demeanours and mental setup in this world. See also (i) chapter 2, Chāndogyopaniṣad, canto 7, verse no. 16 (note), (ii) chapter 4, Maitrāyaṇyupaniṣad, canto 4, verse no. 2 (note), (iii) chapter 5, Maitreyupaniṣad, canto 2, verse no. 25 (note), (iv) chapter 9, Mahopaniṣad, canto 5, verse no. 111 (note) (v) chapter 11, Avyaktopaniṣad, verse no. 1 (note), (vi) chapter 12, Kuṇḍikopaniṣad, verse no. 14 (note), and (vii) chapter 15, Jābāla Darśanopaniṣad, canto 10, verse no. 7 [6-7] (note) of this book also in this context.]

क्रमेण सर्वमभ्यस्य सर्वमनुभूय ज्ञानवैराग्याभ्यां स्वरूपानुसंधानेन देहमात्रावशिष्टः संन्यस्य जातरूपधरो भवति स ज्ञानवैराग्यसंन्यासी ।।21।।

krameṇa sarvamabhyasya sarvamanubhūya jñānavairāgyābhyāṃ svarūpānusandhānena dehamātrāvaśiṣṭaḥ saṃnyasya jātarūpadharo bhavati sa jñānavairāgyasaṃnyāsī /

A 'Jñāna-Vairāgya Saṃnyāsī' is the one who is endowed with both the virtues of 'Jñāna' as well as 'Vairāgya' (see verse no. 20 and 19 respectively). He has practiced both these virtues, he has witnessed and experienced everything worth witnessing and experiencing in this world, he has fully understood and have had deep insight into the truthful meaning and essence of the concept of both 'Jñāna' and 'Vairāgya', and who treats this body as a residual entity or a remnant of the actual essence of the creature called his 'true identity or pure self (Ātmā/soul)'. A person wise enough to think so, and who takes the path of Saṃnyāsa full of wisdom, realisation and enlightenment (called Jñāna) as well as

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

renunciation, dispassion and detachment (called Vairāgya), both of which have taken firm root in his mind and heart. Such a person is called a true 'Jñāna-Vairāgya Saṃnyāsī'. He has acquired true renunciation from the falsehoods as a result of his awakend wisdom, and being enlightened about the reality and truth, he decides to bail himself out and seek salvation (21).

ब्रह्मचर्यं समाप्य गृही भूत्वा वानप्रस्थाश्रममेत्य वैराग्याभावेऽप्याश्रमक्रमानुसारेण यः संन्यस्यति स कर्मसंन्यासी ।।22।।

brahmacaryaṃ samāpya gṛhī bhūtvā vānaprasthāśramametya vairāgyābhāve-'pyāśramakramānusāreṇa yaḥ saṃnyasyati sa karmasaṃnyāsī //

A 'Karma Saṃnyāsī' is the one who accepts the path of Saṃnyāsa as a way of life ordained by tradition and scriptures at the end of the other three phases of life which are Brahmacarya, Gṛhastha and Vānaprastha Āśramas respectively, although he might not have inculcated complete and honest renunciation, detachment and dispassion as developed by the first type of Saṃnyāsī called 'Vairāgya Saṃnyāsī' (see verse no. 19) in whom it is in-born, as well as the second type of Saṃnyāsī called 'Jñāna Saṃnyāsī' (see verse no. 20) in whom it is inculcated by wisdom, learning and enlightenment. A 'Karma Saṃnyāsī' becomes a Saṃnyāsī just because it is a part of established tradition and his duty as a righteous person who is expected to pursue this way of life at the culmination of the other three phases of life. He becomes a Saṃnyāsī because it is his 'Karma' or duty to do so at the end of his life as mandated by tradition or scriptures. [see also verse no. 74.] (22)

> [Note :—A separate appendix no. 2 describes the various phases in the life of person through which he is expected to pass. This appendix also highlights the salient features of a Saṃnyāsī as described in all the Upaniṣadic texts pertaining to this subject.]

स संन्यासः षड्विधो भवति कुटीचकबहूदकहंस। परमहंसतुरीयातीतावधूताश्चेति ।।23।।

sa saṃnyāsaḥ ṣaḍvidho bhavati kuṭīcakabahūdakahaṃsa / paramahaṃsa-turīyātītāvadhūtāśceti //

Again, a Saṃnyāsī can be further classified into six sub-categories or types each having its distinctive features or characteristics— (i) Kuṭicaka, (ii) Bahūdaka, (iii) Haṃsa, (iv) Paramahaṃsa, (v) Turīyātīta, and (vi) Avadhūta (23).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कुटीचकः शिखायज्ञोपवीती दण्डकमण्डलुधरः कौपीनशाटीकन्थाधरः पितृमातृगुर्वाराधनपरः पिठरखनित्रशिक्यादिमात्रसाधनपर एकत्रान्नादनपरः श्वेतोर्ध्वपुण्ड्रधारी त्रिदण्डः ।।24।।

kuṭīcakaḥ śikhāyajñopavīti daṇḍakamaṇḍaludharaḥ kaupīnaśāṭīkanthādharaḥ pitṛmātṛgurvārādhanaparaḥ piṭharakhanitraśikyādimātrasādhanapara ekatrānnādanaparaḥ śvetordhvapuṇḍradhārī tridaṇḍaḥ //

A 'Kuṭicaka Saṃnyāsī' has the following characteristic features—he wears a tuft of hairs on his head (called a 'Śikhā' or a 'Coṭī'), and the sacred thread is slung across his neck and shoulder, passing over this chest in a diagonal fashion. Besides this, he carries a 'Daṇḍa' (a staff or a rod) and 'Kamaṇḍalu' (a water pot). He wears a loin cloth and a garment made of patted cotton shreds, covers himself with an ordinary sheet, and he worships his parents and Guru (who is his moral preceptor). Besides the above, he also carries a wide-mouthed pot to cook food, a light pick-axe or a spade and a latticed sling bag to carry his things along. He eats at a single place (i.e. once a day), wears a vertical mark of a trident on his forehead (as a Tilaka Mark, called 'Tripuṇḍra'), and holds a wooden trident in his hands as well (24).

बहूदकः शिखादिकन्थाधरस्त्रिपुण्ड्रधारी। कुटीचकवत्सर्वसमो इ मधुकरवृत्त्याष्टकवलाशी ।।25।।

bahūdakaḥ śikhādikanthādharastripuṇḍradhārī / kuṭīcakavatsarvasamo i madhukaravṛttyāṣṭakavalāśī /

A 'Bahūdaka Saṃnyāsī' is the one who wears a tuft, garments of patted cotton shreds, and has a trident mark on his forehead etc. He sustains himself by begging for cooked food, and eats only eight mouthfuls (25).

[Note :—A 'Kuṭicaka' Saṃnyāsī cooks his own meals and eats his full, while a 'Bahūdaka' Saṃnyāsī begs for food and eats only eight mouthfuls.]

हंसो जटाधारी त्रिपुण्ड्रोर्ध्वपुण्ड्रधारी। असंक्लृप्तमाधुकरान्नाशी कौपीनखण्डतुण्डधारी ।।26।।

haṃso jaṭādhārī tripuṇḍrordhvapuṇḍradhārī / asaṃklṛptamādhūkarānnāśī kaupīnakhaṇḍatuṇḍadhārī //

A 'Haṃsa Saṃnyāsī' wears long lock of hairs matted on his head (called a 'Jaṭā') like thick coiled coir, and has the mark of a trident on his forehead as well as on his heart and upper arms. He begs for food at an unknown place (i.e. he begs from a new household each time), and wears nothing else except the loin cloth (26).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—A 'Haṃsa' Saṃnyāsī wears a crown of matted hairs instead of a tuft on a tonsured head, has the mark of a trident on his body besides the forehead, and wears only a loin cloth instead of covering the other parts of the body with a garment or cloak of patted cotton shreds.]

परमहंसः शिखायज्ञोपवीतरहितः पञ्चगृहेषु करपात्री एककौपीनधारी। शाटीमेकामेकं वैणवं दण्डमेकशाटीधरो वा भस्मोद्धूलनपरः सर्वत्यागी।।27।।

paramahaṃsaḥ śikhāyajñopavītarahitaḥ pañcagṛheṣu karapātrī ekakaupīnadhārī / śāṭīmekāmekaṃ vaiṇavaṃ daṇḍamekaśāṭīdharo vā bhasmoddhūlanaparaḥ sarvatyāgī //

A 'Paramahaṃsa Saṃnyāsī' (who is superior to 'Haṃsa') does not keep a tuft of hairs on his head, and the sacred thread on his body is also discarded. He begs from only five households and eats out of his hands (i.e. from his cupped palms. See also verse no. 95). He keeps only a loin cloth, a sheet of cloth to cover his body, and a bamboo stick (as a staff or rod). Alternatively, he rubs/smears his body with ash from the fire sacrifice and keeps it (the body) wrapped by a peace of (ordinary and tattered rag-like) cloth. In this case, he abandons all others possessions which other types of Saṃnyāsī can carry. [See verse no. 24-26.] (27)

तुरीयातीतो गोमुखवृत्त्या फलाहारी अन्नाहारी। चेदृगृहत्रये देहमात्रावशिष्टो दिगम्बरः कुणपवच्छरीरवृत्तिकः।।28।।

turīyātīto gomukhavṛttyā phalāhārī annāhārī / cedgṛhatraye dehamātrāvaśiṣṭo digaṃbaraḥ kuṇapavaccharīravṛttikaḥ //

A 'Turīyatīta Saṃnyāsī' is the one who renounces everything. He lives like a cow—humble, submissive, non-aggressive, docile, merciful, compassionate, holy and revered. He also eats like a cow—opens his mouth and fills it directly with food without the use of his fingers (see verse no. 95). He accepts fruits or cooked food from only three households. He keeps himself naked (like a cow). He considers his body as good as dead, loses all interest in it, and sustains himself somehow till his end (death) comes naturally to him. [See verse no. 76-82 also.] (28)

अवधूतस्त्वनियमः पतिताभिशस्तवर्जनपूर्वकं सर्ववर्णेष्वजगरवृत्त्याहारपरः स्वरूपानुसंधानपरः।।29।। जगत्तावदिदं नाहं सवृक्षतृणपर्वतम्। यद्वाह्यं जडमत्यन्तं तत्स्यां कथमहं विभुः। कालेनाल्पेन विलयी देहो नाहमचेतनः।।30।।

avadhūtastvaniyamaḥ patitābhiśastavarjanapūrvakaṃ sarvavarṇeṣvajagara-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vṛttyāhāraparaḥ svarūpānusandhānaparaḥ // jagattāvadidaṃ nāhaṃ savṛkṣatṛṇaparvatam / yadbāhyaṃ jaḍamatyantaṃ tatsyāṃ kathamahaṃ vibhuḥ / kālenālpena vilayī deho nāhamacetanaḥ //

An 'Avadhūta Saṃnyāsī' does not follow any set rules or codes of conduct and behaviour. He lives the life of a python—remaining inert and inactive, eating only when hungry, and that also what comes his way instead of begging for food from house to house. He eats anything except those things which are despicable, contemptible, reviled and absolutely absurd to eat (e.g. faecal matters). He keeps himself ever engrossed in the search of his pure and truthful 'self' (which is pure conscious Ātmā, by contemplating and meditating upon it). He thinks thus— 'This external world consisting of this tree, grass, mountain etc. is different and separate from me (i.e. I do not belong to this gross and artificial world of illusionary enchantment having such and such things of false beauty). Whatever is visible in the external world is all very gross, inane, lifeless, vain and worthless. How is it possible for me to stay and live in it, for I am so vast, fathomless, macrocosmic and infinite in my truthful nature? I am not created by or cannot be imagined to belong to any dimension of time—the past, the present and the future (i.e. I am eternal, infinite and without a beginning or an end). At the same time, I don't easily dissolve or vanish into nothingness (i.e. my existence is a certainty, a matter of fact, an established truth) and its final annihilation, when ever it comes, will be a once-and-for-all affair and not like the continuous cycle of birth and death as suffered by the other mortal creatures of this world (29-30).

[Note :—The abode where these different types of Saṃnyāsī live and find rest is described in verse no. 74 below.]

जडया कर्णशष्कुल्या कल्यमानक्षणस्थया। शून्याकृतिः शून्यभवः शब्दो नाहमचेतनः ॥31॥

jaḍayā karṇaśaṣkulyā kalyamānakṣaṇasthayā / śūnyākṛtiḥ śūnyabhavaḥ śabdo nāhamacetanaḥ //

I (the Saṃnyāsī) am not like that lifeless 'word' which has only a momentary life. When spoken, a word exists or lasts for a fraction of time while it is being spoken, only to vanish the next moment. Since I am eternal and timeless, this simile does not apply to me. Similarly, I am also not 'the one without a form and shape, living in a void', and at the same time I am also not 'one who has a form but lacks conscious'. In short, I am none of it, but am pure consciousness (31).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—In short, the Saṃnyāsī tries to comprehend who he actually is, i.e. he tries to search his true identify. He compares himself with each of the five basic elements that constitute the creation as well as the five basic senses of perception that distinguish a living entity from a non-living entity. To begin with, there was the cosmic 'Nāda' transformed in the word OM. The word 'word' here in this verse does not mean the eternal OM, but the other worldly sounds and words which have emerged from this eternal sound and word. These worldly sounds and words are perishable because the words spoken by a man has only a fleeting and momentary existence; they are not like the eternal cosmic sound called 'Nāda' representing the vibrational energy of the imperishable Brahma who is also known as 'Akṣara'. This word has two connotations—viz. something which is imperishable, and a letter. The 'worldly word' is transient, momentary and fleeting, while the 'cosmic word' is eternal and imperishable. So the Saṃnyāsī is playing with the word 'word' here to mean two different things—one, that he is eternal like the divine word OM as well as not perishable like the worldly words spoken by a person. The 2nd character is the 'form-less supreme soul', who is said to live in heaven situated in the space beyond the solar system. The 3rd character is 'the creature with a physical and gross body harbouring the live soul' in its bosom. The Saṃnyāsī essentially says that he is eternal and permanent, hence not the perishable word. He has a body, hence he is not without a form like Brahma. He is living and moving, hence he isn't inanimate part of creation like a tree or a mountain.]

त्वचा क्षणविनाशिन्या प्राप्योऽप्राप्योऽयमन्यथा। चित्प्रसादोपलब्धात्मा स्पर्शो नाहमचेतनः ।।32।।

tvacā kṣaṇavināśinyā prāpyo'prāpyo'yamanyathā / citprasādopalabdhātmā sparśo nāhamacetanaḥ //

The 'skin', which can be destroyed in a second and which is subject to wear and decay, repair and regeneration, is also distinct from me. [That is, the skin which gives a shape, outline, colour and other features to my body is also not my identity; it is not my real and true self. I am imperishable, without a form, not subject to any diseases etc. whereas the skin has all these characteristic faults and shortcomings.]

I am also not that perception which is known as 'touch' which in itself is lifeless but is activated only by the presence of the Ātmā which infuses life into the skin in the form of the sense of 'feeling'. Further, since the perception of touch depends upon the skin to become active and effective, it has no relevance to me simply because the skin is not mine and not 'me', and therefore the sense of touch generated by the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

skin is also not felt by me and is not 'me'. I am not the skin, for I am pure consciousness (whereas the skin is gross and without any essence in the absence of the Ātmā) and neither and am I the 'touch or feelings' that distinguish between a dead skin and a live skin. I am none of them! (32).

लब्धात्मा जिह्वया तुच्छे लोलया लोलसत्तया। स्वल्पस्पन्दो द्रव्यनिष्ठो रसो नाहमचेतनः।।33।।

labdhātmā jihvayā tuccho lolayā lolasattayā / svalpaspando dravyaniṣṭho raso nāhamacetanaḥ //

The 'mind' characterised by restlessness, agitation, fickleness and constant state of flux is not my true identity. And neither am I the 'tongue' which is gross and inane except when it is driven by the mind and intellect to taste anything and feel the sense of taste itself. [Since the tongue has no life of its own as is evident from the fact that a man, when he is asleep, does not taste anything, and it is only inspired by the mind to become active and discern a particular taste, it cannot be my true form because I do not require anyone else to tell me what to or what not to do; I do not require any other entity to inspire me to become active. I can act on my own and feel on my own and decide on my own.] I am not it (the tongue) because I am pure consciousness (whereas the tongue is lifeless and without any consciousness of its own) (33).

दृश्यदर्शनयोर्लीनं क्षयि क्षणविनाशिनोः। केवले द्रष्टरि क्षीणं रूपं नाहमचेतनः।।34।।

dṛśyadarśanayorlīnaṃ kṣayi kṣaṇavināśinoḥ / kevale draṣṭari kṣīṇaṃ rūpaṃ nāhamacetanam //

In a similar way, I am not the gross organ of the 'eye' which has no function or utility if the object or image which is seen as well as the faculty in the brain which enables the eye to carry out the function of seeing or observing, are delinked from it (the eye). The eyes become as useless, lifeless, inane and vain as the tongue if they are not infused with their respective senses of sight and taste respectively by the brain of the creature. Hence, I am only a witness and observer to what I see and observe through the gross entity called the eye. I am pure consciousness (whereas the eye is lifeless and without any consciousness of its own) (34).

[Note :—This fact is very obvious. If our mind is diverted somewhere else, or if the centre in the brain which controls the function of sight is damaged, we may literally stare at things blankly without registering

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

their presence. That is, we might be looking at any thing for hours, but we might not 'actually see' them in the sense that our mind has not registered that image. When asked to describe what we have seen in such a circumstance, we will fail to do so. A dead person's eye might be wide open but he doesn't see anything. So, obviously, eyes have no life and consciousness of their own. A totally blind person also lives without his eyes functioning for him. So, the eyes can never be the true identity of a living creature. Even if we were to argue that one cannot study or read without his eyes, this argument is erroneous because there are so many examples of erudite, wise and enlightened persons who were born blind or became blind later on in life, but still producing vast treasure of literature and preaching stupendous philosophies to the people. In the 'Bhakti' cult of northern India, the most famous example is saint Sūrdāsa, the great devotee of Lord Kṛṣṇa, who was born blind. Then we have the example of Milton, the great poet who was also blind.]

नासया गन्धजडया क्षयिण्या परिकल्पितः। पेलवोऽनियताकारो गन्धो नाहमचेतनः ।।35।।

nāsayā gandhajaḍayā kṣayiṇyā parikalpitaḥ / pelavo'niyatākāro gandho nāhamacetanaḥ //

The perception of 'smell' has its origin from things which are gross and worldly. It is felt through the instrument of the 'nose'. [That is, one cannot smell anything without a nose; the nose is merely a medium for the Ātmā to enjoy the perception of smell emanating from the gross objects of the external world.] To 'smell', the creature depends upon another gross organ called the 'nose'. The smell, therefore, is not my truthful form, because it originates in the world of grossness; it needs a medium to be actively perceived, and it has no independent existence of its own because it is the brain which gives the sense of smell any meaning. I am neither the 'smell' nor the 'nose', for I am pure consciousness (whereas the nose and the perception of smell are not independent, they do not have their own lives, and they have to depend upon each other as well as the brain to make any sense out of them. On the other hand, I am complete in my self; I do not need smell to survive. The smell needs the nose to be felt, whereas the nose needs the smell to be of any utility and value to the creature). I am independent! I don't need a prop.(35).

निर्ममोऽमननः शान्तो गतपञ्चेन्द्रियभ्रमः। शुद्धचेतन एवाहं कलाकलनवर्जितः ।।36।।

nirmamo'mananaḥ śānto gatapañcendriyabhramaḥ / śuddhacetana evāhaṃ kalākalanavarjitaḥ /

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I (the Saṃnyāsī) am not misled by the illusion of the five sense organs and their sensory perceptions as a reflection of my true individuality and identity. I am also independent of the 'mind' and its activities such as thought. I am free from all blemishes, flaws and faults. On the contrary, I am an embodiment of pure and uncorrupted bliss. I am pure consciousness! (36).

चैत्यवर्जितचिन्मात्रमहमेषोऽवभासकः। सबाह्याभ्यन्तरव्यापी निष्कलोऽहं निरञ्जनः। निर्विकल्प-चिदाभास एक आत्मास्मि सर्वगः।।37।।

caityavarjitacinmātramahameṣo'vabhāsakaḥ / sabāhyābhyantaravyāpī niṣkalo-'haṃ nirañjanaḥ / nirvikalpacidābhāsa eka ātmāsmi sarvagaḥ //

I (the Saṃnyāsī) am even beyond being simply 'consciousness', for I am an embodiment of the very 'light' of self-realisation, enlightenment, wisdom and erudition. I am immanent and all pervading, present uniformally both outside as well as inside the creation, encompassing it and pervading it everywhere. I am unchangeable and immutable, am pure, holy, divine and faultless, am unique, matchless and without a parallel or alternative, am an image or reflection of the supreme Soul as it is reflected in the heart/bosom of the creature (i.e. the individual soul of the creature), and am called the Ātmā or soul which is one in all the creatures of the creation and is universally present uniformally in them (37).

मयैव चेतनेनेमे सर्वे घटपटादयः। सूर्यान्ता अवभास्यन्ते दीपेनेवात्मतेजसा।।38।।

mayaiva cetaneneme sarve ghaṭapaṭādayaḥ / sūryāntā avabhāsyante dīpenevātmatejasā //

It is the light emanating and radiating from my conscious form that illuminates the whole world, right from the individual's heart to the celestial Sun in the sky; they are radiant and splendorous with my light[1] (38).

[Note :—[1]To include the sun in the list of all those who are illuminated by the light emanating from the Ātmā is very significant—it establishes that the Ātmā which is referred to here is the basic energy or force which not only keeps the world going but also lightens the sun. We may call it the forces of Nature, we may call it the physical forces that regulate even the working of the atom, because the Ātmā is no larger than an atom, and this simile is very apt because the body represents the molecule of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the gross elements which together constitute this world. All things, animate and inanimate, are made up of atoms. Each atom has its own internal world of electrons, protons, neutrons, photons etc. They are not working haphazardly at random, but are regulated by some omnipotent, invisible and sublime force. This regulatory force which manifests itself and makes its presence felt by the sheer power it exerts in keeping everything in this universe in order—right from the inside of the atom to the boiling cauldron of the sun in the sky—is called the Brahma in the form of the Ātmā by the Upaniṣadic sages and seers]

मयैवैताः स्फुरन्तीह विचित्रेन्द्रियवृत्तयः। तेजसान्तः प्रकाशेन यथाग्निकणपङ्क्तयः।।39।।

mayaivaitāḥ sphurantīha vicitrendriyavṛttayaḥ/ tejasāntaḥ prakāśena yathāgnikaṇapaṅktayaḥ/

The various tendencies and habits of the different organs of the body, their characteristic features and activities, are all activated by the signals emanating from my (Saṃnyāsī's) bosom/heart in the form of the life infusing consciousness. [That is, it is my soul or Ātmā that lends and injects life and enables these sense organs to function properly as living entities.] The situation is similar to the sparks emanating and flying off from a vigorously burning and spluttering fire (39).

अनन्तानन्दसंभोगा परोपशमशालिनी। शुद्धेयं चिन्मयी दृष्टिर्जयत्यखिलदृष्टिषु।।40।।

anantānandasaṃbhogā paropaśamaśālinī/ śuddheyaṃ cinmayī dṛṣṭirjayatyakhiladṛṣṭiṣu//

This light of enlightenment arises from the bosom and is present (located) there; it is universal and eternal; it provides bliss and happiness, peace and tranquility to the creature. It is the supreme light or vision which supersedes all other visions or views[1] (40).

[Note :—[1]This 'light of realisation, wisdom and enlightenment' coming out from the heart is the divine vision of the Ātmā which enables the seeker to have deep and penetrating powers of insight into the absolute truth and reality. Other forms of vision or sight include knowledge acquired by study, by seeing or observing, by smelling, by tasting, by feeling and touching, by witnessing and experiencing, by hearing etc. All these various informations or knowledge acquired though the organs of perception of the body cannot match the sublime and subtle divine vision of enlightenment emanating from the heart enshrining the fount of such visions, which is the Ātmā]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सर्वभावान्तरस्थाय चैत्यमुक्तचिदात्मने। प्रत्यक्चैतन्यरूपाय मह्यमेव नमो नमः।।41।।

sarvabhāvāntarasthāya caityamuktacidātmane/ pratyakcaitanyarūpāya mahyameva namo namaḥ//

The liberated soul encompasses all possible emotions, sentiments, perceptions, fancies, natures and inclinations of a creature. It is the eternal, infinite, conscious and enlightened Ātmā which has no temple or residence of its own (i.e. it cannot be trapped in the heart or body of a creature). I bow before and show my respects to this Ātmā which is an embodiment of pure consciousness (41).

विचित्राः शक्तयः स्वच्छाः समा या निर्विकारया। चिता क्रियन्ते समया कलाकलन-मुक्तया।।42।।कालत्रयमुपेक्षित्र्या हीनायाश्चैत्यबन्धनैः। चितश्चैत्यमुपेक्षित्र्याः समतैवाव-शिष्यते।।43।।

vicitrāḥ śaktayaḥ svacchāḥ samā yā nirvikārayā/ citā kriyante samayā kalākalanamuktayā// kālatrayamupekṣitryā hīnāyāścaityabandhanaiḥ/ citaścaityamupekṣitryāḥ samataivāvaśiṣyate//

Out of this stupendous vital force of the Ātmā/soul—which is immutable, indivisable, unequivocal and uniform, beyond imagination and comprehension—has emerged the driving force called intuition. All the vital forces of life, including intuition, faculty of discrimination and judgment, the various perceptions and their corresponding responses in the form of directions and instructions emanating from the mind to the organs of action—are very strange and mysterious, but all of them have their origin in that Ātmā which is called 'Citta Śakti' (literally, the eternally conscious and omnipotent soul, the power derived from intuitive consciousness, knowledge of God, eternal and stupendous creative energy and vitality of the cosmos). This 'Citta Śakti' is most stupendous, fascinating, magnificent and majestic in powers and potentials as well as is free from the fetters that tie an ordinary creature to the visible world of material objects (42-43).

सा हि वाचामगम्यत्वादसत्तामिव शाश्वतीम्। नैरात्मसिद्धात्मदशामुपयातैव शिष्यते।।44।। ईहानीहामयैरन्तर्या चिदावलिता मलैः। सा चित्रोत्पादितुं शक्ता पाशबद्धेव पक्षिणी।।45।। इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन जन्तवः। धराविवरमग्नानां कीटानां समतां गताः।।46।।

sā hi vācāmagamyatvādasattāmiva śāśvatīm / nairātmasiddhātmadaśāmupa-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

yātaiva śiṣyate // īhānīhāmayairantaryā cidāvalitā malaiḥ / sā cinnotpādituṃ śaktā pāśabaddheva pakṣiṇī // icchādveṣasamutthena dvandvamohena jantavaḥ / dharāvivaramagnānāṃ kīṭānāṃ samatāṃ gatāḥ //

This 'Citta Śakti' (the stupendous powers, potential and energy of consciousness that are the halmarks) of the Ātmā/soul cannot be comprehended by the faculty of speech. [That is, words and speech are too incompetent and inept to describe it.] It is universal, eternal, authoritative and very endearing.

The 'Citta Śakti', which is otherwise pure and of stupendous and magnificent powers, becomes maligned and tainted when it allows itself to be trapped and torn between having desires, wishes, yearnings, hopes and expectations pertaining to this world, and by the lack of them, even as a bird, which can otherwise fly freely in the sky, becomes unable to do so when tied by a bird-catcher forcibly or when the bird itself allows its self to be caught voluntarily. [When it becomes uncertain whether to hope for a thing or not to desire or expect a thing, the Ātmā becomes mired in confusions, doubts and perplexities. It loses its independent character like the bird trapped by the bird catcher.] As a result, being pushed and buffeted by the various hopes, desires and wishes as well as the accompanying agitations, perplexities, consternations and confusions, it becomes fallen and as wretched as a worm or insect lying in a pit in the ground[1] (44-46).

[Note :—[1]The Ātmā/soul loses its pristine and divine characteristic features by allowing itself to be affected by various worldly hopes and desires, yearnings and expectations, and consequentially falls from its high exalted stature to resemble a lowly creature like a worm or insect lying on the ground in a pit. Here the ground and its pit is a metaphor for the lowest level that an Ātmā can fall from its most exalted and high stature which is symbolised by the vast sky above in which the bird flies.]

आत्मनेऽस्तु नमो मह्यमविच्छन्नचिदात्मने। परामृष्टोऽस्मि बुद्धोऽस्मि प्रोदितोऽस्म्यचिरादहम्।।47।।

ātmane'stu namo mahyamavicchinnacidātmane / parāmṛṣṭo'smi labdho'smi prodito'smyacirādaham //

Honour and respect are paid to my true form of the eternal Ātmā. I, the Ātmā, am eternal, infinite, universal, most evident and proved, enlightened and wise, as well as am risen, awakened and exalted (47).

उद्बुद्धतोऽस्मि विकल्पेभ्यो योऽस्मि सोऽस्मि नमोऽस्तु ते। तुभ्यं मह्यमनन्ताय मह्यं तुभ्यं चिदात्मने।।48।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

uddhṛto'smi vikalpebhyo yo'smi so'smi namo'stu te/ tubhyaṃ mahyamanantāya mahyaṃ tubhyaṃ cidātmane//

I am an image and a manifestation of that supreme entity, and am beyond alternatives, doubts and confusions. I am 'that' who is indeed 'me'. [That is, I and the supreme Brahma are the one and the same; there is no duality between us; we are one and uniform.] I pay my obeisance and respect to my pure and true self. You and me are infinite and endless; you and me are both eternal and infinite, enlightened and conscious 'souls' called 'Cidātma'. [Here 'you' refers to 'Brahma'.] Honour and respect to both of us (48).

नमस्तुभ्यं परेशाय नमो मह्यं शिवाय च। तिष्ठन्नपि हि नासीनो गच्छन्नपि न गच्छति। शान्तोऽपि व्यवहारस्थः कुर्वन्नपि न लिप्यते।।49।।

namastubhyaṃ pareśāya namo mahyaṃ śivāya ca/ tiṣṭhannapi hi nāsīno gacchannapi na gacchati/ śānto'pi vyavahārasthaḥ kurvannapi na lipyate//

Respects and obeisance are paid to my pure self which is an image of the supreme Lord and Śiva (symbolising wisdom, enlightenment, auspiciousness, truth, beauty, renunciation, simplicity and humility as well as the stupendous powers that can create and annihilate in an instant). This Ātmā is very unique, enigmatic and paradoxical—it does not remain seated although it sits (in the heart of the creature); it does not wonder about although it never remains at one place (like the mind), it engrosses or involves itself in various interactions with the world outside although it is at rest and indifferent to it; it does all the works pertaining to this mundane world of activities but it itself remains completely aloof, detached and dispassionate towards it (49).

सुलभश्चायमत्यन्तं सुज्ञेयश्चाप्तबन्धुवत्। शरीरपद्मकुहरे सर्वेषामेव षट्पदः।।50।।

sulabhaścāyamatyantaṃ sujñeyaścāptabandhuvat/ śarīrapadmakuhare sarveṣāmeva ṣaṭpadaḥ//

This (Ātmā) is easily accessible to all who are sincere about seeking it. It is like one's own dear brother. It is like a bumble-bee in the heart, which is like a lotus with six petals, of the creature (50).

न मे भोगस्थितौ वाञ्छा न मे भोगविसर्जने। यदायाति तदायातु यत्प्रयाति प्रयातु तत्।।51।।

na me bhogasthitau vāñchā na me bhogavisarjane/ yadāyāti tadāyātu yatprayāti prayātu tat//

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I (the Ātmā) do not have the desire to enjoy the comforts of the sensual objects of the world or gratification of the sense organs, nor the desires not to do so. [That is, I'm neutral and without any desire.] Whatever comes, let it come; whatever goes, let it go (51).

मनसा मनसि च्छिन्ने निरहंकारतां गते। भावेन गलिते भावे स्वस्थस्तिष्ठामि केवलः।।52।।

manasā manasi cchinne nirahaṃkāratāṃ gate/ bhāvena galite bhāve svasthastiṣṭhāmi kevalaḥ//

When the intellect is separated form the mind, when the 'Ahaṃkāra' (ego, pride, haughtiness, arrogance, hypocrisy) is dissipated, and when all emotions and sentiments are destroyed—I am established in my pure and healthy form which is the only one Ātmā (52).

[Note :—(i) 'Healthy' form because all these elements are like a disease for the soul/Ātmā; it is better they are eliminated at the earliest opportunity. (ii) The difference between intellect and mind is explained in appendix no. 6 of this book. (iii) The word 'Kevala' means 'the only one, the one of its kind, unique, unparalleled'—these are some of the characteristic features which define the Ātmā.]

निर्भावं निरहंकारं निर्मनस्कमनीहितम्। केवलास्पन्दशुद्धात्मन्येव तिष्ठति मे रिपुः।।53।।

nirbhāvaṃ nirahaṃkāraṃ nirmanaskamanīhitam/ kevalāspandaśuddhātmanyeva tiṣṭhati me ripuḥ//

I (the Saṃnyāsī) am without any emotions and sentiments, am without any 'Ahaṃkāra', am with a neutral mind (i.e. am unbiased), and am without any efforts (see verse no. 51 above). On the contrary, my 'true self' is the only one of its kind entity called the pristine pure and uncorrupt Ātmā, which is vibrant and pulsating with life and vitality and consciousness. In this scenario, how can I have any enemy or opponent anywhere? (53)

तृष्णारज्जुगणं छित्त्वा मच्छरीरकपञ्जरात्। न जाने क्व गतोड्डीय निरहंकारपक्षिणी।।54।।

tṛṣṇārajjugaṇaṃ chittvā maccharīrakapañjarāt/ na jāne kva gatoḍḍīya nirahaṃkārapakṣiṇī//

The bird representing 'Nirahaṃkāra' (literally meaning lack of pride), which resides in the cage represented by my body, has somehow cut off its fetters or strings symbolising 'Tṛṣṇā' (the ties of desires, greed, avarice, yearnings, ambitions, thirst for the world and its comforts and its sensual objects of gratification), and has flown away somewhere[1] (54)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—[1]That is, *Tṛṣṇā* could not keep 'Nirahaṃkāra' subdued for a long time. The latter was able to free itself from the former and flee from the person who used this thread or chain of 'Tṛṣṇā' to prevent the bird symbolised by the lack of 'Ahaṃkāra' from escaping. Put simply it means that as long as a person has worldly desires, he cannot lack pride and ego. It is impossible for him to have any control over his pride, ego, haughtiness, arrogance and hypocrisy if he has worldly greed, avarice, yearnings, desires, ambition, volitions and thirst for the material world.

Ahaṃkāra and Tṛṣṇā go hand in hand. Tṛṣṇā for worldly gains inspires a man to make greater efforts to fulfill his desire and achieve success in acquiring the objects of his desire. Once successful, it fills him with pride of success and the pride of having acquired something which he had got out of his own strength and intelligence. Besides this, only a person who is able can even think of acquiring any object of comfort in the world which is rare for his compatriots to have. For instance, only a rich man can hope to acquire, say, a costly gadget which is beyond the reach of an ordinary man. So the very fact that he wants that gadget shows that he has a hidden pride in him that he has the capability, the financial prowess and the wherewithal to acquire it. There is a subtle, concealed 'Ahaṃkāra' hidden in him that he can do such and such thing, he can acquire and enjoy such and such thing, and he is capable of doing it. It is 'Ahaṃkāra' that propels him to show the world that he is superior in knowledge, wisdom, scholarship, powers, strength, wealth and prosperity. This 'Tṛṣṇā' for one-up-man-ship is directly proportionate to his 'Ahaṃkāra'.]

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते। यः समः सर्वभूतेषु जीवितं तस्य शोभते।।55।।

yasya nāhaṃkṛto bhāvo buddhiryasya na lipyate / yaḥ samaḥ sarvabhūteṣu jīvitaṃ tasya śobhate //

A person (Saṃnyāsī) who does not feel or think that he is the 'doer of deeds', whose mind and intellect is free from any sense of attachment, infatuation, endearment and passions, who treats all mortal beings (of the world) equally—verily, the existence and life of such a person (Saṃnyāsī) is auspicious, honourable, revered, praiseworthy, adorable and is worth living (55).

योऽन्तःशीतलया बुद्ध्या रागद्वेषविमुक्तया। साक्षिवत्पश्यतीदं हि जीवितं तस्य शोभते।।56।।

yo'ntaḥśītalayā buddhyā rāgadveṣavimuktayā / sākṣivatpaśyatīdaṃ hi jīvitaṃ tasya śobhate //

A person (Saṃnyāsī) whose inner self is very cool, quiet, comforting,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

peaceful, serene, unruffled and tranquil, whose mind has freed itself from, 'Rāga' and 'Dveṣa' (attachments, attractions, affections, infatuations as well as hatred, animosity, jealously, ill-will, malice), and who observes this world as a mere witness (i.e. does not get emotionally and mentally involved or engrossed in it)—verily, the life and existence of such an exalted person is indeed auspicious, honourable and worthy (56).

येन सम्यक्परिज्ञाय हेयोपादेयमुज्झता। चित्तस्यान्तेऽर्पितं चित्तं जीवितं तस्य शोभते।।57।।

yena samyakparijñāya heyopādeyamujjhatā / cittasyānte'rpitaṃ cittaṃ jīvitaṃ tasya śobhate //

A person (Saṃnyāsī) who has become fully enlightened and wise, who pays no attention to what is good or what is bad, and who has merged his intellect and mind with the supreme knowledge and enlightenment embodied by his Ātmā—verily, the life and existence of such a person is really and truly auspicious, worthy of honour and praises (57).

ग्राह्यग्राहकसंबन्धे क्षीणे शान्तिरुदेत्यलम्। स्थितिमभ्यागता शान्तिर्मोक्षनामाभिधीयते।।58।।

grāhyagrāhakasaṃbandhe kṣīṇe śāntirudetyalam / sthitimabhyāgatā śāntirmokṣanāmābhidhīyate //

Stable and permanent peace and tranquility is achieved when the relationship between two entities—of one being a customer (or acceptor) of a particular thing and the other being the thing itself (which is accepted) —is disrupted or broken permanently. This is why peace, tranquility, serenity and calmness are treated as equivalent to emancipation and salvation, liberation and deliverance (58).

[Note :—When a persons wants to buy something, he gets emotionally attached to it, always thinks of it and gets worked up until he acquires it. He will go to all ends and adopt all means to get it, to acquire it. Obviously, this creates endless restlessness and agitation in his mind. Ones he gets it, he becomes the acceptor. Then he tries his best to protect his acquisition, leading to further agitations. When this link is broken at the very start— i.e. when the person does not want to acquire anything in the first place, the consequential chain of agitations have no validity. This gives peace and tranquility to him and his mind. He has 'liberated' himself from the bondage of desire, and liberation is tantamount to 'deliverance' from the shackles that seem to tie him down to that desire for that thing. Deliverance produces perfect freedom or 'emancipation', and this gives immense peace and bliss to him, which are synonymous with 'salvation' from the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pit of restlessness and agitations, of anxiety and expectations arising out of his hopes of fulfilling his endless chain of desires.]

भ्रष्टबीजोपमा भूयो जन्माङ्कुरविवर्जिता। हृदि जीवद्विमुक्तानां शुद्धा भवति वासना।।59।।

bhraṣṭabījopamā bhūyo janmāṅkuravivarjitā / hṛdi jīvadvimuktānāṃ śuddhā bhavati vāsanā //

Even as a roasted seed is unable to produce a sprout, the heart of a person who has freed himself from the shackles of the world, is unable to have any 'Vāsanās' (passion, desires, yearnings, lust; this concept has been elaborated and described in appendix no. 6 of this book) towards the world. His heart becomes pure and cleansed of all faults, flaws, shortcomings and blemishes related with these 'Vāsanās' (59).

पावनी परमोदारा शुद्धसत्त्वानुपातिनी। आत्मध्यानमयी नित्या सुषुप्तिस्थेव तिष्ठति।।60।।

pāvanī paramodārā śuddhasattvānupātinī / ātmadhyānamayī nityā suṣuptistheva tiṣṭhati //

Such a person (Saṃnyāsī) is able to purify and raise to a higher stature even those who are fallen, lowly and wretched but come in contact with him because of his compassionate, most magnanimous and generous nature. He is the one who faithfully accepts the absolute Truth and Reality, is engrossed in contemplating on the pure self called the Ātmā, and is established firmly in his eternal form in which there is no awareness of both the external, gross, physically visible world as well as of the imaginary world created by the mind. This state of existence is called 'Suṣupta' (or the deep sleep state of consciousness). [The various states in which a creature exists according to Vedānta has been explained in detail in a separate appendix no. 6 of this book.] (60).

चेतनं चित्तरिक्तं हि प्रत्यक्चेतनमुच्यते। निर्मनस्कस्वभावत्वान्न तत्र कलनामलम्।।61।।

cetanaṃ cittariktaṃ hi pratyakcetanamucyate / nirmanaskasvabhāvatvānna tatra kalanāmalam //

When the essence called 'Cetana' or consciousness is delinked or freed from its interaction with the 'Citta' or the intellect and the mind, it is only then that it becomes pure and pristine conscious factor called the Ātmā. When it becomes devoid of all desires and habits, inherent tendencies and inclinations (called the 'Vṛttis and Vāsanās' of the creature), it becomes fully cleansed and pure, and no faults, flaws or taints can arise in it any further (61).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—How these 'Vṛttis and Vāsanās' affect the functioning of the soul/Ātmā is explained with a diagram in appendix no. 6 in this book.]

सा सत्यता सा शिवता सावस्था पारमात्मिकी। सर्वज्ञता सा संतृप्तिर्नतु यत्र मनः क्षतम्।।62।।

sā satyatā sā śivatā sāvasthā pāramātmikī / sarvajñatā sā saṃtṛptirnatu yatra manaḥ kṣatam //

It (the pure and conscious Ātmā) is the absolute Truth and Reality; it is an embodiment of Śiva (symbolising auspiciousness, wisdom, enlightenment, truth, renunciation, beauty, meditation, contemplation, humility, bliss and other such divine, sublime and stupendous powers that Śiva possesses); it is there where the supreme Soul of the cosmos is established; it is omniscient, all-knowing and all-wise; it is fully contented, satisfied and fulfilled. It is not the habitat where the mind is disrupted, distracted and torn apart in confusions and doubts, perplexities and vexations, consternations and confoundedness (62).

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि। निरस्तमननानन्दः संविन्मात्रपरोऽस्म्यहम्।।63।।

pralapanvisṛjangṛhṇannunmiṣannimiṣannapi / nirastamananānandaḥ saṃvinmātraparo'smyaham //

A Saṃnyāsī should think thus—'Though I behave like an ordinary mortal by lamenting or wailing (such as when in anguish or sorrows), by creating and producing, by accepting and rejecting, by momentarily opening and closing the eyes, but still essentially I am contemplative and thoughtful by nature (or I have eliminated or got rid of the restless nature of my mind, or I have conquered and subdued my mind or have rejected its dominance over me). I am an image or embodiment of bliss, happiness and joy, and am the enlightened, wise, erudite and knowledgeable supreme, transcendental entity called the Ātmā itself (63).

मलं संवेद्यमुत्सृज्य मनो निर्मूलयन्परम्। आशापाशानलं छित्त्वा संविन्मात्रपरोऽस्म्यहम्।।64।।

malaṃ saṃvedyamutsṛjya mano nirmūlayanparam / āśāpāśānalaṃ chittvā saṃvinmātraparo'smyaham //

I have separated/delinked my self from the mind which experiences, enjoys and collects stimuli (impulses) from the external world in the form of knowledge (perceptions and informations). I have made (trained) the mind to abandon all its desires and wishes, hopes and expectations. I

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

have broken all shackles representing these. I am an image of enlightenment, wisdom, erudition and truthful knowledge (64).

[Note :—Here the pronoun 'I' identifies the Saṃnyāsī with the Ātmā and not with either his gross body or his subtle body consisting of his sense organs and his mind-intellect complex respectively. When he says 'I', he means his pure self, which is the Ātmā or the pure conscious, enlightened and self illuminated soul.]

अशुभाशुभसंकल्पः संशान्तोऽस्मि निरामयः। नष्टेष्टानिष्टकलनः संविन्मात्रपरोऽस्म्यहम्।।65।।

aśubhāśubhasaṃkalpaḥ saṃśānto'smi nirāmayaḥ/ naṣṭeṣṭāniṣṭakalanaḥ saṃvinmātraparo'smyaham //

I live calmly and peacefully in a healthy state of existence (literally, a disease free existence) which is free from the aliments represented by the various good or bad 'Saṃkalpas' (i.e. ambitions, determinations and volitions). [In the absence of any ambitions and volitions, there is no cause of any restlessness or anxiety to fulfill or anyhow accomplish them. This is like a disease for a creature because it snatches away the creature's peace and tranquility of mind just like any pain or suffering from an affliction of the body makes a person restless, agitated and anxious.]

Having forsaken the fear of being successful or unsuccessful in any endeavour, being perturbed by the prospect of failure and shame, and being excited at the prospects of success and accomplishments, I live in a state of being 'enlightened and self realised' (fully knowing who I am, what is the truth, the futility of pursuing various desires, ambitions, hopes and expectations, and remaining ever contented and satisfied, dispassionate and detached, and free from all encumbrances, delusions and hallucinations arising out of ignorance) (65).

आत्मतापरते त्यक्त्वा निर्विभागो जगत्स्थितौ। वज्रस्तम्भवदात्मानमवलम्ब्य स्थिरोऽस्म्यहम्। निर्मलायां निराशायां स्वसंवित्तौ स्थितोऽस्म्यहम्।।66।।

ātmatāparate tyaktvā nirvibhāgo jagatsthitau/vajrastaṃbhavadātmānamavalaṃbya sthiro'smyaham/ nirmalāyāṃ nirāśāyāṃ svasaṃvittau sthito-'smyaham //

Having completely forsaken and discarded all emotions of infatuations, love, endearment, fondness, longings, attachments and attractions as well as of malice, ill-will, animosity and hatred towards

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

this world, or having abondoned differentiating between 'my and your' and 'me and you', I live in this mortal world firmly established in my Ātmā, which I treat as my habitat (instead of the external, perishable and artificial world full of faults). This Ātmā (which is my habitat) is uniform, unbreakable and immutable as well as strong, sturdy, steady, unwavering and firm like the 'Vajra' (which is the strongest material in existence). [The word 'Stambha' also means a pillar. With this interpretation, the word 'Vajra' would mean 'diamond', which is the strongest natural material available in nature, and the Ātmā would then be compared to a 'pillar' or rock of diamond. The word 'pillar' is a metaphor for strength, support, sturdiness and stability.] I am firmly rooted in my true form which is pure enlightenment, most wise and an erudite entity (66).

ईहितानीहितैर्मुक्तो हेयोपादेयवर्जितः। कदान्तस्तोषमेष्यामि स्वप्रकाशपदे स्थितः।।67।।

īhitānīhitairmukto heyopādeyavarjitaḥ / kadāntastoṣameṣyāmi svaprakāśapade sthitaḥ //

I have liberated myself from the desire or inclination to make efforts (to achieve success in any endeavour or acquire things that please me) as well as the tendency to be lazy, indolent and lethargic. [That is, I remain neutral and indifferent to everything, to the various activities of the world, to the allurements of the objects of the world as well as gratification of my sense organs. But my indifference should not be construed as laziness or lethargy, because I remain ever engrossed in contemplation and meditation upon my Ātmā and Brahma. I am always alert and active in my spiritual pursuits, but I remain aloof from worldly pursuits. See also verse no. 53 and 55.] I have freed myself from either treating anything as contemptible and lowly, or as worthy of acquiring and receiving (because for me, all things are equal—see verse no. 56 and 58 also).

When will I get the contentedness, satisfaction and its consequential peace and tranquility so much characteristic of the Ātmā? When shall I be established in the abode which is self-illuminated and radiantly splendorous? (67).

कदोपशान्तमननो धरणीधरकन्दरे। समेष्यामि शिलासाम्यं निर्विकल्पसमाधिना।।68।।

kadopaśāntamanano dharaṇīdharakandare / sameṣyāmi śilāsāmyaṃ nirvikalpasamādhinā //

When will I retire to a cave in a mountain range to calmly contemplate,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ponder and meditate? When will I enter the stage of 'Nirvikalpa Samādhi' and become steady and effortless like a rock? (68).

[Note :—The 'Nirvikalpa Samādhi' is the trance-like state of ascetics when they lose their individuality and merge with the supreme Soul while still retaining the physical body. This is generally done in a secluded place like a cave and can last indefinitely.]

निरंशध्यानविश्रान्तिमूकस्य मम मस्तके। कदा तार्णं करिष्यन्ति कुलायं वनपत्रिणः।।69।।

niraṃśadhyānaviśrāntimūkasya mama mastake / kadā tārṇaṃ kariṣyanti kulāyaṃ vanaputriṇāḥ //

When will I become so firmly and deeply engrossed in meditating and contemplating upon that Brahma who is without any fraction (i.e. who cannot be partitioned), is immutable and imperishable so much so that I become so steady and unmoving that the cuckoo bird can build its nest on my head (69).

संकल्पपादपं तृष्णालतं छित्त्वा मनोवनम्। विततां भुवमासाद्य विहरामि यथासुखम्।।70।।

saṃkalpapādapaṃ tṛṣṇālataṃ chittvā manovanam / vitatāṃ bhuvamāsādya viharāmi yathāsukham //

I have cut down my various 'Saṃkalpas' (determinations, vows, ambitions, volitions) which are like tall trees of a dense forest. I have chopped through the various 'Tṛṣṇās' (desires, wants, greeds, avarice and yearnings for worldly objects and comforts) which are like the creepers twined around those trees. I have succeeded in crossing (overcoming, subduing, conquering) this mind of mine with its myriad wishes, inclinations, tendencies and the host of problems, anxieties and agitations accompanying them, which are all like a dense forest for me.

Having crossed this great and intractable forest (i.e. having conquered and subdued my mind with its varied and myriad 'Saṃkalpas' and 'Tṛṣṇās'), I have finally emerged in the open plain beyond (that forest) which is clear from these horrible hurdles. Here, I wander around peacefully and in bliss (without facing any moral obstacles and torments) (70).

[Note :—The allegory of the forest will be best understood by those who have ever had the misfortune of getting lost in one. No sun-light (which is symbolic of knowledge, wisdom and enlightenment) enters or penetrates in a deep and dense forest covered with thick canopy of foliage. The traveler knows not in which direction to proceed because there is no

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sun to guide him. The dense cover of thick foliage, tall trees and a network of creepers act like a formidable wall for the traveler. [Here, the spiritual aspirant or seeker]. This symbolic forest prevents the traveler (the spiritual seeker or aspirant) from obtaining peace; he is so horrified and trapped in its midst that his mind is too busy, anxious and restless with terror to find a quick way out of the forest than to ever have time for the luxury of meditation, peace and tranquility. Once the forest is somehow crossed, the sight of the welcoming open sun-lit plains beyond fills the traveler with ecstasy and jubilation, the extent of which just cannot be imagined; for all practical purpose, he deems himself to have attained a new life full of bliss and happiness.]

पदं तदनुयातोऽस्मि केवलोऽस्मि जयाम्यहम्। निर्वाणोऽस्मि निरीहोऽस्मि निरंशोऽस्मि निरीप्सितः।।71।।

padaṃ tadanuyāto'smi kevalo'smi jayāmyaham / nirvāṇo'smi nirīho'smi niraṃśo'smi nirīpsitaḥ //

I am an embodiment of that imperishable and supreme state called 'Parama-Pada'[1]. I am unique, unparalleled and one of my kind. I am victory, triumph and success personified. I personify 'Nirvāṇa' (emancipation and ultimate salvation). I am without any ego and pride, am without a fraction or part, and am without (i.e. do not have) any desires, hopes, attachments or attractions of any kind in this delusionary world (71).

[Note :—[1]The *Parama Pada* is a stature in which a creature reaches the supreme Lord and merges his own individual Ātmā with the Ātmā of the supreme Being. The word 'Parama' means the most exalted, supreme, greatest and the ultimate, while 'Pada' means feet, state, stature, honour, title etc. That is, the creature is honoured with the highest title obtainable in this creation in the form of salvation and emancipation of his soul. It also refers to achieving the goal of being near to his Lord.]

स्वच्छतोर्जितता सत्ता हृद्यता सत्यता ज्ञता। आनन्दितोपशमता सदा प्रमुदितोदिता। पूर्णतोदारता सत्या कान्तिसत्ता सदैकता।।72।।

svacchatorjitatā sattā hṛdyatā satyatā jñatā / ānanditopaśamatā sadā pramuditoditā / pūrṇatodāratā satyā kāntisattā sadaikatā //

I am pristine pure, uncorrupt and clean, am potent, able and agile, am authoritative, and am an embodiment of Truth as well as of enlightenment and wisdom. I am blissful and happy and have established

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

firm restraint over my sense organs as well as over all the various 'Vāsanās' (desires, passions, lust). I am always happy and cheerful, fully contended, satiated and fulfilled. I am compassionate, kind, generous, gracious and magnanimous, am truthful, non-dual, unchangable and uniform, and am the radiant and glorious Supreme Authority' (72).

इत्येवं चिन्तयन्भिक्षुः स्वरूपस्थितिमञ्जसा। निर्विकल्पस्वरूपज्ञो निर्विकल्पो बभूव ह।।73।।

ityevaṃ cintayanbhikṣuḥ svarūpasthitimañjasā / nirvikalpasvarūpajño nirvikalpo babhūva ha //

A Saṃnyāsī should think in the above manner (verse nos. 63-72) and be established in his true self (i.e. he should realise his true identity and be convinced of it, and as a result, obtain peace and tranquility, happiness and joy, felicity and beatitude, emancipation and salvation, liberation and deliverance et al). He should acquire full awareness and knowledge of the state of existence called 'Nirvikalpa' (see verse no. 68) and become one like it (73).

आतुरो जीवति चेत्क्रमसंन्यासः कर्तव्यः। न शूद्रस्त्रीपतितोदक्या संभाषणम्। न यतेर्देवपूजनोत्सवदर्शनम्। तस्मान्न संन्यासिन एष लोकः। आतुरकुटीचकयोर्भूर्लोकभुवर्लोकौ। बहूदकस्य स्वर्गलोकः। हंसस्य तपोलोकः। परमहंसस्य सत्यलोकः। तुरीयातीतावधूतयोः स्वात्मन्येव कैवल्यं स्वरूपानुसंधानेन भ्रमरकीटन्यायवत्।।74।।

āturo jīvati cetkramasaṃnyāsaḥ kartavyaḥ / na śūdrastrīpatitodakyā saṃbhāṣaṇam / na yaterdevapūjanotsavadarśanam / tasmānna saṃnyāsina eṣa lokaḥ / āturakuṭīcakayorbhūlokabhuvarlokau / bahūdakasya svargalokaḥ / haṃsasya tapolokaḥ / paramahaṃsasya satyalokaḥ / turīyātītāvadhūtayoḥ svātmanyeva kaivalyaṃ svarūpānusaṃdhānena bhramarakīṭanyāyavat /

If a person is eager to take to the life of a Saṃnyāsī, he should wait for the proper time and adopt the vows of a Saṃnyāsī in due course. This is called 'Karma Saṃnyāsa' (see verse no. 18 and 22). Such a Saṃnyāsī should not talk with a 'Śūdra' (low caste man or a lowly and mean man), a woman, specially a menstruating woman, and those persons who have fallen from their chosen path or stature.

A Saṃnyāsī should never, under any circumstance, go to witness any religious function held in honour of any God—such worldly activities are not meant for a Saṃnyāsī (see also verse no. 75 of this canto of this Upaniṣad as well as verse no. 26 of canto 2 of Maitreyupaniṣad which is chapter 5 of this book).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

For Saṃnyāsīs classified as 'Ātura' (literally meanings those who are eager to take to Saṃnyāsa; see verse no. 7), their abode is in the 'Bhūḥ-Loka' (i.e. the world). For those who are called 'Kuṭicaka', their abode is in the 'Bhuvaḥ-Loka' (the sky). For 'Bahūdaka Saṃnyāsīs', their 'Loka' (abode or destination) is in the 'Svarga' (i.e. the heavens). For 'Haṃsa Saṃnyāsīs', their 'Loka' is called 'Tapaḥ' (i.e. the abode obtained through doing severe Tapa or penances and austerities). And for the 'Paramahaṃsa Saṃnyāsīs', their abode is in the 'Satya Loka' (or the abode which is the ultimate destination for a creature's soul, where there is only 'truth').

The last two categories of Saṃnyāsīs are called 'Turīyatīta' and 'Avadhūta' who live a life like a bumble-bee (or a honey bee) trying to find out about and research on the nature of their true self and the essential truth and reality of existence (which is like searching for nectar by the bee). They eventually realise it and become established in that Truth (just like the bee alights on the flower once it traces the flower having nectar) which is immaculate, immutable, unique, one of its kind, unparalleled, uniform, indivisable and universal Reality. They become one with that supreme Truth and Reality which is the essence of the Ātmā and which is their true identity (74).

[Note :—The various types of Saṃnyāsīs and their characteristic features which define them are elaborated in verse no. 18-30 as well as in appendix no. 2 of this book.]

स्वरूपानुसंधानव्यतिरिक्तान्यशास्त्राभ्यास उष्ट्रकुङ्कुमभारवद्व्यर्थः। न योगशास्त्र प्रवृत्तिः। न सांख्यशास्त्राभ्यासः। न मन्त्रतन्त्रव्यापारः। नेतरशास्त्रप्रवृत्तिर्यतेरस्ति। अस्ति चेच्छवालंकार-वत्कर्माचारविद्यादूरः। न परिव्राण्नामसंकीर्तनपरो यद्यत्कर्म करोति तत्तत्फलमनुभवति। एरण्डतैलफेनवत्सर्वं परित्यजेत्। न देवताप्रसादग्रहणम्। न बाह्यदेवाभ्यर्चनं कुर्यात्।।75।।

svarūpānusandhānavyatiriktānyaśāstrābhyāsa uṣṭrakuṃkumabhāravad-vyarthaḥ / na yogaśāstrapravṛttiḥ / na sāṃkhyaśāstrābhyāsaḥ / na mantratantravyāpāraḥ / netaraśāstrapravṛttiryaterasti / asti cecchavālaṃkāra-vatkarmācāravidyādūraḥ / na parivrāṇṇāmasaṃkīrtanaparo yadyatkarma karoti tattatphalamanubhavati / eraṇḍatailaphenavatsarvaṃ parityajet / na devatāprasādagrahaṇam / na bāhyadevābhyarcanaṃ kuryāt //

Except contemplating and meditating upon his pure and true self as well as searching out its real essence, it is futile for a Saṃnyāsī to study

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and practice different scriptures even as it is useless to load a camel with saffron. (See verse no. 21, Canto 2 of Mitreyupaniṣad, Chapter 5 of this book which tells us that the study of scriptures is not the best means to spiritual pursuits. It is contemplation upon and research of the Ātmā, the real truth, the personification of Brahma, which is the best path).

For a Saṃnyāsī, following the precepts and practices of Yoga (meditation exercises), or the business (practice, tradition) of using 'Mantras' and 'Tantras' (i.e. use of divine words and symbols for incantations and occult practice) for worship, or practicing the teachings 'Sāṅkhya Śāstra' (which is one of the six schools of Indian philosophies), or following any other tradition or scripture whatsoever (except the Upaniṣadic tenets), is best avoided. That is, a Saṃnyāsī should not waste his time in pursuing so many varieties of paths, each promising emancipation and salvation for its adherents. Too many paths and too many advisers will only cause confusion in his mind. So he is best advised to shun all, and instead follow one single path—and that path is contemplation upon the pure, conscious and enlightened Ātmā residing in his own bosom; doing meditation on this Ātmā will fill him with complete bliss. He should exclude all other paths for his spiritual pursuits because they act as a drag in his spiritual upliftment. These ritualistic forms of worship (such as 'Tantra', use of 'Mantra' and various 'Yoga' practices) are only meant for those who are not as elevated and exalted in the spiritual hierarchy as a truly realised and enlightened Saṃnyāsī is. In fact, these practices only seem to bog him down in endless, time consuming rituals which are not worthwhile and meaningful. Similarly, endless debates and discussions on scriptures are only the cause for vexations for the spirit, and they disturb the tranquality of his inner self.

If however, inspite of the prohibition, any Saṃnyāsī does it, then he is akin to an ornament lying on a dead body (i.e. worthless, abhorable and as forsakeable as the dead body itself). It is in violation of the principles, ethos and practices of true and pure Saṃnyāsa.

A Saṃnyāsī should not participate in the group chanting or chorus singing of the name of any God in a practice called 'Kīrtana' because, if he does so, he will be violating the principle tenets and code of conduct prescribed for Saṃnyāsīs (that they should not worship any God except their own Ātmā as the supreme Brahma), and therefore they will have to suffer the consequences of such violation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hence, a Saṃnyāsī should forsake all these worldly activities just like the foam collected on the surface of castor oil. A Saṃnyāsī should neither accept any food that has been offered to any outside God or Goddess because he is supposed to treat his own Ātmā as the supreme God called Brahma who is the supreme Lord of all, and he should worship that supreme Brahma with this firm conviction (75).

[Note :—Please also refer to verse no. 74 of this canto above as well as verse no. 21 and 26 of Canto 2 of Maitreyupaniṣad, Chapter 5 of this book on the subject of not attending the worship of other Gods.]

स्वव्यतिरिक्तं सर्वं त्यक्त्वा मधुकरवृत्त्याहारमाहरन्कृशीभूत्वा मेदोवृद्धिमकुर्वन्विहरेत्। माधूकरेण करपात्रेणास्यपात्रेण वा कालं नयेत्। आत्मसंमितमाहारमाहरेदात्मवान्यतिः ।।76।।

svavyatiriktaṃ sarvaṃ tyaktvā madhukaravṛttyāhāramāharankṛśībhūtvā medovṛddhimakurvanviharet / mādhūkareṇa karapātreṇāsyapātreṇa vā kālaṃ nayet / ātmasaṃmitamāhāramāharedātmavānyatiḥ //

A Saṃnyāsī should abandon all company and beg for food which he should accept directly in his cupped hands and eat from there. [That is, he should not either hoard food or eat more than essential, but just sufficient enough in order to sustain life.] This must be his routine life style to ensure that he does not become obese and lethargic. He should always be on the move, accepting food either in his cupped hands or directly in his mouth (like a cow) in order to sustain himself. He should exercise self-restraint and contemplate upon his Ātmā (76).

आहारस्य च भागौ द्वौ तृतीयमुदकस्य च। वायोः संचरणार्थाय चतुर्थमवशेषयेत्।।77।।

āhārasya ca bhāgau dvau tṛtīyamudakasya ca / vāyoḥ saṃcaraṇārthāya caturthamavaśeṣayet //

A Saṃnyāsī should eat only sufficient enough to fill half of his stomach. The third quarter should be filled with water and the remaining fourth quarter should be left empty, i.e. it should be filled with air. [That is, he should never over eat] (77).

भैक्षेण वर्तयेन्नित्यं नैकान्नाशी भवेत्क्वचित्। निरीक्षन्ते त्वनुद्विग्नास्तद्गृहं यत्नतो व्रजेत्।।78।।

bhaikṣeṇa vartayennityaṃ naikānnāśī bhavetkvacit / nirīkṣante tvanudvignā-stadgṛhaṃ yatnato vrajet //

A Saṃnyāsī should always rely on alms and begging to survive. He

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

should not accept food always from the same household, i.e. he should seek from a different house each time he goes for begging (see also verse no. 79). He should go to accept food only from those persons who wait patiently for the Saṃnyāsī to arrive and accept it from them (i.e. from the household from where the Saṃnyāsī expects to get respect, where he is welcome, and the food is especially earmarked for him. He should not go somewhere where he is not welcome, appears to be a burden, treated contemptuously or even scorned at, scolded and insulted and told to get away). He should accept food with dignity and honour, and not after being subjected to any kind of insult or humiliation (78).

पञ्चसप्तगृहाणां तु भिक्षामिच्छेत्क्रियावताम्। गोदोहमात्रमाकाङ्क्षेन्निष्क्रान्तो न पुनर्व्रजेत्।।79।।

pañcasaptagṛhāṇāṃ tu bhikṣāmicchetkriyāvatām / godohamātramākāṅkṣennişkrānto na punarvrajet //

A Saṃnyāsī should go to beg for food in five or seven households at the most which follow the righteous path of dharma, or live noble lives. There, he should wait for food for a period which is not more than the time taken to milk a cow. He should not go to the same place again (see verse nos. 27, 28 and 78 in this context) (79).

नक्ताद्वरश्चोपवास उपवासादयाचितः। अयाचिताद्वरं भैक्षं तस्मात्भैक्षेण वर्तयेत्।।80।।

naktādvaraścopavāsa upavāsādayācitaḥ / ayācitādvaraṃ bhaikṣyaṃ tasmātbhaikṣeṇa vardhayet //

It is better to fast than to eat during the night. Compared to fasting, it is better to accept food that has not been asked for (i.e. the food which comes as alms or charity or offering to the Saṃnyāsī at his place of stay by someone who comes to him and offers the food to him without his actually seeking it). Better than eating food which has come in this way without his asking for or expecting it, a Saṃnyāsī should eat food for which he has begged. [That is, it is better to beg for food than to eat something without begging or which has been offered to him without his formally asking for it.] Hence, as far as possible, he should rely on begging for food to eat. [Begging helps to crush his remnant ego and inculcates humility in him, both of which are essential in rising high in spiritual realm.] (80).

नैव सव्यापसव्येन भिक्षाकाले विशेद्गृहान्। नातिक्रामेद्गृहं मोहाद्यत्र दोषो न विद्यते।।81।।

naiva savyāpasavyena bhikṣākāle viśedgṛhān / nātikrāmedgṛhaṃ mohādyatra doṣo na vidyate //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

While on the mission to beg for food, the Saṃnyāsī should not approach the household from either the right or the left—i.e. the Saṃnyāsī should approach the household directly from the front. [That is, he should approach with dignity, self respect and honour from front, and not stealthily sneak in from the side to catch the residents of the house unawares like a thief or unwelcome guest. By approaching from the front, he ensures that by the time he reaches the door, his arrival would have been known to the people. And, on the contrary, if he comes from the side, it indicates that he does not wish to foretell his arrival and wishes to come in secretly like a thief or someone who is ashamed at begging, a thought that should never occur to a Saṃnyāsī. This is the approach not taken by those who are bold, honourable and exalted in their stature.] He should not leave a house (or turn away from it) from which there is no fault in accepting food as alms or charity either because of any personal emotions (such as grudge) or by mistaken beliefs (that such a household is of a low caste) (81).

श्रोत्रियान्नं न भिक्षेत श्रद्धाभक्तिबहिष्कृतम्। व्रात्यस्यापि गृहे भिक्षेच्छ्रद्धाभक्तिपुरस्कृते।।82।।

śrotriyānnaṃ na bhikṣeta śraddhābhaktibahiṣkṛtam / vrātyasyāpi gṛhe bhikṣecchraddhābhaktipuraskṛte //

If a person from whom the food is begged for is a Brāhmaṇa who is an expert in the Vedas but lacks affection, humility, respect and devotion (towards the Saṃnyāsī as well as the supreme Lord), then a Saṃnyāsī should not accept food from him or his household (though he is a Brāhmaṇa). On the contrary, even if a person has not been traditionally of a high birth or stature in society, or is not of a high standing and purity, but if he has these attributes of affection, humility, reverence, respect and devotion (towards the guest Saṃnyāsī as well as the supreme Lord), then the Saṃnyāsī should not hesitate or think twice from accepting alms or charity from him or his household (82).

माधूकरमसंक्लृप्तं प्राक्प्रणीतमयाचितम्। तात्कालिकं चोपपन्नं भैक्षं पञ्चविधं स्मृतम्।।83।।

mādhūkaramasaṃklṛptaṃ prākpraṇītamayācitam / tātkālikaṃ copapannaṃ bhaikṣaṃ pañcavidhaṃ smṛtam //

Seeking of food as alms or begging for it by a Saṃnyāsī has been classified into five categories—viz. (i) Asaṃkalpita, (ii) Prākpraṇīta, (iii) Ayācita, (iv) Tātkālika, and (v) Upapanna. These have been described below (83).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मनः संकल्परहितांस्त्रीन्गृहान्पञ्च सप्त वा। मधुमक्षिकवत्कृत्वा माधूकरमिति स्मृतम्।।84।।

manaḥ saṃkalparahitāṃstrīngṛhānpañca sapta vā / madhumakṣikavatkṛtvā mādhūkaramiti smṛtam //

The 1st type of 'Mādhūkara' (literally, begging for food) is when the Saṃnyāsī is not certain of what and where he will get something to eat. He begs for food from three, five or at the most seven houses, taking a little from each, like a honey bee. [A honey bee collects nectar from flowers at random and does not visit a flower twice. Likewise the Saṃnyāsī collects whatever is available, or whatever is forthcoming in the way of food, and remains contended and satisfied with whatever he gets.] This is called 'Asaṃkalpa Mādhūkara' (literally, begging for food without any type of determination or certainty) (84).

प्रातःकाले च पूर्वेद्युर्यद्भक्तैः प्रार्थितं मुहुः। तद्भैक्षं प्राक्प्रणीतं स्यात्स्थितिं कुर्यात्तथापि वा।।85।।

prātaḥkāle ca pūrvedyuryadbhaktaiḥ prāthitaṃ muhuḥ / tadbhaikṣaṃ prākpraṇītaṃ syātsthitiṃ kuryāttathāpi vā //

The 2nd type of 'Mādhūkara' (begging for food) is when a Saṃnyāsī accepts food from a person who has affectionately, devotedly and respectfully requested him the previous day or early morning of the same day to accept food from him or his household (as a token of showing grace and blessing on the giver by accepting his food). This is called 'Prākpraṇīta' (literally, food which has come by the inspiration of a pure heart infused with devotion and respect) (85).

भिक्षाटनसमुद्योगाद्येन केन निमन्त्रितम्। अयाचितं तु तद्भैक्षं भोक्तव्यं च मुमुक्षुभिः।।86।।

bhikṣāṭanasamudyogādyena kena nimantritam / ayācitaṃ tu tadbhaikṣaṃ bhoktavyaṃ ca mumukṣubhiḥ //

The 3rd type of 'Mādhūkara' (begging for food) is when a Saṃnyāsī, while roaming for food, is invited by a complete stranger on the way to take food from him or his household, though the Saṃnyāsī has not approached him or his household. The Saṃnyāsī should accept his invitation and the food offered by him. This is called 'Ayācita' (literally, unsolicited food). Such food is acceptable by seekers of emancipation and salvation (i.e. a Saṃnyāsī) (86).

उपस्थानेन यत्प्रोक्तं भिक्षार्थं ब्राह्मणेन तत्। तात्कालिकमिति ख्यातं भोक्तव्यं यतिभिः सदा।।87।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

upasthānena yatproktaṃ bhikṣārthaṃ brāhmaṇena tat / tātkālikamiti khyātaṃ bhoktavyaṃ yatibhistadā //

The 4th type of 'Mādhūkara' (begging for food) is when a Saṃnyāsī is approached by a Brāhmaṇa to accept food from him even as the former is getting ready to embark on his wandering mission in search of food, or has just stepped out to do so. Then he should invariably accept this food. [That is, in such a case, the Saṃnyāsī should abandon his wandering mission and immediately accept that food.] This is called 'Tātkālika' (literally, 'immediate'; the food that has come on the spur of the moment, or in the eleventh hour) (87).

सिद्धमन्नं यदा नीतं ब्राह्मणेन मठं प्रति। उपपन्नमिति प्राहुर्मुनयो मोक्षकाङ्क्षिणः।।88।।

siddhamannaṃ yadā nītaṃ brāhmaṇena maṭhaṃ prati / upapannamiti prāhurmunayo mokṣakāṅkṣiṇaḥ //

The 5th type of food is one which is prepared by a Brāhmaṇa in a monastery or an abbey and brought to the Saṃnyāsī to eat; then wise saints call this type of food as 'Upapanna' (literally, noble or superior form of cooked food). It should be gladly and willingly accepted by a Saṃnyāsī who is a seeker of emancipation and salvation (88).

चरेन्माधुकरं भैक्षं यतिर्म्लेच्छकुलादपि। एकान्नं नतु भुञ्जीत बृहस्पतिसमादपि। याचितायाचिताभ्यां च भिक्षाभ्यां कल्पयेत्स्थितम्।।89।।

carenmādhukaraṃ bhaikṣaṃ yatirmlecchakulādapi / ekānnaṃ natu bhuñjīta bṛhaspatisamādapi / yācitāyācitābhyāṃ ca bhikṣābhyāṃ kalpayetsthitam //

If it becomes necessary due to circumstances, a Saṃnyāsī can accept food as alms or charity even from a heretic or an atheist, but he should not accept it twice from the same place even though it might be a household of a man who is as senior and as respected as Lord Bṛhaspati himself. [Bṛhaspati is the moral preceptor of Gods.] It is best for a Saṃnyāsī to accept food either by going out begging for it or seeking it, or from a person who himself approaches him respectfully and invites him to accept food from him (89).

न वायुः स्पर्शदोषेण नाग्निर्दहनकर्मणा। नापो मूत्रपुरीषाभ्यां नान्नदोषेण मस्करी।।90।।

na vāyuḥ sparśadoṣeṇa nāgnirdahanakarmaṇā / nāpo mūtrapurīṣābhyāṃ nānnadoṣeṇa maskarī //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Wind touches all and sundry; the Fire burns everything (good or bad) that falls in it; everything, including urine and faecal matter (i.e. most repugnant and contemptible things) is drooped in Water (of a river, for example)—but none of them (Wind, Fire, Water) is considered as getting polluted or defiled by the touch of even the most deplorable of things. Likewise, a Saṃnyāsī is not deemed to be polluted or tainted or tarnished by any external faults or blemishes (such as accepting food from a heretic or atheist as well as from a non-Brāhmaṇa (see verse nos. 89 and 82, 92 respectively) (90).

[Note :—This verse indicates that external things don't ever defile a Saṃnyāsī. It is the fault that might arise in his inner-self—such as his heart, mind and intellect—that can defile him or pull him down to a lowly state from his exalted stature. Pollution and defilement comes form inside and not from outside because a Saṃnyāsī's true identity is his Ātmā residing cocooned in the causal body that is surrounded by the subtle body (mind-intellect complex), and not the gross body consisting of the various sense organs that comes in contact with the external world. The pollution or corruption or defilement, if any, is suffered by either the gross, physical body or the subtle body, but not the causal body which houses the Ātmā.]

विधूमे सन्नमुसले व्यङ्गारे भुक्तवज्जने। कालेऽपराह्णे भूयिष्ठे भिक्षाचरणमाचरेत्।।91।।

vidhūme sannamusale vyaṅgāre bhuktavajjane/ kāle'parāhṇe bhūyiṣṭhe bhikṣācaraṇamācaret//

An ascetic (Saṃnyāsī) should accept food during the afternoon hours from a place which is devoid of various sounds, sights and smells associated with the preparation of food—such as lighting of the fire, smoke, pounding of the pestle to grind condiments, spices and herbs, aroma of cooking food, all delicacies arranged on the dining table etc. This should be a place where the fire lit for cooking food has died down and everyone has finished eating. [That is, a Saṃnyāsī should accept the leftovers only after the meal has been eaten by the people] (91).

अभिशस्तं च पतितं पाषण्डं देवपूजकम्। वर्जयित्वा चरेद्भैक्षं सर्ववर्णेषु चापदि।।92।।

abhiśastaṃ ca patitaṃ pāṣaṇḍaṃ devapūjakam/ varjayitvā caredbhaikṣaṃ sarvavarṇeṣu cāpadi//

In cases of emergency, an ascetic (Saṃnyāsī) can accept food as alms or charity from all castes and creeds except families who are publically

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

condemned and excommunicated, or are lowly and fallen from their status in society, and those who are imposters, cunning, deceitful, evil and scheming (92).

घृतं श्वमूत्रसदृशं मधु स्यात्सुरया समम्। तैलं सूकरमूत्रं स्यात्सूपं लशुनसंमितम्।।93।। माषापूपादि गोमांसं क्षीरं मूत्रसमं भवेत्। तस्मात्सर्वप्रयत्नेन घृतादीन्वर्जयेद्यतिः।।94।।

ghṛtaṃ svamūtrasadṛśaṃ madhu syātsurayā samam / tailaṃ sūkaramūtraṃ syātsūpaṃ laśunasaṃmitam // māṣāpūpādi gomāṃsaṃ kṣīraṃ mūtrasamaṃ bhavet / tasmātsarvaprayatnena ghṛtādīnvarjayedyatiḥ //

For a Saṃnyāsī, clarified butter (ghee) is equivalent to dog's urine, honey is like drinking wine, oil is akin to pig's urine, food containing garlic, horse beans and fried sweets are like beef, milk is no less abhorable than urine—hence, a true ascetic should accept food (by begging or otherwise) which is free from these prohibited ingredients (93-94).

घृतसूपादिसंयुक्तमन्नं नाद्यात्कदाचन। पात्रमस्य भवेत्पाणिस्तेन नित्यं स्थितिं नयेत्। पाणिपात्रश्चरन्योगी नासकृद्भैक्षमाचरेत्।।95।।

ghṛtasūpādisaṃyuktamannaṃ nādyātkadācana / pātramasya bhavetpāṇistena nityaṃ sthitiṃ nayet / pāṇipātraścaranyogī nāsakṛdbhaikṣamācaret //

He should never accept food containing clarified butter or spicy food or soups. For him, his cupped hands (joined palms) are the pot to accept food; it is in it that he should always accept food (and not in any other pot or container or vessel. Refer also verse nos. 27-28). [See verse no. 111 also. There, a Saṃnyāsī is permitted to accept fried and spiced food in cases of extreme emergencies] (95).

आस्येन तु यदाहारं गोवन्मृगयते मुनिः। तदा समः स्यात्सर्वेषु सोऽमृतत्वाय कल्पते।।96।।

āsyena tu yadāhāraṃ govanmṛgayate muniḥ / tadā samaḥ syātsarveṣu so'mṛtatvāya kalpate //

He should accept food only once a day, never twice. An exalted hermit who takes food in his mouth only (i.e. does not store any food; see verse no. 27-28 and 76) becomes equanimous and non-differentiating in his outlook and attains the elixir of supreme bliss (or, he enjoys the taste of the essence of the nectar which gives everlasting joy and happiness, eternal bliss and beatitude) (96).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आज्यं रुधिरमिव त्यजेदेकत्रान्नं पललमिव गन्धलेपनमशुद्धलेपनमिव क्षारमन्त्यजमिव वस्त्रमुच्छिष्ट-पात्रमिवाभ्यङ्गं स्त्रीसङ्गमिव मित्राह्लादकं मूत्रमिव स्पृहां गोमांसमिव ज्ञातचरदेशं चण्डालवाटिका-मिव स्त्रियमहिमिव सुवर्णं कालकूटमिव सभास्थलं श्मशानस्थलमिव राजधानीं कुम्भीपाकमिव शवपिण्डवदेकत्रान्नं न देवतार्चनम्। प्रपञ्चवृत्तिं परित्यज्य जीवन्मुक्तो भवेत्।।97।।

ājyaṃ rudhiramiva tyajedekatrānnaṃ palalamiva gandhalepanamaśuddha-lepanamiva kṣāramantyajamiva vastramucchiṣṭapātramivābhyaṅgaṃ strīsaṅgamiva mitrāhlādakaṃ mūtramiva spṛhāṃ gomāṃsamiva jñātacara-deśaṃ caṇḍālavāṭikāmiva striyamahimiva suvarṇaṃ kālakūṭamiva sabhā-sthalaṃ śmaśānasthalamiva rājadhānīṃ kuṃbhīpākamiva śavapiṇḍa-vadekatrānnaṃ na devatārcanam / prapañcavṛttiṃ parityajya jīvanmukto bhavet //

Butter or fat, and accumulated, collected or stored food should be abhorred by a Saṃnyāsī as if they were blood or meat respectively. An ascetic (Saṃnyāsī, hermit) should also forsake the following—(i) perfumes and scented ointments as if they were nasty pastes, (ii) salt as if it was an untouchable product, (iii) clothes as if they were spoiled pots, (iv) oil massage as if it was equivalent to an union with a women, (v) friendly chatter and small, loose talk as if it was urine, (vi) pride, haughtiness and ego as if they were beef, (vii) begging for food from the house of an acquaintance as if it was begging from an outcaste, (viii) a woman as if she was a serpent, (ix) gold (i.e. any costly and valuable thing) as if it was the horrible poison called 'Kālakūṭa', (x) gatherings, congregations, assemblies and crowds as if they were funeral parties at the cremation ground, (xi) the capital city (or any large town) as if it were the most deplorable hell called 'Kumbhīpāka', (xii) and food from a single household as if it was an offering of 'Piṇḍa', which are ball shaped cooked cereals offered to dead ancestors.

A Saṃnyāsī should (xiii) never involve himself in the worship, adoration, showing respect and offering of prayers to Gods. [This prohibition is repeatedly stressed—see also verse no. 74 and 75.] (xiv) He should abstain from all futile worldly activities (because they are artificial and cause vexation and confusion for the spirit; such worldly activities create unnecessary and avoidable perplexities, agitations, anxieties, restlessness and consternation for the Saṃnyāsī). By doing so (i.e. by observing the above principles), he should endeavour to be spiritually freed from the fetters that shackle and pillory an ordinary creature to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

this deceitful, impostering, artificial, delusory, mundane and temporal world while he is physically living in it[1] (97).

[Note :—[1]That is, when a Saṃnyāsī or hermit or an ascetic observes the tenets as prescribed in this Upaniṣad, he attains truthful liberation and deliverance of his soul by breaking the fetters that tie him down to this illusionary and entrapping world full of imposterings, deceit, conceit, show-offs and falsehoods, thereby giving deliverance to his soul. He finds complete peace and is at ease with himself while he is still living with his body on this earth. When the proper time comes, he discards his body like the cuticle of a snake and finds the final emancipation by escaping from it and merging himself with the supreme Brahma like the air trapped insight a vacant mud pot is merged imperceptibly, indistinguishably and irretrievably with the external, wide open space or wind element present outside the pot.]

आसनं पात्रलोपश्च संचयः शिष्यसंचयः। दिवास्वापो वृथालापो यतेर्बन्धकराणि षट्।।98।।

āsanaṃ pātralopaśca saṃcayaḥ śiṣyasaṃcayaḥ/ divāsvāpo vṛthālāpo yaterbandhakarāṇi ṣaṭ //

The following six things act as bondages or shackles for a Saṃnyāsī—(i) to sit for a long time at a place, (ii) desire to have or carry a pot or vessel of any kind, (iii) to collect, accumulate, store or hoard, (iv) to make disciples and collect a group of followers, (v) to sleep during the day, and (vi) to talk worthlessly and chatter endlessly (98).

वर्षाभ्योऽन्यत्र यत्स्थानमासनं तदुदाहृतम्। उक्तालाब्वादिपात्राणामेकस्यापीह संग्रहः।।99।। यतेः संव्यवहाराय पात्रलोपः स उच्यते। गृहीतस्य तु दण्डादेर्द्वितीयस्य परिग्रहः।।100।।

varṣābhyo'nyatra yatsthānamāsanaṃ tadudāhṛtam / uktālābvādipātrāṇāmekasyāpīha saṃgrahaḥ // yateḥ saṃvyavahārāya pātralopaḥ sa ucyate / gṛhītasya tu daṇḍāderdvitīyasya parigrahaḥ //

Long habitation at a place except during the rainy season is eqivalent to 'taking an Āsana' or living at a place for a long duration. [The word 'Āsana' means a seat, to sit for a long time; it also means sitting in meditation.] Out of prescribed pots that he can have, he should carry only one, preferably one made from hollowed-out pumpkin. If he happens to lose it and takes the pot of another ascetic (as a replacement) it is tantamount to 'a desire to have a pot' or 'greed for a pot'. Similarly, when he loses his own personal staff/rod and takes one belonging to another

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ascetic, it is equivalent to 'seizing another person's property or asset' or 'usurping another's asset or property'. [See also verse no. 112 below in this context.] (99-100)

कालान्तरोपभोगार्थं संचयः परिकीर्तितः। शुश्रूषालाभपूजार्थं यशोऽर्थं वा परिग्रहः।।101।।

kālāntaropabhogārthaṃ saṃcayaḥ parikīrtitaḥ/ śuśrūṣālābhapūjārthaṃ yaśorthaṃ vā parigrahaḥ//

'Sañcaya' is defined as storing or accumulating or hoarding anything for use in the future. The benefit or comfort of being served, to want to get worshiped, honoured or adored and acquire fame, name and renown are also tantamount to 'Parigraha' (i.e. the desire to seize, catch hold of, acquire, attach oneself to, to yearn for, to desire to have etc.) (101).

शिष्याणां नतु कारुण्याच्छिष्यसंग्रह ईरितः। विद्या दिवा प्रकाशत्वादविद्या रात्रिरुच्यते।।102।।

śiṣyāṇāṃ natu kāruṇyācchiṣyasaṃgraha īritaḥ/vidyā divā prakāśatvādavidyā rātrirucyate//

Only a person who approaches an ascetic (Saṃnyāsī) with humility and compassion, with a sincere desire for self-upliftment and emancipation, should be accepted as a disciple. Besides such a person, making anyone else as disciple is called 'Śiśya Saṃgrahaḥ' (i.e. collection of, or gathering a crowd of disciples around a Saṃnyāsī). [See also verse no. 98 in this context.] In Saṃnyāsa, 'Vidyā' (knowledge) is regarded as being synonymous with 'day' (standing for light and illumination), while 'Avidyā' (ignorance, lack of knowledge) is treated as 'night' (standing for darkness of ignorance and delusions) (102).

विद्याभ्यासे प्रमादे यः स दिवास्वाप उच्यते। आध्यात्मिकीं कथां मुक्त्वा भिक्षावार्तां विना तथा। अनुग्रहं परिप्रश्नं वृथाजल्पोऽन्य उच्यते।।103।।

vidyābhyāse pramādo yaḥ sa divāsvāpa ucyate/ādhyātmikīṃ kathāṃ muktvā bhikṣāvārtāṃ vinā tathā/anugrahaṃ paripraśnaṃ vṛthājalpo'nya ucyate//

This is the reason why showing laziness in pursuit of truthful knowledge is regarded as being equivalent to 'sleeping during the day'. Any talk except on spiritual matters, metaphysical topics, subjects pertaining to essential facets of the life of a Saṃnyāsī, such as begging for food and seeking necessary alms and charities, and replying to polite questions on any of these subjects (when asked by someone), is regarded

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

as futile banter, useless chatter, worthless gossip, loose talk and talking in vain (103).

एकान्नं मदमात्सर्यं गन्धपुष्पविभूषणम्। ताम्बूलाभ्यञ्जने क्रीडा भोगाकाङ्क्षा रसायनम्।।104।। कत्थनं कुत्सनं स्वस्ति ज्योतिश्च क्रयविक्रयम्। क्रिया कर्मविवादश्च गुरुवाक्यविलङ्घनम्।।105।। संधिश्च विग्रहो यानं मञ्चकं शुक्लवस्त्रकम्। शुक्लोत्सर्गो दिवास्वापो भिक्षाधारस्तु तैजसम्।।106।। विषं चैवायुधं बीजं हिंसां तैक्ष्ण्यं च मैथुनम्। त्यक्तं संन्यासयोगेन गृहधर्मादिकं व्रतम्।।107।। गोत्रादिचरणं सर्वं पितृमातृकुलं धनम्। प्रतिषिद्धानि चैतानि सेवमानो व्रजेदधः।।108।।

ekānnaṃ madamātsaryaṃ gandhapuṣpavibhūṣaṇam / tāmbūlābhyañjane krīḍā bhogākāṅkṣā rasāyanam // katthanaṃ kutsanaṃ svasti jyotiśca krayavikrayam / kriyā karmavivādaśca guruvākyavilaṅghanam // saṃdhiśca vigraho yānaṃ mañcakaṃ śuklavastrakam / śuklotsargo divāsvāpo bhikṣādhārastu taijasam // viṣaṃ caivāyudhaṃ bījaṃ hiṃsāṃ taikṣṇyaṃ ca maithunam / tyaktaṃ saṃnyāsayogena gṛhadharmādikaṃ vratam // gotrādicaraṇaṃ sarvaṃ pitṛmātṛkulaṃ dhanam / pratiṣiddhāni caitāni sevamāno vrajedadhaḥ //

[The following five verses list the various prohibitions from which a Saṃnyāsī/ascetic should keep himself at bay. Please also refer to verse nos. 93-98, 109-110 in this context.]

A Saṃnyāsī/ascetic should completely and without any reservations of any kind or second thoughts forsake or discard the following—

(i) eating one type of food or from one household repeatedly; (ii) pride, vanity, ego and haughtiness; (iii) envy, jealousy, ill-will, hatred and malice; (iv) perfumes, scents, fragrances of all kinds; (v) flowers of all kinds; (vi) ornaments and jewelry as well as other decorative paraphernalia or ornamentations for the body; (vii) eating betel leaves as mouth fresheners; (viii) oil massaging; (ix) sports and games; (x) desires for gratification of the senses and enjoying the pleasures and comforts of the objects of the world; (xi) use of chemicals (e.g. drugs); [104] (xii) flattery, false praise and honour, sycophancy, repeated pleadings and coaxings to gain anything; (xiii) criticism, speaking ill of and finding faults with others; (xiv) asking for other's well-being and enquiring about their personal affairs; (xv) asking unnecessary, impertinent questions about the future (e.g. such as approaching astrologers, soothsayers, clairvoyants etc.); (xvi) talking of trade and commerce; (xvii) talking about routine

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

worldly chores, rituals, ceremonies and sacraments; (xviii) getting involved in debates, discourses, disputations, discussions and controversies; (xix) disobeying the orders of one's Guru (moral preceptor and teacher); [105] (xx) talk of either confrontation or compromise with anyone, friend or foe; (xxi) to have a matress/bedstead to sleep upon or a vehicle to mount on; (xxii) wearing white, clean clothes (i.e. good looking garments); (xxiii) ejaculation of sperms; (xxiv) sleeping during the day time; (xxv) carrying a metal pot; (xxvi) any valuable metal having luster and value; [106] (xxvii) carrying poisonous or intoxicating or harmful things (i.e. harmful and hallucinating drugs); (xxviii) arms and armaments; (xxix) violence and cruelty towards other creatures; (xxx) anger, wrath and vengeance; (xxxi) and having sex. All these should be completely forsaken and abhorred outright by a true and sincere Saṃnyāsī/ascetic.

Further, a Saṃnyāsī is also required to abstain from the following (i.e. he is expected to completely forsake or avoid them also)—(xxxii) The codes of conduct and norms of behaviours prescribed for householders [107], (xxxiii) as well as the other classes and clans of society, and (xxxiv) inheriting and enjoying parental property, etc.—a Saṃnyāsī who adheres or attaches himself to any of these three (from s. nos. xxxii to xxxiv) is condemned to a lowly stature. They are prohibited from all these things (as listed in these 5 verses) and are ordained to keep a safe distance from them [108] [104-108].

सुजीर्णोऽपि सुजीर्णासु विद्वांस्त्रीषु न विश्वसेत्। सुजीर्णास्वपि कन्थासु सज्जते जीर्णमम्बरम्।।109।।

sujīrṇo'pi sujīrṇāsu vidvāṃstrīṣu na viśvaset/sujīrṇāsvapi kanthāsu sajjate jīrṇamambaram//

A wise and erudite Saṃnyāsī who has become old of age should not have faith even upon an old woman. [That is, he shouldn't be in the company of or have contact with any woman whatsoever, notwithstanding her being of an old age.] This is because a coat or jacket made of used patted cotton is sewed together using used and tattered cloth or rags[1] (109).

[Note :—[1]A Saṃnyāsī should be careful and diligent in exercising self control because even an old woman can cling to him and arouse his passion and sympathies, and tie him down to worldly relationships even

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

as old cloth and pieces of rag, which are seemingly worthless and useless, help in sewing and hemming together pieces of patted cotton tatters to make a garment, such as an overcoat. Without the old cloth as the covering, the shreds of cotton would fall apart and scatter. The company of a woman might hem in and tie down the ascetic (Saṃnyāsī) and prevent him from finding absolute liberation which is a prerequisite for deliverance and dissolution into nothingness, leaving behind no memories or attachments of any kind that linger on after his death. The contact with the old woman, even though she might be his own mother, might cause some attachment in the heart of the Saṃnyāsī towards this world and create worry for her well being, should he die before her.]

स्थावरं जङ्गमं बीजं तैजसं विषमायुधम्। षडेतानि न गृह्णीयाद्यतिर्मूत्रपुरीषवत्।।110।।

sthāvaraṃ jaṅgamaṃ bījaṃ taijasaṃ viṣamāyudham / ṣaḍetāni na gṛhṇīyādyatirmūtrapurīṣavat //

A Saṃnyāsī should never accept the company of (i.e. posses) any of the following six—(i) immovable and (ii) movable assets, (iii) seeds or grains, (iv) gold or other valuable metals having luster and dazzle, (i) poison or hallucinating drugs (such as opium), (vi) arms and armaments (such as axe) etc. He should abhor and treat them with the same contempt and disdain as one treats urine and faecal matters (110).

[Note :—Please also refer to verse no. 93-98 and 104-108.]

नैवाददीत पाथेयं यतिः किंचिदनापदि। पक्वमापत्सु गृह्णीयाद्यावदन्नं न लभ्यते।।111।।

naivādadīta pātheyaṃ yatiḥ kiṃcidanāpadi / pakvamāpatsu gṛhṇīyādyāvadannaṃ na labhyate //

Execpt carrying necessary items to meet emergencies, a Saṃnyāsī should not carry anything with him during his wanderings. If he cannot find bland and ordinary food to eat, then in cases of extreme emergencies and unavoidable circumstances, he can accept fried and spiced food (111).

[Note :—Verse no. 76 says that he should not accept any food which might fatten him; verse nos. 93-95 and 97 list the various foods which are proscribed. Now in this verse, the above restriction on a Saṃnyāsī is lifted in situations where he has no option but to partake of richly cooked food. This, and other such instances, show that the rules are not so rigid and inviolable and sacrosanct that their following can mean causing undue hardships and suffering to the Saṃnyāsī. The rules are to act as guidelines which a Saṃnyāsī is supposed to follow for his own benefit under normal

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

circumstances. A true Saṃnyāsī will be a renouncer of the world from his heart and not by external show or useless and meaningless dos and don'ts. This view is endorsed in verse no. 90 which emphasises that purity comes from within and not from without, and nothing external can ever pollute or corrupt a clean heart if the cleanliness is from within, and it is sincere and honest. There is no prudence, wisdom and sense in dying of hunger just to be trying to be rigidly following rules and regulations, for they are merely aids in spiritual pursuit and not the object of those pursuits.]

नीरुजश्च युवा चैव भिक्षुर्नावसथे वसेत्। परार्थं न प्रतिग्राह्यं न दद्याच्च कथंचन।।112।।

nīrujaśca yuvā caiva bhikṣurnāvasathe vaset / parārthaṃ na pratigrāhyaṃ na dadyācca kathaṃcana //

A healthy and youthful Saṃnyāsī should never stay in any household. He should neither take nor borrow anything from anyone, and neither should he give or lend his own things to anyone else (112).

[Note :—This helps to prevent him from establishing any relationship with anybody, however perfunctory, superficial or transient. See also verse no. 99-101.]

दैन्यभावात्तु भूतानां सौभगाय यतिश्चरेत्। पक्वं वा यदि वाऽपक्वं याचमानो व्रजेदधः।।113।।

dainyabhāvāttu bhūtānāṃ saubhagāya yatiścaret / pakvaṃ vā yadi vā'pakvaṃ yācamāno vrajedadhaḥ //

A Saṃnyāsī should show compassion and kindness to other living beings. Asking for specific item of food—whether cooked or uncooked—is forbidden for him (113).

[Note :—This last verse seems a bit absurd and out of order, for he is supposed to beg for food to eat and sustain himself. But when the full verse is interpreted properly, the meaning becomes clear—a Saṃnyāsī should not ask for food for himself if there is someone near him who is hungry and has not eaten. It is his moral duty to let the other creature, who is hungry, to eat first—i.e. to show compassion and mercy, empathy and sympathy, kindness and graciousness towards him, even if it means going hungry himself. If the food is only sufficient enough to feed the other person and the Saṃnyāsī cannot find anything to eat himself, he is not expected to ask for food again. This is the interpretation of this verse.

Besides this, it also means that he should accept whatever is offered to him and not demand this or that type of food or be fussy about it. Since he is not supposed to store any food or cook himself, there is no sense in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

asking for uncooked raw food, and since he is supposed to have conquered his taste buds, demanding a particular type of cooked food which might titillate his taste buds is also out of the question. So, in essence, he should quietly accept whatever is given or offered to him as alms or charity.]

अन्नपानपरो भिक्षुर्वस्त्रादीनां प्रतिग्रही। आविकं वानाविकं वा तथा पट्टपटानपि।।114।। प्रतिगृह्य यतिश्चैतान्पतत्येव न संशयः। अद्वैतं नावमाश्रित्य जीवन्मुक्तत्वमाप्नुयात्।।115।।

annapānaparo bhikṣurvastrādīnāṃ pratigrahī / āvikaṃ vānāvikaṃ vā tathā paṭṭapaṭānapi // pratigṛhya yatiścaitānpatatyeva na saṃśayaḥ / advaitaṃ nāvamāśritya jīvanmuktatvamāpnuyāt //

Having a constant desire for tasty food and good clothes made of wool or silk, and even for clothes which are not woolen and silken but new and of good quality nevertheless, and accepting such food and/or clothes (even in the form of charity or alms), is sure to degrade, denigrate or demote a Saṃnyāsī from his high stature. His dignity, honour, respect and spiritual upliftment will take a beating, as it were (because desires and expectations, which should be the bane of a good Saṃnyāsī, are still present in his heart).

Instead of all these worldly trivial pursuits, he should ride the boat of non-dual realisation of the Ātmā and Brahma, and consequentially endeavour to attain the exalted stature of being liberated and delivered from the mundane, artificial, deceptive and entrapping world surrounding him, and become free from its entrapping shackles inspite of physically living in it and bearing his gross body (like a yoke) before it is finally shed at the time of death (114-115).

[Note :—The example of a boat is noteworthy here. When a man wishes to cross a river, he steps onto a boat. As soon as he steps into it, he has shaken off his contact with the ground. These are symbolic metaphors. The world is represented by the ground at the bank of the river which the person has just left, the boat is the realisation of the non-dual essential nature of the Ātmā and Brahma, the water of the river symbolises the various trappings of the world which can very easily drown a person if he steps out of this boat even by mistake, and the passenger of the boat is the Saṃnyāsī himself. The other side of the river is the ultimate salvation which the passenger, or the Saṃnyāsī, is aiming to reach or attain. Once he has ridden the boat, he should aim to get across as soon as possible and step ashore in the world of emancipation and salvation on the other side of the river at the end of his journey symbolising his life in this world.

If there is a hole, even a tiny one in the boat, the latter would sink

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

midstream. All the prohibitions listed in this Upaniṣad are meant to ensure that this boat of renunciation does not sink. They are a kind of precautions that a Saṃnyāsī should take, and preliminary checks that he should carry out to ensure a safe journey for himself.]

वाग्दण्डे मौनमातिष्ठेत्कायदण्डे त्वभोजनम्। मानसे तु कृते दण्डे प्राणायामो विधीयते।।116।।

vāgdaṇḍe maunamātiṣṭhetkāyadaṇḍe tvabhojanam / mānase tu kṛte daṇḍe prāṇāyāmo vidhīyate //

If a Saṃnyāsī wishes to punish his speech (for inadvertently violating its rules of conduct), he should keep quiet. If he wishes to punish his body, he should not eat (i.e. fast). If he wises to punish his heart and mind, he should practice 'Prāṇāyāma' (a Yogic or meditative exercise where breath is regulated and controlled) (116).

कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते। तस्मात्कर्म न कुर्वन्ति यतयः पारदर्शिनः।।117।।

karmaṇā badhyate janturvidyayā ca vimucyate / tasmātkarma na kurvanti yatayaḥ pāradarśinaḥ //

All creatures are tied down by their deeds, and are liberated by self-realisation. For this reason, a wise Saṃnyāsī should keep away from getting or allowing himself from being involved in doing deeds (117).

[Note :—What is implied here is that a Saṃnyāsī should remain detached, dispassionate and indifferent to the deeds that he has to do while he is alive in this world.]

रथ्यायां बहुवस्त्राणि भिक्षा सर्वत्र लभ्यते। भूमिः शय्यास्ति विस्तीर्णा यतयः केन दुःखिताः।।118।।

rathyāyāṃ bahuvastrāṇi bhikṣā sarvatra labhyate / bhūmiḥ śayyāsti vistīrṇā yatayaḥ kena duḥkhitaḥ //

Old clothes and tatters (e.g. rags) are available in non-descript lanes (i.e. even in ordinary households); food as charity is also available everywhere. The earth has ample place where he (Saṃnyāsī) can lie down to sleep (and relax his physical body). Then say, what problems do a Saṃnyāsī have? (118)

प्रपञ्चमखिलं यस्तु ज्ञानाग्नौ जुहुयाद्यतिः। आत्मन्यग्नीन्समारोप्य सोऽग्निहोत्री महायतिः।।119।।

prapañcamakhilaṃ yastu jñānāgnau juhuyādyatiḥ / ātmanyagnīnsamāropya so'gnihotrī mahāyatiḥ //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A Saṃnyāsī should burn to ashes all his delusions, ignorance and misconceptions in the fire of wisdom, erudition, truthful knowledge and enlightenment. The person that establishes this fire in his inner-self or his Ātmā is called very wise, most erudite and highly enlightened. His is also called 'Agnihotri' or a person who performs the holy fire sacrifice (and is deemed to be the beneficiary of all the blessing, boons, goodness and virtues which such fire sacrifices bestow upon the seeker or aspirant) (119).

प्रवृत्तिर्द्विविधा प्रोक्ता मार्जारी चैव वानरी। ज्ञानाभ्यासवतामोतुर्वानरीभाक्तमेव च।।120।।

pravṛttirdvividhā proktā mārjārī caiva vānarī/ jñānābhyāsavatāmo-turvānarībhāktvameva ca //

A Saṃnyāsī basically has two types of inherent tendencies or inclinations of the heart and mind— the first is 'Mārjārī'[1] and the other is 'Vānarī'[2]. Those who practice and follow the path of Jñāna (truthful knowledge about the Ātmā and Brahma) have the former quality in predominance, while those in whom this tendency is dormant have the latter quality as their predominant characteristic. Therefore, those Saṃnyāsī who have an inherent, inborn bend of mind towards Brahma and the supreme truth are called 'Mārjārī', and they might have cultivated this wisdom by studying of scriptures and paying attention to preaching of the tenets and doctrines of the scriptures and their elucidation by experts. On the contrary, those who lack their own wisdom and erudition, their own intelligence and discriminatory powers, and do as they are told, are called 'Vānarī' (120).

[Note :—[1]The word *Mārjārī* (मार्जारी) means a 'broom, a wiper'; its adjective is 'Mārjit' (मार्जित) meaning 'cleansed, refined, purified'. Hence, a Saṃnyāsī with predominance of the 'Mājārī' quality are those who have cleansed or refined their inner-self with the aid of truthful knowledge about the pure self, about Brahma, about the oneness (or non-dual nature) of them, about the basic pureness and sublimity of their true self, about their true self being as pure consciousness and bliss, about the falsehood of this external artificial world and their bodies which interacts with such a world.

[2]The word *Vānara* (वानर) refers generally to the monkeys. Hence, those in whom wisdom and enlightenment is dormant and they have taken to Saṃnyāsa as a matter of course, have a monkey-like tendency—restless, quarrelsome, desirous and nibbling constantly at food, lack self-restraint

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in every matter, keep company, keep clinging to this dead and gross world like a she-monkey clinging to its young one, lack of wisdom, and having animal-like instincts. Such persons must learn from the scriptures about the virtues of Saṃnyāsa and first learn to tame themselves before adopting that way of life. They must do as they are told to do by their seniors and Gurus (moral preceptors, teachers or guides).

Conversely, the word 'Vānara' also means 'a person who is well steeped in the knowledge of Brahma'. Kenopaniṣad 4/6 states that the word 'Vana' means a forest; it also means 'Brahma'. The word 'Vāna' therefore means someone who 'resides in a forest' or 'someone who resides with Brahma'. So, such persons, though not as learned as their Mārjārī bretherens, are nevertheless entitled to the attainment of Brahma through obtaining emancipation by Saṃnyāsa.

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यम्,
स य एतेदवं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति।। (Kenopaniṣad 4/6).]

नापृष्टः कस्यचिद्ब्रूयान्न चान्यायेन पृच्छतः। जानन्नपि हि मेधावी जडवल्लोक आचरेत्।।121।।

nāpṛṣṭaḥ kasyacidbrūyānna cānyāyena pṛcchataḥ/ jānannapi hi medhāvī jaḍavalloka ācaret //

A Saṃnyāsī should not speak unless spoken to. He should also not answer questions which are apparently unrighteous, degrading, cunning, mischievous, crafty, impertinent, unjustified and asked just for the sake of asking anything to initiate some kind of discussion or conversation. Inspite of possessing wisdom and knowledge, he should pretend to be stupid, foolish and ignorant in public (because this will ensure that no one troubles him with unnecessary questions and queries). [See also verse no. 98.] (121)

सर्वेषामेव पापानां सङ्घाते समुपस्थिते। तारं द्वादशसाहस्त्रमभ्यसेच्छेदनं हि तत्।।122।।

sarveṣāmeva pāpānāṃ saṅghāte samupasthite/ tāraṃ dvādaśasāhasramabhyasecchedanaṃ hi tat //

If due to unavoidable circumstances, a Saṃnyāsī inadvertently commits any sin or other misdeeds of any kind, then he should absolve (free) himself of its bad effect or wash it off or dispel it by repeating the famous 'Tāraka Mantra' twelve thousand times (122).

[Note :—The 'Tāraka Mantra pertains to Śrī Rāma as enunciated in Rāma Uttara Tāpinīyopaniṣad. It is *'oṃ rāṃ rāmāya namaḥ'* (ॐ रां रामाय नमः). A full English version of this Upaniṣad along with others pertaining to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Śrī Rāma have been published separately by this author under the title 'Anthology of the Principal Upaniṣads of Śrī Rāma'.]

यस्तु द्वादशसाहस्रं प्रणवं जपतेऽन्वहम्। तस्य द्वादशभिर्मासैः परं ब्रह्म प्रकाशते इत्युपनिषद्।।123।।

yastu dvādaśasāhasraṃ praṇavaṃ japate'nvaham / tasya dvādaśabhirmāsaiḥ paraṃ brahma prakāśate// ityupaniṣat //

A Saṃnyāsī who repeats the divine word OM representing Brahma or 'Praṇava' twelve thousand times daily is able to witness and experience the supreme, sublime, transcendental Brahma in a short period of nearly twelve months. This is verily the secret postulates about Saṃnyāsa as propounded by this Upaniṣad (123).

* * *

शान्तिपाठ

Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

'When the road ends and the goal is gained, the pilgrim finds that he has traveled only from himself to himself'. *(Satya Sai Baba)*

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अव्यक्तोपनिषद्

Avyaktopaniṣad

This Upaniṣad describes how Brahmā made efforts to create the world. He was himself produced from the entity known as 'Avyakta' which literally means 'one which is unspoken, one which cannot be correctly or properly or precisely defined, expressed and described by speech, which is without a manifest form and attributes, which is beyond the purview or reach of the various sense perceptions'. All the entities mentioned in this fascinating genesis of creation are un-manifest in the sense that none of the visible creation as we know it, the manifest world, is described here. Whether it is Brahma, Brahmā, Rudra, Indra, Gods, Vasus etc. or the origin of the Vedas, Chandas, the divine word OM, the symbolic fire sacrifice done by Brahmā to start the process of creation, et al—all are subtle, non-visible, eclectic, sublime and ethereal aspects of creation, or the 'Avyakta' part of creation, and from which principal this Upaniṣad derives its name—'That which cannot be seen, felt, heard or known, and if so, which cannot be expressed, defined, described or narrated by the use of words and speech, in a definitive and precise form, is called Avyakta'.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

11

अव्यक्तोपनिषद्

Avyaktopaniṣad

शान्तिपाठ

Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

Please see appendix no. 1 for the meaning of this Śāntipāṭha.

स्वाज्ञानासुरराड्ग्रासस्वज्ञाननरकेसरी। प्रतियोगिविनिर्मुक्तं ब्रह्ममात्रं करोतु माम्।।

svājñānāsurarāḍgrāsasvajñānanarakesarī / pratiyogivinirmuktaṃ brahma-mātraṃ karotu mām //

Ignorance about one's Ātmā is called 'Ajñāna'. It is like a demon that devours a creature. The wisdom, erudition, truthful knowledge and enlightened view about the Ātmā are like a lion that devours that ignorance. Oh Lord, let me be like Brahma who is wise and enlightened, who has no match, no parallel and no competitor, who is unique and one of his kind. [That is, the seeker/aspirant prays to the Lord to remove his ignorance and make him wise and enlightened.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

हरिः ॐ।। पुरा किलेदं न किंचनासीन्न द्यौर्नान्तरिक्षं न पृथिवी केवलं ज्योतिरूपमनाद्यनन्तमनष्वस्थूलरूपमरूपं रूपवदविज्ञेयं ज्ञानरूपमानन्दमयमासीत्। तदनन्यत्तद्द्वेधाऽभूद्धरितमेकं रक्तमपरम्। तत्र यद्रक्तं तत्पुंसो रूपमभूत्। यद्धरितं तन्मायायाः। तौ समगच्छतः। तयोर्वीर्यमेवमनन्दत्। तदवर्धत। तदण्डमभूद्धैमम्। तत्परिणममानमभूत्। ततः परमेष्ठी व्यजायत। सोऽभिजिज्ञासत किं मे कुलं किं मे कृत्यमिति। तं ह वागदृश्यमानाभ्युवाच–भोभो प्रजापते त्वमव्यक्तादुत्पन्नोऽसि व्यक्तं ते कृत्यमिति। किमव्यक्तं यस्मादहमासिषम्। किं तद्व्यक्तं यन्मे कृत्यमिति। साऽब्रवीदविज्ञेयं हि तत्सौम्य तेजः। यदविज्ञेयं तदव्यक्तम्। तच्चेज्जिज्ञाससि मावगच्छेति। स होवाच कैषा त्वं ब्रह्मवाग्यदसि शंसात्मानमिति। सा त्वब्रवीत्तपसा मां विजिज्ञासस्वेति। स ह सहस्रं समा ब्रह्मचर्यमध्युवासाध्युवास।।1।।

hariḥ oṃ / purā kiledaṃ na kiṃcannāsīnna dyaurnāntarikṣaṃ na pṛthivī kevalaṃ jyotīrūpamanādyanantamanaṣvasthūlarūpamarūpaṃ rūpavadavijñeyaṃ jñānarūpamānandamayamāsīt / tadananyattaddvedhā'bhūddharitamekaṃ raktamaparam / tatra yadraktaṃ tatpuṃso rūpamabhūt / yaddharitaṃ tanmāyāyāḥ / tau samagacchataḥ / tayorvīryamevamanandat / tadavardhata / tadaṇḍamabhūdhaimam / tatpariṇamamānamabhūt / tataḥ parameṣṭhī vyajāyata / so'bhijijñāsata kiṃ me kulaṃ kiṃ me kṛtyamiti / taṃ ha vāgadṛśyamānābhyuvāca—bhobho prajāpate tvamavyaktādutpanno'si vyaktaṃ te kṛtyamiti / kimavyaktaṃ yasmādahamāsiṣam / kiṃ tadvyaktaṃ yanme kṛtyamiti / sā'bravīdavijñeyaṃ hi tatsaumya tejaḥ / yadavijñeyaṃ tadavyaktam / taccejjijñāsasi māvagaccheti / sa hovāca kaiṣā tvaṃ brahmavāgyadasi śaṃsātmānamiti / sā tvabravīttapasā māṃ vijijñāsasveti / sa ha sahasraṃ samā brahmacaryamadhyuvāsādhyuvāsa //

Salutations to Hari-OM (i.e. Lord Viṣṇu is also known as Hari, and OM is the divine word representing Brahma)! Verily, there was nothing in the beginning. There was no heaven (द्यो), no sky (अन्तरिक्ष) and no earth (पृथिवि). There was only that indescribable primordial enigmatic entity which was an embodiment of light (or a divine spark; it glowed with a divine illumination), was without a beginning, was infinite and eternal, was vast but subtle, was attributeless and featureless but most stupendously glorious, magnificent and beautiful, was beyond comprehension and knowledge but was knowledge and wisdom personified, and was blissful and happy.

Now, that which is an immutable, uniform, indivisible and wholesome one, metamorphosed into two subtle forms with two hues or

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

shades of colours—one was green and the other was blood-red. Out of these two, the latter (red) transformed into a 'male', while the former (green) became 'Māyā', or the female aspect (signifying worldly attachments and allurements)[1]. These two entities or divisions together formed a 'couple' and complemented each other. The 'vital and subtle stupendous energy' or 'Teja' (or 'the sperm and ova') of the two fused with each other without leaving any separate or distinct entity (i.e. they merged into one another and became one single entity). This single fused entity developed gradually and it became yellow-coloured and shaped like an egg. This was a step towards change and mutation.

From this primordial egg emerged 'Parameṣṭhī' or Brahmā, the creator. This Brahmā wished to know what was his clan (i.e. who was his ancestor and father; his family lineage) and what is he supposed to do (i.e. what was the duty that he is expected to perform)? As a result of his mental enquiry, an invisible voice called Ākāśavāṇī said, 'Oh Prajāpati (literally meaning the husband, Lord or caretaker of the subjects of creation)! You have been created or born from him who is 'Avyakta' (that is, one who cannot be described, seen, has no attributes and shapes). But you are a manifest form of that un-manifested entity; hence your deeds will also be manifest (like your self). [That is, your ancestor or father from whom you are born cannot be seen by you, and he cannot be described to you. But whatever you do will be visible for everyone to see. This is your deed—to bring into practice what your father, the Avyakta Brahma, wishes to do, i.e. to create the visible world using you as a medium.]'

Prajāpati Brahmā became more inquisitive. He wished to know 'what, which or who is that attributeless, formless, un-manifest and indefinable entity from whom I am born. What is the apparent, manifest, verifiable and quantifiable work that I am supposed or destined or expected to do?'

That formless, invisible voice said again, 'That pleasant and glorious 'Teja' or divine energy source is beyond comprehension; it cannot be known, is indefinable and un-manifest. If you wish to know about it, then don't do so, because you can't!'

Brahmā was confused, perplexed and confounded. He wondered, 'who are you who speaks so authoritatively without being manifest or visible to me?'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The un-manifest and unformed voice replied, 'You can realise or know me by doing 'Tapa' (i.e. by doing severe penances and observing rigorous austerity, keeping stern vows and being steadfast in righteousness). And do it by observing the vows of 'Brahmacarya' (continence, abstinence, self restraint of passion, celibacy, suffering hardship with fortitude and equanimity) for one thousand years' (1).

[Note :—[1]*Māyā* is a word which has two parts, Mā + Yā. The first half 'Mā' means 'to measure, mark off, by any standard; to show, to exhibit, to display; to infer, to conclude; to be formed, built, made of', while the second part 'Yā' means 'this or that'. Therefore the composite word Māyā has a negative meaning. It means neither this nor that; anything that is not real; that which is delusionary, illusionary, deceptive, mirage like and deceitful, and is caused by the ignorance about its truth and reality; something that has no substance or pith; displays no certainty and leads to wrong inference. The term Māyā is used to define all these phenomenons. Hence, Māyā is a synonym used for all that is deceptive, faulty, false, deluding, ignorance based, illusionary, impostering, deceitful, invisible and parā-natural; all that which has no reality or substance; all that is hollow.

Māyā has three basic constituent qualities. Hence it is called 'Triguṇa-mayī', i.e. one which has the three Guṇas or qualities. These three Guṇas or qualities are—Sat, Raja and Tama. 'Sat' is the most auspicious, virtuous and noblest quality in a man and raises him to a high moral and spiritual pedestal. It marks predominance of righteousness and the highest standards of spirituals and mental evolvement leading to high thoughts, noble actions and righteous behaviour. 'Raja' is the medium quality in a person, and it is marked by worldly passions, desires, yearnings and greed. It makes a man more worldly than spiritual. 'Tama' is the third and most lowly of the three qualities and is used has a synonym for darkness and evil. Obviously, 'Tama' means ignorance, delusions and all the forces or qualities that are evil, mean, lowly, miserly, wicked and base. They pull down a man from high pedestal and virtually dump him in the dust yard of creation to rust and decay.

These three qualities together, in various permutations and combinations, decide the innate nature of a man. The greater presence of 'Sat' makes a man nobler as compared to a high ratio of 'Tama' which makes him wicked, pervert and evil. Various proportions of these qualities will therefore produce innumerable varieties of creatures having different temperaments, thought processes, behaviours, demeanours and mental setup in this world. See also (i) chapter 2, Chāndogyopaniṣad, canto 7, section 16, verse no. 1 (note), (ii) chapter 4, Maitrāyaṇyupaniṣad, canto

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

4, verse no. 3 (note), (iii) chapter 5, Maitreyupaniṣad, canto 2, verse no. 25 (note), (iv) chapter 9, Mahopaniṣad, canto 5, verse no. 111 (note), (v) chapter 10, Saṃnyāsopaniṣad, canto 2, verse no. 20 (note no. v), (vi) chapter 12, Kuṇḍikopaniṣad, verse no. 14 (note), and (vii) chapter 15, Jābāla Darśanopaniṣad, canto 10, verse no. 7 [6-7] (note) of this book also in this context.]

अथापश्यदृचमानुष्टुभीं परमां विद्यां यस्याङ्गान्यन्ये मन्त्राः। यत्र ब्रह्म प्रतिष्ठितम्। विश्वेदेवाः प्रतिष्ठिताः। यस्तां न वेद किमन्यैर्वेदैः करिष्यति। तां विदित्वा स च रक्तं जिज्ञासयामास। तामेवमनूचानां गायन्नासिष्ट। सहस्रं समा आद्यन्तनिहितोङ्कारेण पदान्यगायत्। सहस्रं समास्तथैवाक्षरशः। ततोऽपश्यज्ज्योतिर्मयं श्रियालिङ्गितं सुपर्णरथं शेषफणाच्छादितमौलिं मृगमुखं नरवपुषं शशिसूर्यहव्यवाहनात्मकनयनत्रयम्। ततः प्रजापतिः प्रणिपपात नमो नम इति। तथैवर्चाथ तमस्तौत्। उग्रमित्याह उग्रः खलु वा एष मृगरूपत्वात्। वीरमित्याह वीरो वा एष वीर्यवत्त्वात्। महाविष्णुमित्याह महतां वा अयं महोन्नोदसी व्याप्त स्थितः ज्वलन्तमित्याह ज्वलन्निव खल्वसाववस्थितः। सर्वतोमुखमित्याह सर्वतः खल्वयं मुखवान्विश्वरूपत्वात्। नृसिंहमित्याह यथा यजुरेवैतत्। भीषणमित्याह भीषा वा अस्मादादित्य उदेति भीतश्चन्द्रमा भीतो वायुर्वाति भीतोऽग्निर्दहति भीतः पर्जन्यो वर्षति। भद्रमित्याह भद्रः खल्वयं श्रिया जुष्टः। मृत्योर्मृत्युमित्याह मृत्योर्वा अयं मृत्युरमृतत्वं प्रजानामन्नादानाम्। नमामीत्याह यथा यजुरेवैतत्। अहमित्याह यथा यजुरेवैतत्॥2॥

athāpaśyadṛcamānuṣṭubhīṃ paramāṃ vidyāṃ yasyāṅgānyanye mantrāḥ/ yatra brahma pratiṣṭhitam/ viśvedevāḥ pratiṣṭhitāḥ/ yastāṃ na veda kimanyairvedaiḥ kariṣyati/ tāṃ viditvā sa ca raktaṃ jijñāsayāmāsa/ tāmevamanūcānāṃ gāyannāsiṣṭa/ sahasraṃ samā ādyantanihitoṅkāreṇa padānyagāyat/ sahasraṃ samāstathaivākṣaraśaḥ/ tato'paśyajjyotirmayaṃ śriyāliṅgitaṃ suparṇarathaṃ śeṣaphaṇācchāditamauliṃ mṛgamukhaṃ naravapuṣaṃ śaśisūryahavyavāhanātmakanayanatrayam/ tataḥ prajāpatiḥ praṇipapāta namo nama iti/ tathaivarcātha tamastaut/ ugramityāha ugraḥ khalu vā eṣa mṛgarūpatvāt/ vīramityāha vīro vā eṣa vīryavattvāt/ mahāviṣṇumityāha mahatāṃ vā ayaṃ mahānrodasī vyāpya sthitaḥ/ jvalantamityāha jvalanniva khalvasāvavasthitaḥ/ sarvatomukhamityāha sarvataḥ khalvayaṃ mukhavānviśvarūpatvāt/ nṛsiṃhamityāha yathā yajurevaitat/ bhīṣaṇamityāha bhīṣā vā asmādāditya udeti bhītaścandramā bhīto vāyurvāti bhīto'gnirdahati bhītaḥ parjanyo varṣati/ bhadramityāha bhadraḥ khalvayaṃ śriyā juṣṭaḥ/ mṛtyormṛtyumityāha mṛtyorvā ayaṃ

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mṛtyuramṛtatvaṃ prajānāmannādānām / namāmītyāha yathā yajurevaitat / ahamityāha yathā yajurevaitat //

Subsequent to this conversation, Brahmā had a vision of the divine 'Ṛcā' or sacred words of the hymns of the Vedas. The letters or syllables of the 'Ṛcā' embodied supreme Jñāna or supreme, transcendental, ethereal and truthful knowledge and wisdom required to create and sustain this creation called 'Parama Vidyā'. They were in the form of 'Anuṣṭup Chanda' (i.e. a Vedic verse of 4 lines, each having 8 letters = total 32 letters in a verse). The hymns of the 'Ṛcās' (Vedas) had many 'Mantras' (a combination of divine words having mystical and spiritual powers. The supreme Brahma was present in these Mantras or these Mantras embodied Brahma in the form of words. In other words, the Mantras were a valuable medium to access and know Brahma). The Lord of the universe is symbolically established in those 'Mantras'. He who does not know that language, or is not well-versed in those divine and sublime words having stupendous and fascinating powers and potentials, wisdom and erudition, what will he do or what will he achieve or gain or realise by simply reading or knowing other 'Vedas' which literally means other scriptures or bodies of knowledge?' [That is, if a person does not understand the subtle and the sublime meaning of the hymns of the Vedas which together enlighten the creature about Brahma and his Ātmā as well as about their relationship, than it is futile and waste of time and energy in pursuing voluminous treatises on metaphysics and theology and the commentaries related to them.]

When 'Parameṣṭhī Brahmā' had come to know about those divine words of the 'Anuṣṭup Ṛcā' (referring to the Veda) and their subtle meanings, he became eager to know or learn more about the one who had a 'blood-red countenance' (i.e. the first male created from the primordial egg. This refers to the 'Virāṭ Puruṣa' or the cosmic male aspect of Nature).

Realising that he has been advised to do Tapa and having had this divine vision of the enchanting and fascinating words of the 'Ṛcā' in which was established Brahma in a subtle, latent and inherent form, Brahmā chanted or repeated (or literally sang) those hymns for a thousand years. He prefixed and suffixed the verses or stanzas of those divine hymns with the salutation word marking the invocation of the divine and sublime entity, and this ethereal word was OM. He sang them uninter-ruptedly for a thousand years.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

At the end of it, he had a divine vision of Lord 'Trimauli' (literally, Śiva) in the form of a divine and glorious effulgent shaft effusing and radiating with a magnificent, stupendous and glorious energy mounted on a golden chariot or seat, and covered by or having a canopy formed by the hoods of the legendary serpent (a python) on his head. He had a face resembling that of an animal, a body of a male and three eyes resembling the Sun, the Moon and Fire.

Thence, Prajāpati reverentially bowed to that vision of the Lord 'Tryaṃbaka' by saying 'Namo Namaḥ' (नमो नमः—'I bow my head repeatedly to you in reverence'). Then he (Brahmā) prayed to that 'Ṛcā' (the hymn of the Veda) in a similar way.

[After that, he used the different epithets and adjective to praise and honour that Lord as follows—]

(a) He is indeed called 'Ugra' and 'Khala', literally meaning 'violent, wrathful, angry, hot, sharp, terrible, horrible, strong, fierce' and 'the sun, the earth, granary, a tree, a place or habitat' respectively. This indeed is true. The Lord is 'Ugra' (violent, strong and merciless) as he is also known as 'Paśupati' or the Lord of animals (see Jābālupaniṣad, verse nos. 1-16, Chapter 16 of this volume) and hence possesses these qualities. Being a sustainer of creation he also possesses qualities called 'Khala'—i.e. qualities that are possessed and symbolised by the sun, the earth, the tree and the granary etc.

(b) He is indeed called 'Vīra' as he is certainly very 'brave, strong, valiant, courageous, invincible, potent, powerful, majestic, almighty etc.'.

(c) He is indeed called the 'Mahā Viṣṇu' or the 'greatest sustainer and caretaker of the world.'

(d) He indeed pervades all the three worlds and all the ten direction of the creation. [The three worlds are—terrestrial, subterranean, and celestial; it also refers to the earth, the sky and the deep space or heaven represented by the words Bhūḥ, Bhuvaḥ and Svaḥ. The ten directions are the following—north, east, south, west, north-east, south-east, south-west, north-west, up and down.]

(e) He is indeed radiant, splendorous, illuminated, effulgent and glorious, and is established everywhere with these virtues.

(f) He is indeed called the 'face of all creation', i.e. he is present in all

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the creatures of all possible places in this creation. He is the visible face of creation. That is, all shapes of creatures, whether they are humans or animals, insects or worms, terrestrial or water-borne creatures, tress or plants, animate or inanimate—all of them are a manifestation of the same Brahma.

(g) He is indeed called 'Narasiṃha' meaning 'half lion and half man', or a lion amongst humans. That is, he is the Lord of humans even as a lion is the lord of the animals. It also means that both the humans as well as the animals are nothing more than a half image of that supreme Lord, they are a part of the whole picture, and they complement each other to form the entire entity called creation.

(h) He is indeed called the 'Yajur Veda'. That is, he represents the science and knowledge which is necessary for the substance, propagation, enhancement and annihilation of this creation as laid out in this Veda.

(i) He is indeed called 'formidable'.

(j) He is indeed called the 'rising Sun' known as 'Āditya', and he is indeed also 'those who fear that rising Āditya (Sun)', such as for example the moon because as soon as the sun rises, the moon goes into hiding, the wind because when the sun is very hot, strong wind starts blowing in a desert or on the plains, the burning fire because under a scorching summer sun, no one wishes to light a fire to add heat to the already hot environ, and the cloud that pours rain everywhere because the clouds disperse when the sun becomes visible. [That is, the supreme Lord has control over all the forces of nature.]

(k) He is indeed called a 'Bhadra' because he is gentle, kind and gracious as well as auspicious and a provider of welfare.

(l) He is a bestower of richness, prosperity, well-being and welfare as well as majesty, pomp, glory and pageantry to all in this creation, hence called 'Śriyā'. [These assets are known as 'Śrī'.]

(m) He is called the 'death' as well as 'the end of death' itself.

(n) He is the one who 'gives the Amṛta or ambrosia or the elixir of eternity which can conquer death'. [This is an example of the paradox presented by creation—the Lord spares not even death itself and ultimately the 'death' which kills everything living in this world has also to die one day. But at the same time, the Lord can provide the panacea to remain alive and be eternal forever.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(o) He is the one who is known to provide nourishment and food to his subjects for their substance and survival'.

I (Prajāpati Brahmā) most reverentially bow before such a Lord who symbolises the Yajur Veda. I assert truthfully) that he is indeed the Yajur Veda personified' (2).

अथ भगवांस्तमब्रवीत्प्रजापते प्रीतोऽहं किं तवेप्सितं तदाशंसेति। स होवाच भगवन्नव्यक्तादुत्पन्नोऽस्मि व्यक्तं मम कृत्यमिति पुराऽश्रावि। तत्राव्यक्तं भवानित्यज्ञायि व्यक्तं मे कथयेति। व्यक्तं वै विश्वं चराचरात्मकम्। यद्व्यज्यते तद्व्यक्तस्य व्यक्तत्वमिति। स होवाच न शक्नोमि जगत्स्रष्टुमुपायं मे कथयेति। तमुवाच पुरुषः प्रजापते शृणु सृष्टेरुपायं परमं यं विदित्वा सर्वं ज्ञास्यसि। सर्वत्र शक्ष्यसि सर्वं करिष्यसि। मय्यग्नौ स्वात्मानं हविर्ध्यायेत्तयैवाऽनुष्टुभर्चा। ध्यानयज्ञोऽयमेव। एतद्वै महोपनिषद्देवानां गुह्यम्। न ह वा एतस्य साम्ना नर्चा न यजुषाऽर्थो नु विद्यते। य इमा वेद स सर्वान्कामानवाप्य सर्वांल्लोकाञ्जित्वा मामेवाभ्युपैति न स पुनरावर्तते य एवं वेदेति।। 3।।

atha bhagavāṃstamabravītprajāpate prīto'haṃ kiṃ tavepsitaṃ tadāśaṃseti / sa hovāca bhagavannavyaktādutpanno'smi vyaktaṃ mama kṛtyamiti purā'śrāvi / tatrāvyaktaṃ bhavānityajñāyi vyaktaṃ me kathayeti / vyaktaṃ vai viśvaṃ carācarātmakam / yadvyajyate tadvyaktasya vyaktatvamiti / sa hovāca na śaknomi jagatsraṣṭumupāyaṃ me kathayeti / tamuvāca puruṣaḥ prajāpate śṛṇu sṛṣṭerupāyaṃ paramaṃ yaṃ viditvā sarvaṃ jñāsyasi / sarvatra śakṣyasi sarvaṃ kariṣyasi / mayyagnau svātmānaṃ havirdhyāyettayaivā'nuṣṭubharcā / dhyānayajño'yameva / etadvai mahopaniṣaddevānāṃ guhyam / na ha vā etasya sāmnā narcā na yajuṣā'rtho nu vidyate / ya imā veda sa sarvānkāmānavāpya sarvāṃllokāñjitvā māmevābhyupaiti na sa punarāvartate ya evaṃ vedeti //

When Prajāpati prayed thus (as in paragraph no. 2 above), the Lord said to him, 'I am pleased with you. What is your wish? Tell me'.

Prajāpati Brahmā replied, 'Oh Lord! I have heard earlier that I have been born from 'Avyakta' (that which is un-manifest and attributeless; see verse nos. 1), but to manifest is my designated job (i.e. I am supposed to create the visible world). [That is, though my origin is from something which is un-manifest, I and my creation are expected to be manifest.] Out of these two apparently opposite situations, you represent the former (un-manifest, subtle and sublime form). This much I have come to know about you. Now tell me about the manifest aspect'.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Lord replied, 'The animate (moveable) as well as the inanimate (that which does not move) world is called 'Vyatka' (manifest, visible, apparent, formed and with attributes)'.

Brahmā said, 'I am incompetent to create that world. Tell me how to do it'.

The invisible and un-manifest Lord replied, 'Listen to the great secret of creation, knowledge of which will enable you to know everything; it will enable you to do anything anywhere. Think that I am a symbolic sacred fire and offer your pure-self or your Ātmā as an offering in that fire, i.e. offer yourself to me. Use the verses of the Vedas (Ṛcās) to offer prayers to me while performing the symbolic fire sacrifice to initiate the process of creation. Such a type of mental fire sacrifice is called 'Dhyāna Yajña'.

This is the most secret and a great knowledge called the great 'Upaniṣad of the Gods'. [That is, this is a secret of creation, and the process of it is only known to the Gods and not to the humans. And that is why humans can only procreate like themselves, but they cannot create new species of animals, plants etc. nor can they create by their mental powers because they need a physical union between a male and a female, an intercourse, to bring it about.] Neither singing of the hymns of the Sāma Veda nor study of the Yajur Veda can reveal the mystery and secret meaning of this Upaniṣad[1].

A person who knows this fact or realises the factual position or understands the essence, is able to fulfill all his wishes, conquer all the Lokas, literally though, and arrive at my abode (called the Brahma Loka) from where there is no return. You must understand this'. [In other words, he will get emancipation and salvation because of his wisdom and enlightenment.] (3)

[Note :—[1]That is, the secret encrypted in this creation-related Upaniṣad cannot be known by simply chanting of the Vedas. Well, for all practical purposes, this was the basic reason why the Upaniṣads came into existence. The principles enshrined in the Vedas were so abstract and difficult to be comprehended that the sages devised a simpler, question-answer format to explain those Vedic complicated texts in simple language to their disciples. The knowledge elucidated by those wise scholarly sages and seers came to be known as the Upaniṣads. Whereas the Vedic rituals were reduced to mere physical exercises, their intellectual

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

interpretations were done in the Upaniṣads. Therefore, what is essentially meant in this paragraph is that merely repeating the verses of the Vedas will yield no results if one does not use one's brain and intelligence to understand their implications and philosophical aspects.]

प्रजापतिस्तं यज्ञाय वसीयांसमात्मानं मन्यमानो मनोयज्ञेनेजे। सप्रणवया तयैवर्च्चा हविर्ध्यात्वाऽऽत्मानमात्मन्यग्नौ जुहुयात्। सर्वमजानात्सर्वत्राशकत्सर्वमकरोत्। य एवं विद्वानिमं ध्यानयज्ञमनुतिष्ठेत्स सर्वज्ञोऽनन्तशक्तिः सर्वकर्ता भवति। स सर्वाँल्लोकाञ्जित्वा ब्रह्म परं प्राप्नोति।। 4।।

prajāpatistaṃ yajñāyaṃ vasīyāṃsamātmānaṃ manyamāno manoyajñeneje/ sapraṇavayā tayaivarcā havirdhyātvā''tmānamātmanyagnau juhuyāt/ sarvamajānātsarvatrāśakatsarvamakarot/ ya evaṃvidvānimaṃ dhyāna-yajñamanutiṣṭhetsa sarvajño'nantaśaktiḥ sarvakartā bhavati/ sa sarvāṁ-llokāñjitvā brahma paraṃ prāpnoti//

Prajāpati Brahmā obeyed the instruction or advice given by that invisible voice. He mentally performed that symbolic fire sacrifice to honour and pay his respects to the Lord. He used the divine words for 'Praṇava' (i.e. OM) as a prefix and a suffix to the hymns that he had witnessed, heard and visualised in his mind (or the divine words of which he had a vision) earlier, and used those hymns as prayers while symbolically offering his pure-self or his Ātmā into the sacrificial fire. Everyone cannot do it because everyone does not know the 'true self' and the intricacies of the process, does not have the requisite depth of knowledge, expertise and erudition, and everywhere the circumstances are not favourable and conducive to do it.

A wise, erudite and expert person who performs such a 'Dhyāna Yajña' (i.e. who performs the symbolic sacred fire sacrifice mentally while meditating, offering his self into the sacred fire which symbolically means burning of his ego and pride, or 'Ahaṃkāra'), he becomes all knowing, infinitely strong and valiant as well as competent and capable of doing anything that he wises to do. He is able to vanquish (conquer, control) the entire world and attain the supreme abode of Brahma (i.e. he attains emancipation and salvation by over-coming all the obstacles in his spiritual path) (4).

[Note :—A lot of symbolism is involved in this Upaniṣad. For example, the sacrifice is only imaginary, not a physical exercise or ritual of an

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

elaborate formal fire sacrifice as is generally understood. The offering of the self is a metaphor for enlightenment and self realisation wherein a wise person merges his Ātmā which the supreme Ātmā of the creation and loses his independent existence as a separate entity from Brahma. He offers his various faults, such as 'Ahaṃkāra', to the fire to get rid of them. As a result, he develops a shine resembling that of gold which has been put into the fire for purification purposes. The person realises who is 'true self' is, i.e. he realises his Ātmā and becomes enlightened. This is the aim of all spiritual knowledge and pursuit; this is the aim of metaphysics and theology.]

अथ प्रजापतिर्लोकान्सिसृक्षमाणस्तस्या एव विद्याया यानि त्रिंशदक्षराणि तेभ्यस्त्रींल्लोकान्। अथ द्वे द्वे अक्षरे ताभ्यामुभयतो दधार। तस्या एवर्चो द्वात्रिंशद्भिरक्षरैस्तान्देवान्निर्ममे। सर्वैरेव स इन्द्रोऽभवत्। तस्मादिन्द्रो देवानामधिकोऽभवत्। य एवं वेद समानानामधिको भवेत्। तस्या एकादशभिः पादैरेकादश रुद्रान्निर्ममे। तस्या एकादशभिरेकादशादित्यान्निर्ममे। सर्वैरेव स विष्णुरभवत्। तस्माद्विष्णुरादित्यानामधिकोऽभवत्। य एवं वेद समानानामधिको भवेत्। स चतुर्भिश्चतुर्भिरक्षरैरष्टौ वसूनजनयत्। स तस्या आद्यैर्द्वादशभिरक्षरैर्ब्राह्मणमजनयत्। दशभिर्दशभिर्विट्क्षत्रे। तस्माद्ब्राह्मणो मुख्यो भवति। एवं तन्मुख्यो भवति य एवं वेद। तूष्णीं शूद्रमजनयत्तस्माच्छूद्रो निर्विद्योऽभवत्। न वेदं दिवा न नक्तमासीदव्यावृतम्। स प्रजापतिरानुष्टुभाभ्यामर्धर्चाभ्यामहोरात्रावकल्पयत्। ततो व्यैच्छत् व्येवास्मा उच्छति। अथो तम एवापहते। ऋग्वेदमस्या आद्यात्पादादकल्पयत्। यजुर्द्वितीयात्। साम तृतीयात्। अथर्वाङ्गिरसश्चतुर्थात्। यदष्टाक्षरपदा तेन गायत्री। यदेकादशपदा तेन त्रिष्टुप्। यच्चतुष्पदा तेन जगती। यद्द्वात्रिंशदक्षरा तेनानुष्टुप्। सा वा एषा सर्वाणि छन्दांसि। य इमां सर्वाणि छन्दांसि वेद। सर्वं जगदानुष्टुभ एवोत्पन्नमनुष्टुप्प्रतिष्ठितं प्रतितिष्ठति यश्चैवं वेद।। 5।।

atha prajāpatirlokānsisṛkṣamāṇastasyā eva vidyāyā yāni triṃśadakṣarāṇi tebhyastrīṁllokān / atha dve dve akṣare tābhyāmubhayato dadhāra / tasyā evarco dvātriṃśadbhirakṣaraistāndevānnirmame / sarvaireva sa indro'bhavat / tasmādindro devānāmadhiko'bhavat / ya evaṃ veda samānānāmadhiko bhavet / tasyā ekādaśabhiḥ pādairekādaśa rudrānnirmame / tasyā ekādaśabhirekādaśādityānnirmame / sarvaireva sa viṣṇurabhavat / tasmādviṣṇurādityānāmadhiko'bhavat / ya evaṃ veda samānānāmadhiko bhavet / sa caturbhiścaturbhirakṣarairaṣṭau vasūnajanayat / sa tasyā ādyairdvādaśabhirakṣarairbrāhmaṇamajanayat / daśabhirdaśabhirviṭkṣatre / tasmādbrāhmaṇo mukhyo bhavati / evaṃ tanmukhyo bhavati ya evaṃ veda / tūṣṇīṃ śūdramajanayattasmācchūdro nirvidyo'bhavat / na vedaṃ divā na naktamāsīdavyāvṛtam /

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sa prajāpatirānuṣṭubhābhyāmardharcābhyāmahorātrāvakalpayat / tato vyaicchat vyevāsmā ucchati / atho tama evāpahate / ṛgvedamasyā ādyātpādādakalpayat / yajurdvitīyāt / sāma tṛtīyāt / atharvāṅgirasaścaturthāt / yadaṣṭākṣarapadā tena gāyatrī / yadekādaśapadā tena triṣṭup / yaccatuṣpadā tena jagatī / yaddvātriṃśadakṣarā tenānuṣṭup / sā vā eṣā sarvāṇi chandāṃsi / ya imāṃ sarvāṇi chandāṃsi veda / sarvaṃ jagadānuṣṭubha evotpannamanuṣṭuppratiṣṭhitaṃ pratitiṣṭhati yaścaivaṃ veda //

Thence, Prajāpati Brahmā, with a desire to create the world, used the thirty two letters of the 'Anuṣṭup Chanda' (referred to in paragraph no. 2 above). The first thirty letters or syllables were used to created the three worlds (Bhūḥ—earth, Bhuvaḥ—the sky, Svaḥ—heaven); then he used the last two letters or syllables as pegs or posts to hold it in place.

Then again he used the thirty two letters or syllables of that 'Ṛcā' (the Vedic hymn he had a vision of), in different permutations and combinations, to create the various Gods, and from the composite of all the letters and syllables came Indra in existence. Therefore, Indra is considered superior to all other Gods (or he is the king of Gods). A person who knows this is similarly considered superior amongst his peers and compatriots.

Out of the eleven verses of that hymn were produced the eleven Rudras[1] (forms of Lord Śiva). Another eleven verses were used to create the eleven Suns[2] (Ādityas). Viṣṇu was created out of all these 'Ādityas', hence he is regarded as superior to the Sun (because the sun is only one of those eleven Ādityas). A wise person who realises this fact is honoured amongst his peers.

After that, he (Prajāpati) used the 8-letters to create the eight Vasus[3].

Then he used the first twelve letters of that hymn to create the Brāhmaṇas who are consider the learned and elderly in society. He used the next ten letters to create the 'Kṣatriyas' who are the warrior class with the job to give protection to the society, and the following ten letters were used to create Vaiśyas who were designated to provide the society with its basic needs such as food, clothing, comfort and other material objects. Hence, being created as first human beings, the Brāhmaṇas are regarded as superior to others. A person who understands this fact becomes chief amongst humans.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Thereafter, Prajāpati became silent and produced the 'Śūdras'. That is why 'Śūdras' are not considered wise and they lack knowledge.

In the beginning, there was no Vedas, nor any distinction between the day and the night. So Prajāpati Brahmā invoked the two halves of that 'Ṛcā' to mentally create day and night respectively. But this did not satisfy him, so he bestowed them (the day and the night) with the quality of being widespread, diffusive and extensive. [That is why the whole world witness day and night. This is also why a half of the earth has daylight while the other half is in darkness.]

Now, in order to remove darkness representing ignorance and delusions, he created knowledge in the form of the Vedas—such as the Ṛg Veda created from the initial or the first verses. Those creations were imagined in his mind, and this imagination or visualisation, which was the result of his wish, metamorphosed into the words of the Vedas.

Subsequently, he created the Yajur Veda from the second verse of the hymn or 'Ṛcā', the Sāma Veda from the third, and the Atharva Veda and its essence from the forth verse.

Now in order to give a definite textual shape to and condense these Vedas into words that can be read, recited, taught, learnt and preached, stored and transmitted, he devised the various Chandas which are poetic compositions having a fixed numbers of letters and syllables in each verse or line. [The Vedas therefore were in the form of poetry, and not as a prose.] Hence, to accomplish the composition of the Vedic sacred hymns in the form of Chandas, he used eight letters to create a verse known as 'Gāyatrī Chanda', eleven letters to creates a verse known as 'Triṣṭup Chanda', four line verses were called 'Jagatī Chanda', and thirty two letters were used by him for creating the 'Anuṣṭup Chanda'.

In this way, he created or invented the basic style to compose poetry, and this style was the various meters or lengths of lines, number of letters or syllables to a line and the verse as a whole, number of lines etc. These were collectively called 'Chandas'and all the Vedas were composed using these various poetical systems of verses.

A person who knows this secret learns about the origin of the whole world as well as the genesis of creation of the Vedas in the form of letters and words of the various Chandas such as the 'Anuṣṭup Chanda'. He

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sees or realises that all the Vedas are established in the form of these Chandas such as the 'Anuṣṭup' etc. (5).

[Note :—(A) [1]The eleven *Rudras* are the following— (i) Manyu (मन्यु), (ii) Manu (मनु), (iii) Mahinasa (महिनस), (iv) Mahāna (महान), (v) Śiva (शिव), (vi) Ṛtadhvaja (ऋतध्वज), (vii) Ugraretā (उग्ररेता), (viii) Bhava (भव), (ix) Kāla (काल), (x) Vāmadeva (वामदेव), (xi) Dhṛtavrata (धृतव्रत).

[2]The eleven *Ādityas* are the mythological suns which are seen together at the time of the doomsday. The chief of them is the Sun visible in the sky from the earth.

[3]The word *Vasu* refers to a divine God having eight subordinate Gods under him. The word also refers to the patron Gods of gem or wealth, fire, water, gold as well as the Sun, Śiva and Viṣṇu (the Trinity Gods) and a pious person (e.g. sages, seers, hermits, monks, ascetics, mendicants or any other holy person).

(B) This paragraph establishes that *sound*—from which the various words of the language emerged—was the first brick laid by Prajāpati Brahmā in order to start the physical exercise of creation. Prior to this, everything was subtle, homogenous and indistinguishable from one another. There was no distinction between day and night—there was a perpetual twilight since eternity. When the ball of creation was set rolling, there appeared the night which symbolised darkness of ignorance. In order to remove it or dispel it, or to counter balance it, Brahmā created day which symbolised knowledge, and which was an antidote to ignorance. But how was it to be propagated and made beneficial for his creation and the creatures that would inhabit that creation? So he (Brahmā) created the Vedas, the first being the Ṛg Veda and then the subsequent Vedas, all of which contained all the knowledge that would be required by the creature for his sustenance and propagation. But these Vedas were abstract and complicated and difficult to understand, so to make them comprehensible and come within the reach of an ordinary creature, he devised 'words' to act as a vehicle to disseminate that knowledge, help in storing it and propagating it. In order to facilitate storage in the mind, he devised rhymes or poetry because it was easier to memorise anything by singing rather than by routine learning by rote of long, dry prose. Thus came into being the various 'Chandas' and the Sāma Veda. As we see, all these apparently imaginary hypothetical concepts have a practical and understandable meaning notwithstanding the abstract and hypothetical way our ancient sages or seers had tried to describe them in the way they could. We find it difficult to understand them with our limited knowledge and comprehension, and therefore we ridicule them and view them with incredulity. But in fact, if we delve deeper, we find everything said by

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

those sages and seers in the form of the Upaniṣads to be perfectly logical and scientific and based on sound rational thinking and immaculate and matured reasoning.]

अथ यदा प्रजाः सृष्टा न जायन्ते प्रजापतिः कथं न्विमाः प्रजाः सृजेयमिति चिन्तयन्नुग्रमितीमामृचं गातुमुपाक्रामत्। ततः प्रथमपादादुग्ररूपो देवः प्रादुरभूत। एकः श्यामः पुरतो रक्तः पिनाकी स्त्रीपुंसरूपस्तं विभज्य स्त्रीषु तस्य स्त्रीरूपं पुंसि च पुंरूपं व्यधात्। उभाभ्यामंशान्यां सर्वमादिष्टः। ततः प्रजाः प्रजायन्ते। य एवं वेद प्रजापतेः सोऽपि त्र्यम्बक इमामृचमुद्गायन्नुद्ग्रथितजटाकलापः प्रत्यग्ज्योतिष्यात्मन्येव रन्तारमिति। इन्द्रो वै किल देवानामनुजावर आसीत्। तं प्रजापतिरब्रवीद्गच्छ देवानामधिपतिर्भवेति। सोऽगच्छत्। तं देवा ऊचुरनुजावरोऽसि त्वमस्माकं कुतस्तवाधिपत्यमिति। स प्रजापतिमभ्येत्योवाचैवं देवा ऊचुरनुजावरस्य कुतस्तवाधिपत्यमिति। तं प्रजापतिरिन्द्रं त्रिकलशैरमृतपूर्णैरानुष्टुभाऽभिमन्त्रितैरभिषिच्य तं सुदर्शनेन दक्षिणतो ररक्ष पाञ्चजन्येन वामतो द्वयेनैव सुरक्षितोऽभवत्। रौक्मे फलके सूर्यवर्चसि मन्त्रमानुष्टुभं विन्यस्य तदस्य कण्ठे प्रत्यमुञ्चत्। ततः सुदुर्निरीक्षोऽभवत्। तस्मै विद्यामानुष्टुभीं प्रादात्। ततो देवास्तमाधिपत्यायानुमेनिरे। स स्वराडभूत्। य एवं वेद स्वराड् भवेत्। सोऽमन्यत पृथिवीमपि कथमपां जयेयमिति। स प्रजापतिमुपाधावत्। तस्मात्प्रजापतिः कमठाकारमिन्द्रनागभुजगेन्द्राधारं भद्रासनं प्रादात्। स पृथिवीमभ्यजयत्। ततः स उभयोर्लोकयोरधिपतिरभूत्। य एवं वेदोभयोर्लोकयोरधिपतिर्भवति। स पृथिवीं जयति यो वा अप्रतिष्ठितं शिथिलं भ्रातव्येभ्यः परमात्मानं मन्यते। स एतमासीनमधितिष्ठेत्। प्रतिष्ठितोऽशिथिलो भ्रातृव्येभ्यो वसीयान्भवति यश्चैवं वेद यश्चैवं वेद।। 6।।

atha yadā prajāḥ sṛṣṭā na jāyante prajāpatiḥ kathaṃ nvimāḥ prajāḥ sṛjeyamiti cintayannugramitīmāmṛcaṃ gātumupākrāmat / tataḥ prathamapādādugrarūpo devaḥ prādurabhūt / ekaḥ śyāmaḥ purato raktaḥ pinākī strīpuṃsarūpastaṃ vibhajya strīṣu tasya strīrūpaṃ puṃsi ca puṃrūpaṃ vyadhāt / ubhābhyāmaṃśābhyāṃ sarvamādiṣṭaḥ / tataḥ prajāḥ prajāyante / ya evaṃ veda prajāpateḥ so'pi tryambaka imāmṛcamudgāyannudgrathitajaṭākalāpaḥ pratyagjyotiṣyātmanyeva rantāramiti / indro vai kila devānāmanujāvara āsīt / taṃ prajāpatirabravīdgaccha devānāmadhipatirbhaveti / so'gacchat / taṃ devā ūcuranujāvaro'si tvamasmākaṃ kutastvādhipatyamiti / sa prajāpatimabhyetyovācaivaṃ devā ūcuranujāvarasya kutastavādhipatyamiti / taṃ prajāpatirindraṃ trikalaśairamṛtapūrṇairānuṣṭubhā'bhimantritairabhiṣicya taṃ sudarśanena dakṣiṇato rarakṣa pāñcajanyena vāmato dvayenaiva surakṣito'bhavat / raukme phalake sūryavarcasi mantramānuṣṭubhaṃ vinyasya tadasya kaṇṭhe pratyamuñcat / tataḥ sudurnirīkṣo'bhavat / tasmai vidyāmānuṣṭubhīṃ prādāt / tato devāstamādhipatyāyānumenire / sa svarādabhūt / ya evaṃ veda svarāḍ bhavet /

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

so'manyata pṛthivīmapi kathamapāṃ jayeyamiti / sa prajāpatiniruvāchavat / tasmātprajāpatiḥ kamaṭhākāramindranāgabhujagendrādhāraṃ bhadrāsanaṃ prādāt / sa pṛthivīmabhyajayat / tataḥ sa ubhayorlokayoradhipatirabhūt / ya evaṃ vedobhayorlokayoradhipatirbhavati / sa pṛthivīṃ jayati yo vā apratiṣṭhitaṃ śithilaṃ bhratṛvyebhyaḥ paramatmanaṃ manyate / sa etamāsīnamadhitiṣṭhet / pratiṣṭhito'śithilo bhrātṛvyebhyo vasīyānbhavati yaścaivaṃ veda yaścaivaṃ veda //

Still Prajāpati Brahmā could not succeed in creating the cosmos and its inhabitants. Wondering how to do it, he began to sing those 'Ṛcās' (the hymns of which he has had a divine vision earlier). From its first stanza appeared or emerged a fierce, violent, sharp, stern and strong looking God. He was dark complexioned and had the colour of blood, and he was called 'Pinākī' (which is an epithet for Lord Śiva because he held a bow called 'Pināka').

This 'Pinākī' transformed himself into a 'half male and half female' form and then split into two separate and distinct identities of a male and a female. They were endowed with all the organs present in a male and a female independently, and from them the rest of the subjects of the creation (i.e. the creatures) were created.

The new creator of the cosmos (i.e. the Male or Śiva) was also called 'Tryambaka'. He also sang the 'Ṛcās' which had earlier been sung by Prajāpati Brahmā. He was wearing a matted lock of hairs on his head (as a crown) and was glorious and splendours like the fire. He was younger than other Gods such as Indra. But Prajāpati Brahmā blessed him by saying that he shall become senior than or superior to all the other Gods.

This of course was not liked by the Gods, and they told him (newly created 'Tryambaka', Śiva or Rudra), 'You are our junior or younger than us; how can we accept your seniority?'

Then Indra (the chief amongst the Gods) went to Prajāpati and told him what the other Gods had said. Thereafter (to teach Indra a lesson), Prajāpati showed honours to him by offering oblations to him using the sanctified elixir called 'Amṛta' contained in three golden pitchers. After that, he gave protection to Indra by placing the 'Sudarśana' (discus) to his right and the 'Pāñca Janya' to his left. [These 'Pāñca Janya' are the legendary five Śaktis or the forces of Nature.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Then Prajāpati made Indra eat the fruit (or drink the ambrosia) of knowledge in the form of the glorious Mantras of the 'Anuṣṭup Chanda' and prayed to him. In this way, Indra was given protection and blessed with seniority to assuage his ruffled ego that he has been superseded by 'Tryambaka' or Lord Śiva.

Having eaten this fruit or having drunk this ambrosia, Indra acquired the power to remain invisible and become wise because Prajāpati had given him the 'Anuṣṭup Chandas' as a symbolic fruit of knowledge to eat.

As a result, Indra was deemed to have been restored to his superior position amongst the Gods (or, the Gods accepted him—Indra—as their chief once again). So, Indra once again became the Lord of creation. Any person who knows about this too becomes equivalent to being a Lord of creation (i.e. he becomes senior amongst all his compatriots and peers).

Having established his lordship in the havens (and over the Gods), Indra wondered how to establish his authority over the earth (i.e. the mortal world inhabited by mortal creatures). So he rushed to Prajāpati once again with this wish. At his request, Prajāpati Brahmā respectfully put the earth on the back of the legendary tortoise who in turn was supported on the hoods of the legendary 'Śeṣanātha' called 'Nāga Bhujaṅga' (or the great and formidable legendary hooded python)[1].

In this way, he established his lordship over the earth (i.e. he literally conquered the earth). Hence, Indra became Lord of both the worlds—the heaven and the earth. Anyone who understands this becomes equally senior as Indra and conquers the earth (that is, he is able to establish his authority on the creatures of the earth as well as over the terrestrial realm).

Such a person is looked upon by his less privileged and unfortunate brethrens as God or as being equivalent to the supreme Lord himself. Such a person ascends to this high stature and is put there by his less privileged brethrens. He becomes their sustainer, protector and caretaker. This is verily what the Vedas say, what the Veda says. [This last phrase is repeated twice to emphasis its truth] (6).

[Note :—[1]The story goes that Brahmā had blessed Śiva to acquire a senior stature amongst the Gods. But the jealous Indra thought that his authority was being compromised. So, to appease him, Prajāpati Brahmā showed him all due honours. But when Indra was not able to retrieve the earth

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

from the doomsday deluge when it sank deep into the water, Brahmā asked Viṣṇu to support the earth on his back, which the latter did in his incarnation as the legendary tortoise called 'Kamatha'. But the tortoise also began to sink in the netherworld due to the weight of the earth. Then Śeṣanātha, the legendary hooded python, held that tortoise on his hood. This Śeṣanātha is an ornament of Lord Śiva, so the combined weight of the earth, the tortoise, and the Śeṣanātha holding these two on his hood was borne by Lord Śiva. But in his ignorance and stupidity, Indra thought that he has salvaged the earth, and the Gods, in their own ignorance and stupidity, proclaimed him to be the Lord of the earth besides that of the heaven of which Indra was already a Lord.

The implicit meaning of this story is that though Indra is the Lord of the world, the Gods etc. it is actually someone else—Lord Śiva—who is the de facto Lord, and hence known as Mahādeva, the great God. This is the impact and subtle meaning of the world 'Avyakta' used in this Upaniṣad. There are certain subtle and silent facts that are not obvious or apparent on the surface, but these hidden facts are the real truths as compared to things that are visibly apparent but are not the real truths.]

य इमां विद्यामधीते स सर्वान्वेदानधीते। स सर्वैः क्रतुभिर्यजते। स सर्वतीर्थेषु स्नाति। स महापातकोपपातकैः प्रमुच्यते। स ब्रह्मवर्चसं महदाप्नुयात्। आब्रह्मणः पूर्वानाकल्पांश्चोत्तरांश्च वंश्यान्पुनीते। नैनमपस्मारादयो रोगा आदिधेयुः। सयक्षाः सप्रेतपिशाचा अप्येनं स्पृष्ट्वा दृष्ट्वा श्रुत्वा वा पापिनः पुण्याँल्लोकानवाप्नुयुः। चिन्तितमात्रादस्य सर्वेऽर्थाः सिद्ध्येयुः। पितरमिवैनं सर्वे मन्यन्ते। राजानश्चास्यादेशकारिणो भवन्ति। न चाचार्यव्यतिरिक्तं श्रेयांसं दृष्ट्वा नमस्कुर्यात्। न चास्मादुपावरोहेत्। जीवन्मुक्तश्च भवति। देहान्ते तमसः परं धाम प्राप्नुयात्। यत्र विराण् नृसिंहोऽवभासते तत्र खलूपासते। तत्स्वरूपध्यानपरा मुनय आकल्पान्ते तस्मिन्नेवात्मनि लियन्ते। न च पुनरावर्तन्ते। न चेमां विद्यामश्रद्दधानाय ब्रूयान्नासूयावते नानूचानाय नाविष्णुभक्ताय नानृतिने नातपसे नादान्ताय नाशान्ताय नादीक्षिताय नाधर्मशीलाय न हिंसकाय नाब्रह्मचारिण इत्येषोपनिषत्।। 7।।

ya imāṃ vidyāmadhīte sa sarvānvedānadhīte / sa sarvaiḥ kratubhiryajate / sa sarvatīrtheṣu snāti / sa mahāpātakopapātakaiḥ pramucyate / sa brahmavarcasaṃ mahadāpnuyāt / ā brahmaṇaḥ pūrvānākalpāścottarāṃśca vaṃśyānpunīte / nainamapasmārādayo rogā ādidheyuḥ / sayakṣāḥ sapretapiśācā apyenaṃ spṛṣṭvā dṛṣṭvā śrutvā vā pāpinaḥ puṇyāṁllokānavāpnuyuḥ / cintitamātrādasya sarve'rthāḥ siddhyeyuḥ / pitaramivainaṃ sarve manyante / rājānaścāsyādeśakāriṇo bhavanti / na cācāryavyatiriktaṃ śreyāṃsaṃ dṛṣṭvā namaskuryāt / na cāsmādupāvarohet /

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

jīvanmuktaśca bhavati / dehānte tamasaḥ paraṃ dhāma prāpnuyāt / yatra virāṇ nṛsiṃho'vabhāsate tatra khalūpāsate / tatsvarūpadhyānaparā munaya ākalpānte tasminnevātmani līyante / na ca punarāvartante / na cemāṃ vidyāmaśraddadhānāya brūyānnāsūyāvate nānūcānāya nāviṣṇubhaktāya nānṛtine nātapase nādāntāya nāśāntāya nādīkṣitāya nādharmaśīlāya na hiṃsakāya nābrahmacāriṇa ityeṣopaniṣat //

One who studies this Upaniṣad is deemed to have studied all the Vedas; he is deemed to have offered worship by doing all the possible types of fire sacrifices (Yajña); his is deemed to have taken a ritualistic purifying bath in all the holy sites. Such a person is freed from the effects of sins, small and big. He acquires the radiance, splendours and glory associated with Brahma. He purifies Brahma himself as well as all the ancestors of his clan that existed in the beginning up till the time the clan comes to an end. Such a person does not suffer from epilepsy and other such diseases. Even ghosts, phantoms, Yakṣas and evils spirits who see him, touch him and hear of him are freed from their sinful and degraded existence, and they go to heaven instead.

Such an erudite person's wishes are fulfilled by simply thinking of them. He is respected and honoured by all the people with the same reverence as they have for their own ancestor. Even the kings of the realm obey him. Such a person is so exalted that excepting his senior teachers, he is not required to bow to others when he sees or meets them. This does not create or occasion any crime of insult or insinuation or misdemeanour or misbehaviour, or is the cause of any fault on his part. [That is, though it is good manners to bow to one's senior when one comes in contact with him, a person who is well-versed in the Upaniṣad is not required to follow this code of conduct because he himself is deemed to be a very senior person.] While alive, he is deemed to be 'Jīvana Mukta' (literally a person who is freed from the bondage associated with the mundane existence in this entrapping world; here referring to the various fetters that shackles a creature to this world), and after death he abandons this lowly world and goes to an exalted abode which is the highest stature of attainment called 'Parama Dhāma'[1].

Such a person should worship and meditate upon the Lord in the form of the glorious 'Narasiṃha' at a lonely, secluded and serene place. Those sages who worship and meditate upon such a Lord are able to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

merge or dissolve their souls with the supreme soul of the Lord at the end of their lives, and they do not have to take birth again.

The knowledge (Vidyā) contained in this Upaniṣad should not be given (or told) to non-believers who have no faith, to those with evil and pervert mind and temperament, those who are dumb (because it will be of no use to them), those who are not devotees of Lord Viṣṇu, those who do not speak the truth, those who do not observe austerities and strict righteous vows, those who do not observe self-restraint, those who are agitated and restless, those who are not initiated or baptised, those ho do not follows the tenets of the path of Dharma—i.e. are not righteous, or do not follow the path of probity, propriety, noble thought and conduct, those who are cruel, merciless and lack compassion, and those who are not Brahmacārīs (i.e. that is, those who are indulgent in passions and gratification of their sense organs). This is verily what this Upaniṣad says (7).

[Note :—[1]Indra lives in heaven. Though better than earth, this heaven is not the supreme, ultimate and the transcendental abode of Brahma called the 'Parama Dhāma'. So while the rest of the wise, righteous and religious people go to a simple heaven whose Lord is Indra, a person who has wisened up to the knowledge contained in this Upaniṣad as well as other Upaniṣads is deemed to be more enlightened amongst his peers, and hence he is eligible to acquire or attain a status which is superior to the others, and consequentially he goes far beyond the ordinary heaven, he goes into the superior heaven called the 'Parama Dhāma' of Brahma, the supreme Being. This stature is called the ultimate emancipation and salvation of the soul which in simple terms means the merger of the individual soul of the creature with the cosmic soul of the cosmos from where there is no return.]

* * *

शान्तिपाठ

Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṇi me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ!!!

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कुण्डिकोपनिषद्
Kuṇḍikopaniṣad

In this Upaniṣad belonging to the Sāma Veda tradition, the period of life called 'Saṃnyāsa' is described in detail. This is the phase in the life of a man when the householders hands over the responsibilities of his worldly affairs to his heirs and, renouncing all his links with this world, he becomes a wondering mendicant and heads for the forest. There he leads an austere life full of rigors, spends his time in contemplation and meditation on the ultimate utopian truth, gradually elevating himself spiritually to finally attain salvation.

Technically speaking, stepping out of the house and going to the forest is called 'Vānaprastha', but it is a stepping stone for 'Saṃnyāsa'. Similarly, if the true essence of Saṃnyāsa is taken into count, then even the first stage in the life of a man when he is a student under the tutelage of a wise teacher, the phase when he is a Brahmacārī, at that time he can also become a Saṃnyāsī because a Brahmacarya Āśrama also requires the same stringent life as expected of a Saṃnyāsī. Likewise, a householder, who follows the basic tenets of Saṃnyāsa in his heart and mind while doing his worldly duties with dispassion and total detachment from them, also comes under the ambit of Saṃnyāsa.

This Upaniṣad describes the regulations to be followed by a Saṃnyāsī and details his way of life. It should be read in conjunction with other Upaniṣad on the subject of Saṃnyāsa, such as Āruṇyupaniṣad and Saṃnyāsopaniṣad which are part of this book as separate chapter nos. 3 and 10 respectively. A separate appendix no. 2 has also been added to this book which deals with the concept of 'Saṃnyāsa' in detail. The beauty of this appendix lies in the fact that it contains a large selection of verses from 'Vairāgya Śatakam' composed by the legendary renunciate king Bhartṛhari on this topic.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Holy Bible enunciates the reasons why a man should renounce his household and other worldly affairs and take to Saṃnyāsa—'*And a man's foes shall be they of his own household. He that loveth son or daughter more than me is not worthy of me. And he that take it not his cross and followeth after me is not worthy of me. He that findeth his life shall lose; and he that loseth his life for my sake shall find it*' (Gospel of St. Matthew, 10/36-39).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

12

कुण्डिकोपनिषद्

Kuṇḍikopaniṣad

शान्तिपाठ

Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

Please see appendix no. 1 for the meaning of this Śāntipāṭha.

ब्रह्मचर्याश्रमे क्षीणे गुरुशुश्रूषणे रतः। वेदानधीत्यानुज्ञात उच्यते गुरुणाश्रमी।।1।।

brahmacaryāśrame kṣīṇe guruśuśrūṣaṇe rataḥ / vedānadhītyānujñāta ucyate guruṇāśramī //

At the completion of 'Brahmacarya Āśrama'[1], when the student has completed his formal study of the Vedas under the tutelage of a wise teacher, he should take permission from the Guru, whom he has been serving during his student days, to go home. Such a person who has got his Guru's permission to go home is called 'Āśramī' (1).

[Note :—[1]The life of a man has been divided by the Vedas into four segments of roughly twenty five years each. The first phase is called

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'Brahmacarya Āśrama', which is the phase when a man studies the scriptures under an erudite teacher. During this period, he is expected to lead an austere life, observing strict rules of discipline and conduct. This helps him to concentrate in his studies. When he is fully educated, he enters the second phase of life called 'Gṛhastha Āśrama', which is the householder's life. During this second phase, he marries, raises a family and takes care of it, looking after the welfare of his compatriots and dependents in the process. He also enhances his prosperity and wealth. At the end of this phase, when he is around 50 years of age, he should handover the affairs of the household and the world to his son or any other heir, and look forward to the next phase of life of renunciation. During this third phase, he should delink himself from routine involvement in the day to day running of the household and other worldly affairs, remain detached from them, and finally move out of the house altogether and head for the forest. This is done to leave the new generation to itself, and if the need arises, the renunciate parent can give wise advice. This phase is called 'Vānaprastha Āśrama', literally meaning 'those who go to live in the forest'. This Āśrama is a phase between the second and the last phase of life. After Vānaprastha comes the 'Saṃnyāsa Āśrama'. This Upaniṣad deals with the last phase called the Saṃnyāsa Āśrama and describes in detail the life that is expected of them to be lead. During this phase, the person has no links at all with the world; he contemplates upon his Ātmā and Brahma, and like a wise person prepares himself for the final exit from this world to obtain salvation.]

दारमाहृत्य सदृशमग्निमाधाय शक्तितः। ब्राह्मीमिष्टिं यजेत्तासामहोरात्रेण निर्वपेत्॥2॥

dāramāhṛtya sadṛśamagnimādhāya śaktitaḥ / brāhmīmiṣṭiṃ yajettāsāmahorātreṇa nirvapet //

It is expected of a wise man that he would accept a wife who is compatible to and emotionally in tune with him, light the fire of the household (i.e. enter into the second phase of life as a householder and take up the responsibility of lightening and keeping the hearth warm and lighted in his home so that his family is well fed and looked after) and keep it burning with the faith that he is symbolically performing the sacrificial fire dedicated to the supreme Brahma. With this conviction, he should lead a life which is in accordance with the principles laid out for this phase (2).

[Note :—The very thought that his householder's life and its incumbent responsibilities and problems are a part of the wider spectrum of sacrifices that a man must make to purify and uplift himself towards the supreme

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Brahma, which is the ultimate destination where an erudite soul should aim for, will make all his activities automatically become religiously inclined and injected with the element of righteousness. Without any prodding or coercion, such a man will himself, on his own account, lead a regulated, righteous, virtuous, non-indulgent and a dispassionate life because his intellect would be consistently directing him and making him aware of the fact that each of his actions are like an offering given to the formal religious sacrificial holy fire. Even as a man performing any religious ritual does it with fervour, faith, devotion and humility if he is sincere about that ritual, and not doing it for cheating others, such a man's outlooks towards life and its requirements and demands undergo a sea change. He is no more a man of senses who is a prisoner to his desires and gratifications, but instead he becomes an enlightened person who does everything in a dispassionate and detached manner based on the merit of the case, and always thinking that each of his action are like one offering to the holy fire lit during the second phase of the life. This stage of life is called 'Gṛhastha Āśrama'.]

संविभज्य सुतानर्थे ग्राम्यकामान्विसृज्य च। संचरन्वनमार्गेण शुचौ देशे परिभ्रमन्।।3।।

saṃvibhajya sutānarthe grāmyakāmānvisṛjya ca / saṃcaranvanamārgeṇa śucau deśe paribhraman //

At the end of his term as a householder, he should distribute his wealth amongst his sons (heirs), delegate all his authorities and powers to them, and after handing over all his responsibilities pertaining to his household and the village (i.e. the society, community, worldly affairs) to them, he should finally depart from his house and head for the forest as a wondering mendicant. After leaving the house, he should first roam in the holy places (i.e. go on a journey of pilgrimage) before going to the forest for good (3).

[Note :—This is the third phase of life called 'Vānaprastha'. See note to verse no. 1 and 6 also.]

वायुभक्षोऽम्बुभक्षो वा विहितैः कन्दमूलकैः। स्वशरीरे समाप्याथ पृथिव्यां नाश्रु पातयेत्।।4।।

vāyubhakṣo'mbubhakṣo vā vihitaiḥ kandamūlakaiḥ / svaśarīre samāpyātha pṛthivyāṃ nāśru pātayet //

[Now, the life and times of a Saṃnyāsī who is a person who has totally forsaken the world, who lives in seclusion in a forest in preparation for death and his ultimate salvation, is being described in the following verses—]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A Saṃnyāsī (a renunciate and wandering ascetic or a mendicant) should protect his body (survive) by eating wind and drinking water. If that is too harsh for him, he should eat edible roots, stems and bulbs. He should treat this world as being limited to this gross body and never shed tears for it (i.e. he should remain even in the case of joys or sorrows, of agony of separation from his dear ones and happiness of union with them)[1] (4).

[Note :—[1]A 'Saṃnyāsī' should treat all the relationships with this world as being limited to his body which is not his true identity, because his pure or truthful self is the Ātmā and not the body. The gross body belongs to the world, and when the world has been forsaken, the body automatically loses its relevance and must also be forsaken. The pure or truthful self of the Saṃnyāsī is his Ātmā which belongs to the supreme soul or Brahma. In other words, a rightful Saṃnyāsī realises that his true dear one is Brahma and not the world. The distinction between his true near and dear one, the Brahma, and his false near and dear one, the world, becomes clear to him. As a result, he longs to reach Brahma and move away from the world.]

सह तेनैव पुरुषः कथं संन्यस्त उच्यते। सनामधेयो यस्मिंस्तु कथं संन्यस्त उच्यते।।5।।

saha tenaiva puruṣaḥ kathaṃ saṃnyasta ucyate / sanāmadheyo yasminstu kathaṃ saṃnyasta ucyate //

But it should be clarified that by merely observing these simple and basic vows (as noted in the above verses) will not make a person a 'true Saṃnyāsī', for this is just a fraction of the whole gamut of regulations and tenets that are to be observed by him before he is elevated to an exalted stature of a 'true Saṃnyāsī'. The way of life, the rules of conduct, the ethics, the vows and the tenets to be observed by him are more profound, are of much greater importance, have a broader impact and cover a wider range of activities then merely eating fruits etc. (5).

तस्मात्फलविशुद्धाङ्गी संन्यासं संहितात्मनाम्। अग्निवर्णं विनिष्क्रम्य वानप्रस्थं प्रपद्यते।।6।।

tasmātphalaviśuddhāṅgī saṃnyāsaṃ saṃhitātmanām / agnivarṇaṃ viniṣkramya vānaprasthaṃ prapadyate //

For this (i.e. to become a true renunciate Saṃnyāsī who wonders like a mendicant in search of the ultimate truth), one should have no desires for any reward or enjoyment of benefits for observing the stringent ethics and moral codes of conduct pertaining to any one of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the four classes of the society to which that person belongs. He should enter Saṃnyāsa Āśrama with the express intention of attaining ultimate emancipation and salvation. He should leave his household fire behind (i.e. he should completely detach himself from his home and its affairs) before proceeding to the forest as a 'Vānaprastha'. (See note to verse nos. 1 and 3 also) (6).

लोकवद्भार्यया ऽऽसक्तो वनं गच्छति संयतः। संत्यक्त्वा संसृतिसुखमनुतिष्ठति किं मुधा।।7।।

lokavadbhāryayā''sakto vanaṃ gacchati saṃyataḥ / saṃtyaktvā saṃsṛtisukha-manutiṣṭhati kiṃ mudhā //

What is the benefit of going to the forest to get involved in observing so many severe austerities and following so many strict codes of conduct and leading a rigorous way of life after abandoning the comforts of the household, such as the comforts obtained from a wife and other worldly objects like any other person, if a Saṃnyāsī has not developed contentedness ? (7)

किंवा दुःखमनुस्मृत्य भोगांस्त्यजति चोच्छ्रितान्। गर्भवासभयाद्भीतः शीतोष्णाभ्यां तथैव च।।8।।

kiṃvā duḥkhamanusmṛtya bhogāṃstyajati cocchritān / garbhavāsabhayād-bhītaḥ śītoṣṇābhyāṃ tathaiva ca //

Scared of the prospects of having to dwell in the hellish environs of a mother's womb and taking birth only to suffer from cold and heat, extremes of sorrows and joys, all leading to restlessness, perplexities, consternations, confoundedness and uncertainties in this world, why does a man willingly abandon the comforts and pleasures derived from the materialistic world and head for the forest to lead the rigorous and stern life of a Saṃnyāsī? (8)

गुह्यं प्रवेष्टुमिच्छामि परं पदमनामयमिति। संन्यस्याग्निमपुनरावर्तनं यन्मृत्युर्जायमावहमिति। अथाध्यात्ममन्त्राञ्जपेत्। दीक्षामुपेयात्काषायवासाः। कक्षोपस्थलोमानि वर्जयेत्। ऊर्ध्वबाहु-र्विमुक्तमार्गो भवति। अनिकेतश्चरेद्भिक्षाशी। निदिध्यासनं दध्यात्।।9।।

guhyaṃ praveṣṭumicchāmi paraṃ padamanāmayamiti / saṃnyasyāgnima-punarāvartanaṃ yanmṛtyurjāyamāvahamiti / athādhyātmamantrāñjapet / dīkṣāmupeyātkāṣāyavāsāḥ / kakṣopasthalomāni varjayet / ūrdhvabāhur-vimuktamārgo bhavati / aniketaścaredbhikṣāśī / nididhyāsanaṃ dadhyāt //

The subtle reason why that person who becomes a Saṃnyāsī goes to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

such an extent of taking these great troubles and decides to face all the difficulties and rigors associated with a harsh life of a forest dwelling renunciate and a wandering mendicant or a reclusive monk is that he wishes to enter that supreme state of existence which is called 'Parama Pada' (literally, the supreme, most exalted utopian spiritual stature, which is the attainment of emancipation and salvation, or being able to reach Brahma where there is eternal bliss and peace).

He always remembers the great God symbolising death, the Mahākāla, who is Lord Śiva himself[1]. He constantly and persistently goes on repeating the various spiritual Mantras (divine mystical words). He accepts initiation into this bold path of Saṃnyāsa by accepting its stringent vows and wears ocher cloth.

Excepting the hairs on the abdomen and around the genitals, he should get all other hairs on other parts of the body shaved. He lifts both his hands upwards towards the sky[2] and wonders in all the directions as per his free will.

Without a house and hearth, he manages to live on food obtained by begging (or by alms seeking). He should spend his time in observing austerities and doing meditation (9).

[Note :—[1]Lord Śiva is a patron God of renunciate ascetics. He is the greatest renunciate God and mythology depicts him in a perpetual state of contemplation and meditation. He is also the God of 'conclusion of life', or death. So, by constantly remembering Mahākāla, a form of Lord Śiva, a Saṃnyāsī not only seeks the blessings of his patron deity (Lord Śiva) but also keeps himself aware of the imminent, overriding presence of death which would act as a guard against his falling prey to any temptations. Mahākāla would always remind him that death is fast approaching and he should be aware of it.

[2]This gesture of raising both the hands upwards towards the sky marks his total surrender and non-violent demeanour as well as to proclaim that he has nothing with him and nothing to hide; he has no enmity with anyone and he is headed towards the supreme Lord present in the heavens. The raised hands also symbolises his proclamation of being a Saṃnyāsī and a token of his extended hands to welcome Brahma with an outstretched arm.]

पवित्रं धारयेज्जन्तुसंरक्षणार्थम्। तदपि श्लोका भवन्ति। कुण्डिकां चमसं शिक्यं त्रिविष्टपमुपानहौ। शीतोपघातिनीं कन्थां कौपीनाच्छादनं तथा पवित्रं स्नानशाटीं च उत्तरासङ्गमेव च। अतोऽतिरिक्तं यत्किंचित्सर्वं तद्वर्जयेद्यतिः ।।10।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pavitraṃ dhārayejjantusaṃrakṣaṇārtham / tadapi ślokā bahvanti / kuṇḍikāṃ camasaṃ śikyaṃ triviṣṭapamupānahau / śītopaghātinīṃ kanthāṃ kaupīnācchādanaṃ tathā // pavitraṃ snānaśāṭīṃ ca uttarāsaṅgameva ca / ato'tiriktaṃ yatkiṃcitsarvaṃ tadvarjayedyatiḥ //

There is a Śloka (an edict in verses) regarding what he should do. To protect himself from spirits, he should wear a 'Pavitrī' which is a ring of Kuśa grass (a dark green grass called Kuśa) worn on the ring finger. He should carry a 'Kamaṇḍala' (a wooden pot or a hollowed out pumpkin shell to hold water etc.) and a large tong with him, wear a tuft of hair called 'Śikhā' on his head and the mark of 'Tilaka' called 'Triviṣṭapa' on his body. For protecting himself from cold, he should keep a patted-cotton blanket. Besides these, he should wear a loin cloth and carry a towel and a body wrapping piece of cloth called 'Dhotī' with him which he should use to cover his body. He should also carry a 'Pavitrī' which is made of Kuśa grass and worn round a finger as a ring as a symbol of austerity, abstinence and observance of strict vows. This Pavitrī is used by him for doing rituals after the bath. He should also carry a towel to cover the upper part of his body to perform the sacrament rituals after taking his bath. Except these bare essentials, a Saṃnyāsī should abandon everything else (10).

नदीपुलिनशायी स्याद्देवागारेषु बाह्यतः। नात्यर्थं सुखदुःखाभ्यां शरीरमुपतापयेत्।।11।।

nadīpulinaśāyī syāddevāgāreṣu bāhyataḥ / nātyarthaṃ sukhaduḥkhābhyāṃ śarīramupatāpayet //

If he (a Saṃnyāsī) so wants, he can sleep on the banks of a clean river. It is not wise to unnecessarily subject the body to troubles and excitements.

स्नानं पानं तथा शौचमद्भिः पूताभिराचरेत्। स्तूयमानो न तुष्येत निन्दितो न शपेत्परान्।।12।।

snānaṃ pānaṃ tathā śaucamadbhiḥ pūtābhirācaret / stūyamāno na tuṣyeta nindito na śapetparān //

Clean water should be used for taking a bath, as well as for drinking and going to attend to nature's call. He (a Saṃnyāsī) should neither feel elated at being honoured and praised, nor get annoyed and dismayed and curse anyone on being insulted and criticised (i.e. he should be tolerant, forbearing, patient, calm and equanimous) (12).

भिक्षादिवैदलं पात्रं स्नानद्रव्यमवारितम्। एवं वृत्तिमुपासीनो यतेन्द्रियो जपेत्सदा।।13।।

bhikṣādivaidalaṃ pātraṃ snānadravyamavāritam / evaṃ vṛttimupāsīno yatendriyo japetsadā //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He (a Saṃnyāsī) should accept any pot available in which to beg and any clean water to bathe etc. By following this path which is said to be the best path for a Saṃnyāsī and adopting this praise-worthy demeanour, the self-restrained ascetic should rather focus his attention in doing constant 'Japa' (repetition of the divine Mantra; here the Mantra should be OM which is the word symbol for Lord Brahma) (13).

विश्वाय मनुसंयोगं मनसा भावयेत्सुधीः। आकाशाद्वायुर्वायोर्ज्योतिर्ज्योतिष आपोऽद्भ्यः पृथिवी। एतेषां भूतानां ब्रह्म पपद्ये। अजरममरमक्षरमव्ययं प्रपद्ये। मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः। उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात्।।14।।

viśvāya manusaṃyogaṃ manasā bhāvayetsudhīḥ/ ākāśādvāyurvāyor-jyotirjyotiṣa āpo'dbhyaḥ pṛthivī/ eteṣāṃ bhūtānāṃ brahma prapadye/ ajaramamaramakṣaramavyayaṃ prapadye/ mayyakhaṇḍasukhāmbhodhau bahudhā viśvavīcayaḥ/ utpadyante vilīyante māyāmārutavibhramāt//

A wise, erudite, sagacious and knowledgeable person should be firmly convinced of the fact and firmly believe that the cosmic form of Brahma (i.e. the vast universe visible to the eye) and the subtle form in the form of the soul of that cosmos, called 'Praṇava' or OM, which in turn is called 'the imperishable word', are all synonymous with each other. The latter (i.e. OM) is also called 'Akṣara Brahma' which has a dual meaning—one, 'Akṣara' meaning a letter, so this Brahma is represented by the divine letters A, U, M constituting the word OM, and second, 'Akṣara' meaning imperishable, immutable, eternal and that which does not decay and come to an end; so Brahma has these virtues also.

The seeker should be aware of the fact that the wind was produced from the sky, the light (fire) from the wind (due to friction), water from this fire (to cool it down), and earth from the water (due to sedimentation and solidification process). These five are called the basic elements or 'Bhūtas' in metaphysics. [The five Bhūtas are sky, wind, fire, water and earth.] The imperishable and immutable Brahma pervades uniformally in all these elements or 'Bhūtas', thereby injecting them with the vitality and energy of life. The enlightened Saṃnyāsī should firmly think that he has attained that same Brahma; that he has attained a stature which is equivalent to Brahma and marked by such characteristics as not being liable to decay and destruction, being eternal, imperishable, infinite and immutable.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He should think that he is an embodiment/image/personification of the endless ocean of supreme bliss.

Strong winds representing 'Māyā' (worldly delusions, ignorance, hallucinations accompanied by attachments and infatuations with this world and their accompanying troubles, torments and miseries)[1] strike on my surface, creating waves which form and dissipate continuously. But these waves (representing the various agitations and perplexities, doubts and confusions, excitements and depressions, consternations and fears) are only superficial and transient in nature; they do not represent my true form (which is the dense, fathomless and measureless body of water of the ocean of bliss and happiness, of beatitude and felicity in the form of my Ātmā, or enlightened and pure consciousness) (14).

[Note :—[1]The concept of Māyā has been explained elsewhere in other upaniṣads elaborately. Such as for example—(i) chapter 2, Chāndogyo-paniṣad, canto 7, section 16, verse no. 1 (note), (ii) chapter 4, Maitrāyaṇyupaniṣad, canto 4, verse no. 3 (note), (iii) chapter 5, Maitreyupaniṣad, canto 2, verse no. 25 (note), (iv) chapter 9, Mahopaniṣad, canto 5, verse no. 111 (note), (v) chapter 10, Saṃnyāsopaniṣad, canto 2, verse no. 20 (note no. v), (vi) chapter 11, Avyaktopaniṣad, verse no. 1 (note), and (vii) chapter 15, Jābāla Darśanopaniṣad, canto 10, verse no. 7 [6-7] (note) of this book also in this context.]

न मे देहेन संबन्धो मेघेनेव विहायसः। अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषिप्तिषु।।15।।

na me dehena saṃbandho megheneva vihāyasaḥ / ataḥ kuto me taddharmā jāgratsvapnasuṣuptiṣu //

I do not have any relationship with the gross body of mine even as the sky has nothing to do with the cloud[1]. Hence, what do I, the pure conscious truthful Ātmā, have to do with the three states of existence of the body such as the waking state, the dreaming state, and the deep sleep state? (15)

[Note :—[1]The *cloud* appears to be in the sky, but it is obviously distinct from the vast and fathomless entity called the sky, for the latter stretches out infinitely into the deep recesses of space whereas the cloud is limited to a particular area of the visible sky. The cloud is so miniscule in comparison to the vastness of the space called the sky that it has no relevance in the larger perspective of things. Again, the sky is perpetual, infinite and uniform, whereas the cloud is transient, limited and ever

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

changing in form. Similarly, the Ātmā is like the subtle, pure, vast, infinite, spotless and eternal space or sky while the body of the creature is like the cloud—gross, transient, unstable, ever-changing in shape and contours, always on the move and most inconsequential as well as burdened by the darkness of faults even as a cloud is a metaphor representing a shroud of ignornace and delusions because it obstructs the bright rays of the splendorous sun.]

आकाशवत्कल्पविदूरगोऽहमादित्यवद्भास्यविलक्षणोऽहम्। अहार्यवन्नित्यविनिश्चलोऽहमम्भोधिवत्पारविवर्जितोऽहम्।।16।।

ākāśavatkalpavidūrago'hamādityavadbhāsyavilakṣaṇo'ham / ahāryavannityaviniścalo'hamambhodhivatpāravivarjito'ham //

I, the Ātmā/soul of the creature, am beyond comprehension, imagination and reach like the fathomless space of the sky. I am distinct and pre-eminent like the Sun is among other bright objects in the sky. I am rock-stable like a mountain, and am vast like the ocean (16).

नारायणोऽहं नरकान्तकोऽहं पुरान्तकोऽहं पुरुषोऽहमीशः। अखण्डबोधोऽहमशेषसाक्षी निरीश्वरोऽहं निरहं च निर्ममः।।17।।

nārāyaṇo'haṃ narakāntako'haṃ purāntako'haṃ puruṣo'hamīśaḥ / akhaṇḍabodho'hamaśeṣasākṣī nirīśvaro'haṃ nirahaṃ ca nirmamaḥ //

I am Nārāyaṇa (Viṣṇu, the macrocosmic Virāṭ Puruṣa of the universe). I am, verily, 'Narakāntaka' (the Lord who slayed the demon Narakāsura), 'Purāntaka' (Lord Śiva, who killed the demon Tripura), the 'Puruṣa' (the Virāṭ Puruṣa or the macrocosmic Male from whom the rest of the creation emerged; here referring to Lord Viṣṇu) and 'Īśvara' (the Lord of Gods). I am indeed an image of enlightenment and wisdom, erudition and sagacity. I am a witness to all the creatures (i.e. the whole creation), without a Lord over my head (i.e. I am the Lord of myself and I do not have to serve anyone else; I am most senior and exalted, and I do not have to obey anyone else), am without an 'Ahaṃkāra' in me (i.e. I have no pride, ego, vanity and haughtiness in me) and have no 'Mamatā' (attachment, endearments, infatuations and attractions) at all for this world in me. [That is, I am a personification of the exalted Gods such as Viṣṇu, Śiva, Brahmā. I am the boss of my own self, and I do not have 'Ahaṃkāra' and other such denigrating characteristics in me which could lower my high spiritual stature to a lower profile.] (17)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तदभ्यासेन प्राणापानौ संयम्य तत्र श्लोका भवन्ति। वृषणापानयोर्मध्ये पाणी आस्थाय संश्रयेत्। संदश्य शनकैर्जिह्वां यवमात्रे विनिर्गताम्।।18।।

tadabhyāsena prāṇāpānau saṃyamya tatra ślokā bhavanti / vṛṣaṇāpānayor-madhye pāṇī āsthāya saṃśrayet / saṃdaśya śanakairjihvāṃ yavamātre vinirgatām //

[Now, how to harness the two vital winds called 'Prāṇa' or breath and 'Apāna' or the wind passing down the body is being described here. The reader is expected to also read the other Upaniṣads dealing with this subject—viz. Yoga Cūḍāmaṇyupaniṣad which is Chapter 7 of this volume.]

The practioner should place both his hands (palms) between the groins and the anus. The tongue should be gradually pressed by the teeth so that only a tiny tip of it, the size of a grain of barley, protrudes outside from between the teeth (18).

[Note :—This practice helps the seeker to exercise control over his organs of excretion and reproduction which are the anus and genitals respectively as well as the organs of touch, which is the hand, and the organ of speech and taste, which is the tongue.

The idea expressed from verse nos. 18 till 22 is to exercise control over the various organs of perception in the body and to delink them from their respective senses of the phenomenal world. This helps to shut off all external disturbances which might interfere with contemplation upon the Ātmā or Brahma, and thereby enabling the Saṃnyāsī to turn inwards and plunge in an ocean of complete peace, calmness and tranquility. This gives him pure bliss.]

माषमात्रां तथा दृष्टिं श्रोत्रे स्थाप्य तथा भुवि। श्रवणे नासिके गन्धा यतः स्वं न च संश्रयेत्।।19।।

māṣamātrāṃ tathā dṛṣṭiṃ śrotre sthāpya tathā bhuvi / śravaṇe nāsike gandhā yataḥ svaṃ na ca saṃśrayet //

The eye sight should be focused on a small spot which is as tiny as a horse bean, on the ears and on the ground. This will prevent any smell or sound in the case of the ears to enter the nostrils and the ears respectively (19).

[Note :—The Upaniṣadic sage/seer is referring to a point at the root of the nose and the inner portion of the ears which coincide with each other. It is a point where the nerves carrying the perceptions of sound and smell originating from the outside world or the 'earth element', come together

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and are coordinated to form a signal to the brain. The focusing of the eyes is symbolic of the laser beam which is directed internally at this spot, thereby burning these two nerve coordination point. This enables the seeker to exercise control over his organs of 'hearing' and 'smelling'. But to enable to do so, he has to close his eyes, thereby practically shutting off the perception of 'sight' as well.]

अथ शैवपदं यत्र तद्ब्रह्म ब्रह्म तत्परम्। तदभ्यासेन लभ्येत पूर्वजन्मार्जितात्मनाम्।।20।।

atha śaivapadaṃ yatra tadbrahma brahma tatparam / tadabhyāsena labhyeta pūrvajanmārjitātmanām //

He who constantly contemplates upon Brahma becomes an image of Brahma hismelf[1]; he is Śiva himself. [Here, the word Śiva means 'the truthful, the beautiful and enlightened one'. That is, once the person becomes aware of his true nature as being an image of Brahma, he becomes truthful, and truth is beauty and auspiciousness.] That utopian and enigmatic Brahma can only be attained by virtue of the accumulated good deeds done by a seeker in his previous life as well as by the sincerity of purpose, diligence, commitment and constant practice and having firm faith and conviction during the current phase of life[2] (20).

[Note :—[1]It is true because there is an old adage 'what you think, so you become'.

[2]The good deeds and habits inspire a man to walk on the righteous and auspicious path as compared to evil deeds done by him which impel him to perversions and a demoting evil path. Constant practice of noble thoughts and contemplation upon the truth inculcates and enhances the already positive energy present in the seeker. By and by, it uplifts his soul to the stature which is equivalent to that of Brahma. The same creature can go down hill and sink into the pit of evils, vices, perversions and a stinking hell of his own creation if his past deeds are bad and corrupt and he does not attempt to overcome or rectify their denigrating, demoting and degenerating effects. So we deduce that whether a creature attains the highest of statures of being equivalent to Brahma or denigrates himself into a wriggling worm in a drain depends upon it and no one else.]

संभूतैर्वायुसंश्रावैर्हृदयं तप उच्यते। ऊर्ध्वं प्रपद्यते देहाद्भित्त्वा मूर्धानमव्ययम्।।21।।

saṃbhūtairvāyusaṃśrāvairhṛdayaṃ tapa ucyate/ ūrdhvaṃ prapadyate dehādbhittvā mūrdhānamavyayam //

When the various wind forces of life act in tandem with each other, i.e. when they do not move or blow haphazardly at random but are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

directed towards a particular direction through a proper channel in a coordinated way, the frequencies of the energy waves contained in them overlap each other. This overlapping enhances their subtle strength, energy and power, and they start resonating with greater energy. This resonance becomes profound as more and more compatibility of these wave frequencies are obtained and as more and more waves coalesce into one another. Gradually, the humming caused by these waves becomes greater and louder, and finally culminates into a cosmic sound known as 'Nāda'. This Nāda is the background sound of the cosmos and it itself is heard against the background of complete silence of the void of the cosmos, or nothingness of the universe[1].

The emergence of this Nāda marks the culmination of the 'Tapa' done by the heart (which is the epicenter of the Prāṇa). This Nāda, which is the vibrations produced by Prāṇa or the vital wind force of life, is present in the heart. The vital wind which produces this Nāda rises up into the head and is located in the 'Vyoma Cakra' in the head. It finally escapes from the body by piercing through it (i.e. by either splitting the skull or through the nostrils)[2]. [The mind hears the Nāda during meditation, and the hissing and rustling sound heard when breath passes through the nostrils are manifestations of this Nāda. The sound vibration activates the 'Brahma Randhra Cakra' which in turn makes the aspirant experience the bliss of Brahma realisation.] (21)

[Note :—[1]A detailed analysis of this 'Nāda' is presented in the Nādabindu Upaniṣad, a detailed version of which is included in the author's anthology of Ṛg Veda Upaniṣads published separately. A separate appendix no. 4 is also included in this volume which deals with the concept of Nāda, OM, Brahma and Ātmā.

[2]The detailed process by which the various wind forces can be channelised and raised up along with the 'Prāṇa' is described in detail in the Yoga Cūḍāmaṇyupaniṣad which is chapter 7 of this volume. The various Cakras are diagramatically depicted in appendix no. 3 of this book.]

स्वदेहस्य तु मूर्धानं ये प्राप्य परमां गतिम्। भूयस्ते न निवर्तन्ते परावरविदो जनाः ।।22।।

svadehasya tu mūrdhānaṃ ye prāpya paramāṃ gatim / bhūyaste na nivartante parāvaravido janāḥ //

To be able to divert the 'Prāṇa' (vital wind) to the top of the head and establish it in the subtle energy center located there (called the Vyoma Cakra or the Brahma Randhra Cakra; see verse no. 21) is equivalent to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

obtaining the supreme stature of existence called 'Parama Gati'. The wise and enlightened person who successfully achieves this stature finds liberation from the cycle of transmigration (birth and death). As noted in previous verse, this state is 'Brahma realisation'. (22).

न साक्षिणं साक्ष्यधर्माः संस्पृशन्ति विलक्षणम्। अविकारमुदासीनं गृहधर्माः प्रदीपवत्।।23।।

na sākṣiṇaṃ sākṣyadharmāḥ saṃspṛśanti vilakṣaṇam / avikāramudāsīnaṃ gṛhadharmāḥ pradīpavat //

A spiritual seeker/aspirant, who is without faults and blemishes of any kind and is detached from and dispassionate towards the deeds and the mundane materialistic world, remains as a mere witness to all that is happening around him without getting emotionally attached or involved in what he is doing, observing, seeing or witnessing. This resembles the situation where a lighted lamp illuminates the house and enables the members to carry on with their activities in its light, but it is unaffected by either the members of the house or their activities and their results (23).

जले वापि स्थले वापि लुठत्वेष जडात्मकः। नाहं विलिप्ये तद्धर्मैर्घटधर्मैर्नभो यथा।।24।।

jale vāpi sthale vāpi luṭhatveṣa jaḍātmakaḥ / nāhaṃ vilipye taddharmair-ghaṭadharmairnabho yathā //

Whether this gross body of mine remains lying in water or stays dry on ground, I—who is the pure consciousness represented by the 'Prāṇa' residing in that body—am not at all affected by it even as the space or air inside a pitcher is not at all affected whether that pitcher is put inside the water or not[1] (24).

[Note :—[1]The water remains on the outside surface of the pitcher when it is put inside it; it does not wet its inner surface. Similarly, the vital wind called 'Prāṇa' is separated from the external world by the 'wall' of the gross body of a creature. This body only acts as a membrane separating the Prāṇa from its environs even as the body of a pitcher separates the air inside from the environment outside the pitcher. Just like the air in the pitcher can escape outside by two means—either through its opening at the top or by breaking the wall of the pitcher, the Prāṇa too can also escape either by splitting of the skull or by the breath through the nostrils. This is what is meant in this verse.]

निष्क्रियोऽस्म्यविकारोऽस्मि निष्कलोऽस्मि निराकृतिः। निर्विकल्पोऽस्मि नित्योऽस्मि निरालम्बोऽस्मि

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

निर्द्वयः ।।25।। सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः। केवलाखण्डबोधोऽहं स्वानन्दोऽहं निरन्तरः ।।26।।

niṣkriyo'smyavikāro'smi niṣkalo'smi nirākṛtiḥ / nirvikalpo'smi nityo'smi nirālambo'smi nirdvayaḥ // sarvātmako'haṃ sarvo'haṃ sarvātīto'hamadvayaḥ / kevalākhaṇḍabodho'haṃ svānando'haṃ nirantaraḥ //

I, the pure conscious Ātmā, am inactive (i.e. I do not indulge in anything and simply remains a mute witness and spectator to all that is happening), am without any faults, blemishes, taints or defects, am spotless, untarnished, pure, immaculate and innocent, am without any form, shape or contours, am stable, steadfast, certain, immutable, constant and uniform, am eternal and infinite, am without any prop or support (i.e. I am self sustained and self supporting, complete in all respects and independent of all), am non-dual, am the soul of all creation, am beyond everything, and am singular and without a second.

I am an image of enlightenment and wisdom who is constantly and permanently in a state of supreme bliss and happiness, beatitude and felicity (25-26).

स्वमेव सर्वतः पश्यन्मन्यमानः स्वमद्वयम्। स्वानन्दमनुभुञ्जानो निर्विकल्पो भवाम्यहम्।।27।।

svameva sarvataḥ paśyanmanyamānaḥ svamadvayam / svānandamanubhuñjāno nirvikalpo bhavāmyaham //

I constantly see nothing else but my pure and truthful self. I regard myself as a non-dual entity present everywhere. All that is visible is that non-dual entity, and that is 'me' whose true identity is the Ātmā, Brahma or pure consciousness. I enjoy myself and remain in a perpetual state of blissfulness and felicity. I am without a second. I am without any doubts, alternatives and options (i.e. my pure and truthful existence is pure consciousness which is enlightened and beyond any doubt or confusion). Verily, I am like that! (27)

[Note :—The pronoun 'I' refers to the Ātmā which is the true self and the truthful identity of the Saṃnyāsī. The use of the word 'I' is not to be misinterpreted as a show of arrogance, ego or haughtiness on the part of the Saṃnyāsī. It simply emphasises the point that he has realised his true nature and has overcome all delusions pertaining to his correct and truthful identity. With this realisation, he is filled with ecstasy and proclaims loudly that he has realised the truth about himself.]

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

गच्छंस्तिष्ठन्नुपविशञ्छयानो वाऽन्यथापि वा। यथेच्छया वसेद्विद्वानात्मारामः सदा मुनिरित्युपनिषत्।।28।।

gacchaṃstiṣṭhannupaviśañchayāno vā'nyathāpi vā / yathecchayā vasedvid-vānātmārāmaḥ sadā munirityupaniṣat //

Always on the move, remaining at a place, sitting, sleeping or doing any kind of work—that wise Ātmā in the body of a Saṃnyāsī (a renunciate and enlightened sage/seer/ascetic/hermit) should be fully satisfied and contented with itself in any position in life. The Saṃnyāsī should spend his life according to his free will (after he has realised the ultimate utopian spiritual truth). This is verily what this Upaniṣad says (28).

[Note :—The last sentence 'to live freely' is not a license for recklessness, and unbridled and indulgent living. It simply means that the various restrictions that have been laid out in the different scriptures for different classes of people and phases of life are meant to act as moral guidelines for a regulated and civilised way of life. Otherwise there would be utter chaos and anarchy in the society and people would become like savages. But for those who have an inborn sense of civility, probity, propriety, righteousness, commonsense, rational thinking, morality, ethos and decency, it does not matter whether or not they have studied in an university, or whether they have been taught civic sense or not in a college, they would nevertheless certainly not act like an uncivilised savage. So this analogy would explain this verse—for those who are wise and enlightened, for those who are sincere renunciates (as opposed to imposters and those who are forced to become a Saṃnyāsī due to various reasons), for those who have Brahma realisation, living a free life would not change their attitude and perspective. Rather, it would give them freedom and space to live in peace with themselves without bothering about the formal niceties and etiquettes of the world. After all, 'freedom and peace' are tantamount to liberation, deliverance, emancipation and salvation, collectively called Mokṣa, from the fetters that tie a creature to this horrible world of formalities and bondages.]

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

शान्तिपाठ

Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सावित्र्युपनिषद्

Sāvitryupaniṣad

This is a short Upaniṣad dealing with the concept of male and female union on the macrocosmic scale with the name of Savitā and Sāvitrī respectively. A number of metaphors are used to represent the universal creative process. The importance of Gāyatrī is also highlighted in this Upaniṣad. The concept of 'Goddess worship', as elucidated in this Upaniṣad, has profound, esoteric and mystical symbolism. Superficial reading without delving deep into the sublime, subtle and universal truths which are cryptically encoded in such ancient texts may arouse skepticism in a modern mind. They must be understood in their correct ancient context; otherwise they seem to be ridiculous and incredulous, whereas they aren't.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

13

सावित्र्युपनिषद्

Sāvitryupaniṣad

शान्तिपाठ

Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

Please see appendix no. 1 for the meaning of this Śāntipāṭha.

कः सविता का सावित्री अग्निरेव सविता पृथिवी सावित्री स यत्राग्निस्तत्पृथिवी यत्र वै पृथिवी तत्राग्निस्ते द्वे योनिः तदेकं मिथुनम्।।1।।

kaḥ savitā kā sāvitrī agnireva savitā pṛthivī sāvitrī sa yatrāgnistatpṛthivī yatra vai pṛthivī tatrāgniste dve yonī tadekaṃ mithunam //

Who is Savitā, and who is Sāvitrī? 'Agni' (fire) is Savitā, 'earth' is Sāvitrī. Where there is fire, there is earth, and vice versa. They form a couple, and by their mutual acquiescence and union, the world is produced. Both of them form an interacting and conjugal relationship. They complement and supplement each other (1).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—[1]The dictionary meaning of the words *Savitā* and *Sāvitrī* are— (i) Savitā = the Sun; the number 12; the plant 'swallow wart' or calotrapis gigantean (called Āka or Madāra). (ii) Sāvitrī = the mother of Vedas called Gāyatrī; Sarasvatī (the Goddess of speech and learning); the wife of Brahmā, the creator; the wife of Dharma, the patron God of righteousness, probity, propriety and virtuousness; daughter of Dakṣa Prajāpati; rivers Yamunā and Sarasvatī; a lady with a living husband.

[2]The *fire* is a metaphor for warmth and heat. It is obvious that creation cannot exist on earth if the earth was frigid cold. Again, anything that has a dense composition and a heavy mass can retain heat for a longer time, e.g. a ball of iron as compared to a block of wood. So, heat/fire has a natural habitat in the earth which is the grossest element in creation. Fire injects fertility and vitality in the bowls of the earth. The only celestial body that gives out heat is the Sun. Hence, the latter is 'Savitā' or Fire. Since the earth harbours life in its bowls, it is 'mother', and hence 'Sāvitrī'.]

कः सविता का सावित्री वरुण एव सविताऽऽपः सावित्री स यत्र वरुणस्तदापो यत्र वा आपस्तद्वरुणस्ते द्वे योनिः तदेकं मिथुनम्।।2।।

kaḥ savitā kā savitrī varuṇa eva savitā''paḥ sāvitrī sa yatra varuṇastadāpo yatra vā āpastadvaruṇaste dve yoniḥ tadekaṃ mithunam //

Who is Savitā, and who is Sāvitrī? 'Varuṇa' is Savitā, and 'water' is Sāvitrī. Where there is Varuṇa, there is water, and vice a versa. Both of them form a couple to create this world. They complement and supplement each other (2).

[Note :—*Varuṇa* is the patron God or the vitality and essential life-bearing truthful essence in the water element, while *water* is the medium that carries that vital and truthful essence. So Varuṇa is like the male God, while water is the fluid present to harbour that God, much like the primordial fluid present in the cosmos before the creation came into being or took shape. Another analogy could be the sperm and the semen, where the sperm represents Varuṇa and the semen represents water.]

कः सविता का सावित्री वायुरेव सविताकाशः सावित्री स यत्र वायुस्तदाकाशो यत्र वा आकाशस्तद्वायुस्ते द्वे योनिस्तदेकं मिथुनम्।।3।।

kaḥ savitā kā sāvitrī vāyureva savitākāśaḥ sāvitrī sa yatra vāyustadākāśo yatra vā ākāśastadvāyuste dve yonistadekaṃ mithunam //

Who is Savitā, and who is Sāvitrī? 'Vāyu' (wind) is Savitā, and the 'sky' is Sāvitrī. Where there is wind, there is the sky/space, and vice versa.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

They are inseparable couple responsible for creating this world by their union. They complement and supplement each other (3).

[Note :—The *wind* has a powerful presence; it is forceful and strong, as is evident in the case of fierce storms. This strong and powerful entity lives in the space of the *sky* which is its natural habitat much like the earth is the natural habitat of the fire. Hence, the wind is the 'Savitā', and its counterpart, the sky, is 'Sāvitrī'. They coexist.]

कः सविता का सावित्री यज्ञ एव सविता छन्दांसि सावित्री स यत्र यज्ञस्तत्र छन्दांसि यत्र वा छन्दांसि स यज्ञस्ते द्वे योनिस्तदेकं मिथुनम्।।4।।

kaḥ savitā kā sāvitrī yajña eva savitā chandāṃsi sāvitrī sa yatra yajñastatra chandāṃsi yatra vā chandāṃsi sa yajñaste dve yonistadekaṃ mithunam //

Who is Savitā, and who is Sāvitrī? 'Yajña' (the various fire sacrifices and religious sacraments) is Savitā, and 'Chanda' (the poetic composition which is the medium used to compose the hymns of the Vedas; here referring to their melodious chanting and incantation) is Sāvitrī. Where there is a fire sacrifice, there is the chanting of hymns, and vice versa. They are like a couple and their union produces the world. They complement and supplement each other (4).

[Note :—A woman is generally sweet voiced as compared to a male. So the *Chandas* which are scriptural hymns sung sweetly are called 'Sāvitrī', while the fire sacrifice called *Yajña*, having the fire as the basic element, is the Savitā. Please also see verse no. 1.]

कः सविता का सावित्री स्तनयित्नुरेव सविता विद्युत्सावित्री स यत्र स्तनयित्नुस्तद्विद्युत् यत्र वा विद्युत्तत्र स्तनयित्नुस्ते द्वे योनिस्तदेकं मिथुनम्।।5।।

kaḥ savitā kā sāvitrī stanayitnureva savitā vidyutsāvitrī sa yatra stanayitnustadvidyut yatra vā vidyuttatra stanayitnuste dve yonistadekaṃ mithunam //

Who is Savitā, and who is Sāvitrī? The 'cloud' which rumbles and thunders is called Savitā, while the 'lightening' in it is called Sāvitrī. Where there is cloud, there is lightening, and vice versa. They are like a couple, and they have conjugal relationship (i.e. they cannot be separated from one another) (5).

[Note :—Lightening has stupendous and majestic powers, much like the great Goddess in Hindu mythology. Whenever Gods, including Viṣṇu, failed to conquer demons representing evil forces of Nature, the cosmic

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

energy manifested itself as a Goddess to kill them. The male usually is more loud mouthed and bellicose, talking too much about his strength and powers and bragging about his potentials, throwing his weight around and trying to terrify others much like the thundering and rumbling of the cloud. But it is the lightening that actually has the potential energy to strike and do something worthwhile. This lightening is also called Śakti, while the cloud has no Śakti in itself if there was no lightening in it. For only a rain bearing cloud has lightening. Therefore, the *cloud* is like Savitā, while the *lightening* is like Sāvitrī.]

कः सविता का सावित्री आदित्य एव सविता द्यौः सावित्री स यत्रादित्यस्तद्द्यौर्यत्र वा द्यौस्तदादित्यस्ते द्वे योनिस्तदेकं मिथुनम्।।6।।

kaḥ savitā kā sāvitrī āditya eva savitā dyauḥ sāvitrī sa yatrādityastad-dyauryatra vā dyaustadādityaste dve yonistadekaṃ mithunam //

Who is Savitā, and who is Sāvitrī? 'Āditya' (Sun) is Savitā, and the 'heaven' is Sāvitrī. Where there is the Sun, there is the heaven, and vice versa. They are like an inseparable couple, and their union produces the world. They complement and supplement each other (6).

[Note :—Much like a fire present in the earth, Varuṇa in the water and wind in the sky, Sun is present in the heaven. The heaven is the habitat of the Sun; the latter can't be separated from the former. Hence, *Āditya* (Sun) is Savitā and *heaven* is Sāvitrī.]

कः सविता का सावित्री चन्द्र एव सविता नक्षत्राणि सावित्री स यत्र चन्द्रस्तन्नक्षत्राणि यत्र वा नक्षत्राणि स चन्द्रमास्ते द्वे योनिस्तदेकं मिथुनम्।।7।।

kaḥ savitā kā sāvitrī candra eva savitā nakṣatrāṇi sāvitrī sa yatra candrastannakṣatrāṇi yatra vā nakṣatrāṇi sa candramāste dve yonistadekaṃ mithunam //

Who is Savitā, and who is Sāvitrī? The 'Moon' is Savitā, and the 'stars' are Sāvitrī. Where there is the Moon, there are the stars, and vice versa. They are inseparable couple having a conjugal relationship. They co-exist. They complement and supplement each other (7).

[Note :—Just like a king having a number of courtesans surrounding him in his palace, the Moon rules the roost of the night sky with all the glittering Stars acting like its courtesans, surrounding it from all sides. These Stars exist only as long as the Moon exists, because when the day dawns, the Moon along with its courtesan Stars vanish from sight. Hence, the *Moon* is Savitā and *Stars* are Sāvitrī.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कः सविता का सावित्री मन एव सविता वाक् सावित्री स यत्र वा मनस्तद्वाक् यत्र वा वाक् तन्मनस्ते द्वे योनिस्तदेकं मिथुनम्।।8।।

kaḥ savitā kā sāvitrī mana eva savitā vāk sāvitrī sa yatra vā manastadvāk yatra vā vāk tanmanaste dve yonistadekaṃ mithunam //

Who is Savitā, and who is Sāvitrī? The 'Mana' (mind and heart) is Savitā, while the 'faculty and organs of speech' (Vāk Śakti) is Sāvitrī. Where there is the mind and heart (Mana), there is the power of speech (having its relevant organ), and vice versa. [The mind as well as the heart jointly control what we speak.] They form a union and are interdependent upon each other. They have a conjugal, inseparable relationship. They complement and supplement each other (8).

कः सविता का सावित्री पुरुष एव सविता स्त्री सावित्री स यत्र पुरुषस्तत्स्त्री यत्र वा स्त्री स पुरुषस्ते द्वे योनिस्तदेकं मिथुनम्।।9।।

kaḥ savitā kā sāvitrī puruṣa eva savitā strī sāvitrī sa yatra puruṣastatstrī yatra vā strī sa puruṣaste dve yonistadekaṃ mithunam //

Who is Savitā, and who is Sāvitrī? The 'male' is Savitā, and 'female' is Sāvitrī. Where there is male, there is a female, and vice versa. They form a conjugal relationship and their union creates the world. They complement and supplement each other (9).

[Note :—Thus we see, that a 'male' is likened to fire, Varuṇa, wind, fire sacrifice, cloud, the sun, the moon and the Mun, while the 'female' is like earth, water, sky, Chanda, lightening, heaven, stars and the power of speech. Hence, the *male* is Savitā and the *female* is Sāvitrī.]

तस्या एव प्रथमः पादो भूस्तत्सवितुर्वरेण्यमित्यग्निर्वै वरेण्यमापो वरेण्यं चन्द्रमा वरेण्यम्।।10।।

tasyā eva prathamaḥ pādo bhūstatsaviturvareṇyamityagnirvai vareṇyamāpo vareṇyaṃ candramā vareṇyam //

The 1st step of the great Sāvitrī is called 'Bhūḥ' meaning the earth. So, Sāvitrī personifies mother earth and is adorable and honourable as such. The earth should be honoured as an image of Sāvitrī. The fire is worthy of adoration and acceptance, the water (Āpaḥ) is worthy of adoration and acceptance, and the moon is also worthy of adoration and acceptance[1] (10).

[Note :—[1]The earth is the grossest form which is worth paying tribute to. This is because it is on earth that fire and water reside, and it is the earth

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

from which the moon had emerged during the legendary churning of the ocean by the Gods and demons. It is on the earth that the creation, both animate as well as inanimate, has found its habitat.]

तस्या एव द्वितीयः पादो भर्गमयोऽपो भुवो भर्गो देवस्य धीमहीत्यग्निर्वै भर्ग आदित्यो वै भर्गश्चन्द्रमा वै भर्गः ।।11।।

tasyā eva dvitīyaḥ pādo bhargamayo'pi bhuvo bhargo devasya dhīmahītyagnirvai bharga ādityo vai bhargaścandramā vai bhargaḥ //

The 2nd step of that great Sāvitrī represents 'Bharga', i.e. it is the subtle, sublime and divine cosmic womb which creates, nourishes and sustains life of the universe which finds its habitat in it like anything placed in a crucible containing the life-sustaining and nourishing vital fluids. It is also endowed with eminence, glory, splendour, virtue, prosperity and wealth to sustain the creation. Sāvitrī also represents 'Bhuvaḥ' meaning the subterranean and nether worlds as well as the space between the surface of the earth and the outer layers of the atmosphere. [This is the Ātmā which teems with life—as underground creatures, e.g. snakes, earthworms etc. as well as creatures that live under water, e.g. fish and other marine creatures. Ātmā also includes such creatures that live in air around the earth, e.g. birds, bacteria etc.] All the Gods represent that 'Bharga' (i.e. all of them have the powers and potentials, the splendour, energy and glory that is possessed in the cosmic womb), the fire is that 'Bharga', the 'Āditya' (sun) is that 'Bharga', and the moon is that 'Bharga'[1] (11).

[Note :—[1]It can also be interpreted as follows—the Sāvitrī is the mother of all creation. She is splendorous, glorious, eminent, magnificent, elegant, grandiose, virtuous and prosperous. She has produced all the Gods as well as the powerful Fire, the splendorous Sun and the glorious Moon. They are all her offsprings. Without Sāvitrī, there can be no Savitā, simply because every aspect of creation, including the male aspect, must be first born from a mother before it grows up to have its independent existence.

There is another espteric observation about this Upaniṣad. It implies 'immaculate conception' without any physical intercourse and union. In fact according to Upaniṣads, Brahma decided to start the process of creation and the first thing that came into being was Māyā which had another synonym as Prakṛti. The latter was 'Mother Nature', and in her womb the nascent primordial egg formed. All this has already been described in detail in Mahopaniṣad, chapter 9 of this book.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तस्या एष तृतीयः पादः स्वर्धियो यो नः प्रचोदयादिति। स्त्री चैव पुरुषश्च प्रजनयतः।।12।। यो वा एतां सावित्रीमेवं वेद स पुनर्मृत्युं जयति।।13।।

tasyā eṣa tṛtīyaḥ pādaḥ svardhiyo yo naḥ pracodayāditi / strī caiva puruṣaśca prajanayataḥ yo vā etāṃ sāvitrīmevaṃ veda sa punarmṛtyuṃ jayati //

The 3rd step of the great Sāvitrī is 'Svaḥ' meaning the heavens. Thus Sāvitrī is worthy of adoration, honour and praise. It is the embodiment of heaven, and is its mother. Women and men who recognise her as such with the above mentioned stupendous mystical powers and authority while being themselves involved in the process of procreation, are able to free themselves from death, or they are able to vanquish the fear of death [12-13].

[Note :—Verse nos. 10-13 describe the macrocosmic form of Mother Nature. It tells us that Sāvitrī is earth (verse no. 10), it is netherworld (verse no. 11) and it is the heavens (verse no. 12) personified. Sāvitrī is the mother in whose womb the whole creation was moulded (verse ns. 11-12). The male counterpart of Sāvitrī is Savitā (verse no. 1-9). It's their union which crystallised into this creation. An embryo draws its nourishment from the mother's body and not from the father's. The father, in this case Brahma, provided the initial spark, the primordial sperm, starting off the chain of events in the womb of the mother, Nature, resulting in the offspring, the creation. So, the human couple, the male and the female, should remember this fact that they are a mere contributing players in the great cosmic theatre or divine scheme of things. The conjugal life of pleasure seeking is not just for physical, sensual enjoyment of the sense organs, but it is a part of a divine ordinance and mandate. Since it has divine sanction, there is pleasure in this conjugal relationship. The male should treat the wife as mother Goddess creating and nourishing this whole world, while the female should treat the husband as a divine creator infusing that all-important spark of life into her without which her womanhood and motherhood would have no meaning, substance and importance.]

बलातिबलयोर्विराट् पुरुष ऋषिः। गायत्री छन्दः। गायत्री देवता। अकारोकारमकारा बीजाद्याः। क्षुधादिनिरसने विनियोगः। क्लीमित्यादिषडङ्गन्यासः। ध्यानम्। अमृतकरतालार्द्रौ सर्वसंजीवनाढ्यावघहरणसुदक्षौ वेदसारे मयूखे। प्रणवमयविकारौ भास्कराकारदेहौ सततमनुभवेऽहं तौ बलातिबलान्तौ। ॐ ह्रीं बले महादेवि ह्रीं महाबले क्लीं चतुर्विधपुरुषार्थसिद्धिप्रदे तत्सवितुर्वरदात्मिके ह्रीं वरेण्यं भर्गो देवस्य वरदात्मिके अतिबले सर्वदयामूर्ते बले सर्वक्षुद्भ्रमोपनाशिनि धीमहि धियो यो नो जाते प्रचुर्यः या प्रचोदयादात्मिके प्रणवशिरस्कात्मिके हुं फट् स्वाहा।।14।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

balātibalayorvirāṭ puruṣaḥ ṛṣiḥ/ gāyatrī chandaḥ/ gāyatrī devatā/ akārokāramakārā bījādyāḥ/kṣudhādinirasane viniyogaḥ/klīmityādiṣaḍaṅganyāsaḥ/ dhyānam/amṛtakaratālārdrau sarvasaṃjīvanāḍhyāvaghaharaṇasudakṣau vedasāre mayūkhe/ praṇavamayavikārau bhāskarākāradehau satatamanubhave'haṃ tau balātibalāntau// oṃ hrīṃ bale mahādevi hrīṃ mahābale klīṃ caturvidhapuruṣārthasiddhiprade tatsaviturvaradātmike hrīṃ bareṇyaṃ bhargo devasya varadātmike atibale sarvadayāmūrte bale sarvakṣudbhramopanāśini dhīmahi dhiyo yo no jāte pracuryaḥ yā pracodayādātmike praṇavaśiraskātmike huṃ phaṭ svāhā/

There are two great 'Vidyās'. [The word means knowledge, expertise, skill, craft, art, science, erudition, learning, attainment and accomplishment. Here it means 'mystical, esoteric powers'.] These are called 'Bala' and 'Atibala'. [The word 'Bala' means—strong, powerful, potent, violent, vigorous, forceful, tumultuous, while 'Ati' is a prefix which means—great, much, of high degree, excessive, superlative.] The 'Ṛṣi', the chief seer or sage who is an expert of this 'Vidyā', is the 'Virāṭ Puruṣa' (the macrocosmic male aspect of creation; Lord Viṣṇu).

The 'Chanda' (the hymns) used for worship is the 'Gāyatrī', and it is called the Gāyatrī Mantra. The patron God too is Gāyatrī. The three letters (of the divine comic word OM) A, U, M are the 'Bīja' (seed or root) words used for the worship of the cosmic authority, the 'Śakti' (power, potential, authority, energy, vitality, push and punch) and the 'Kīlaka' (peg) of this 'Vidyā' (knowledge pertaining to metaphysics) respectively[1].

It is invoked and worshipped for the purpose of elimination of hunger and other torments. By using the Mantra 'Klīṃ', the various path of the body should be purified or sanctified.

The Mantras used for this are the following— (i) OM Klīṃ Hṛdayāya Namaḥ (ॐ क्लीं हृदयाय नमः), (ii) OM Klīṃ Śirase Svāhā (ॐ क्लीं शिरसे स्वाहा), (iii) OM Klīṃ Śikhāyai Vaṣaṭ (ॐ क्लीं शिखायै वषट्) and (iv) OM Klīṃ Astrāyai Phaṭ (ॐ क्लीं अस्त्राय फट्). [These Mantras are used to sanctify the various points in the body before the actual incantation of the Mantra and before the actual contemplation and meditation upon the divine form of the Goddess is undertaken. The word 'Klīṃ', meaning a peg, is an indication of this. The aspirant literally pinpoints these parts of the body and uses them as pegs to concentrate or focus the divine energy on these points.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It should be noted that these are vital parts of the body—the heart, the head and the tuft of hair on the top of the cranium slightly to the hind side of it.]

Next, the aspirant should deeply contemplate and meditate upon the Goddess Sāvitrī as follows—'her hands are wet with Amṛta' (the ambrosia of life and eternity which is dripping from her hands), she is infused and fully empowered with all the imaginable life giving mystical divine powers, potentials, energies, forces and strengths, she is the manganimous benefactor of the creation and provides benediction to it, she is fully capable of destroying all possible sins, evils, misdeeds and misdemeanours and their consequences, she is an embodiment of all the virtues associated with the ethereal divine word OM which is the glorious, splendorous, magnificent and brilliant manifestation of the essence of the Vedas, and she is as splendorous, dazzling, radiant and glorious as the brilliant Sun. I always experience and witness and show reverence, admiration, honour and recognition to the immanent presence of the eminent patron Goddess of the duo Śaktis called 'Bala and Atibala'.

The Mantra for the worship of the patron Goddess for these two Vidyās is the Sanskrit hymn—'ॐ ह्रीं बले महादेवि ह्रीं महाबले क्लीं चतुर्विधपुरुषार्थसिद्धिप्रदे तत्सवितुर्वरदात्मिके ह्रीं वरेण्यं भर्गो देवस्य वरदात्मिके अतिबले सर्वदयामूर्ते बले सर्वक्षुद्भ्रमोपनाशिनि धीमहि धियो यो नो जाते प्रचुर्यः या प्रचोदयादात्मिके प्रणवशिरस्कात्मिके हुं फट् स्वाहा'. The rough translation of this Mantra is—OM salutation! The great and most exalted Goddess called Sāvitrī is most strong and powerful; she is the bestower of all the four fruits of manly efforts. (These four fruits are 'Artha'—material prosperity, 'Dharma'—righteousness and probity, 'Kāma'—fulfillment of desire, and 'Mokṣa'—emancipation and salvation). I pay tribute to, honour, adore, worship and revere that Goddess. I adore and accept her who is the mother of all Gods, is the authority who bestows boons and blessings, is the most strong and powerful, is all-compassionate and an image of mercy, is the eliminator of all delusions as well as hunger (which is a metaphor for all worldly unfulfilled desires as well as illusions and falsehoods of this world), is the one who bears, nourishes as well as annihilates the entire world, who embodies as well as empowers the powers of speech, and has manifested herself as the element of sound which represents 'Praṇava', the eclectic, ethereal and divine word OM. I bow my head reverentially to her. I offer oblations to her in utmost humility (14).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—[1]In occult practice and esoteric forms of mystical worship, Mantras are used to invoke Gods and their powers. Different alphabets are used in incantation, and these are called Mantras, or ordinary letters empowered with mystical and divine powers. These are also called 'seed words' for their respective Gods. Since OM is the word representing the supreme, transcendental Brahma, its components word A, U and M are used here. Each letter is supposed to have certain divine, mystical and ethereal powers—called 'Śakti' or energy of that Mantra. For Tāntrika form of worship, the letter A is used to invite the God, the letter U is used to denote the Śakti aspect of that God. Finally, the letter M of the word OM is used to fix it or make certain that that energy remains firmally rooted with the aspirant who performs this worship. From the metaphysical point of view, Mantras and OM have been elaborately explained in appendix no. 5 and 4 respectively at the end of this volume.]

एवं विद्वान् कृतकृत्यो भवति सावित्र्या एव सलोकतां जयतीत्युपनिषत्।।15।।

evaṃ vidvān kṛtakṛtyo bhavati sāvitryā eva salokatāṃ jayatītyupaniṣat //

A person who understands the intricate details, importance and esoteric as well as ethereal significance of this Sāvitrī as enunciated in this Upaniṣad becomes fulfilled and accomplished. He attains the 'Loka' (heaven, abode) where the Goddess Sāvitrī dwells. [This is called 'Sālokya Mukti' where the seeker/aspirant obtains residence in the place of his chosen deity.] This is the great teaching of this Upaniṣad (15).

* * *

शान्तिपाठ

Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रुद्राक्षजाबालोपनिषद्
Rudrākṣajābālopaniṣad

This Upaniṣad belonging to the Sāma Veda tradition highlights the various aspects of 'Rudrākṣa beads' (the seeds of the tree called '*Eleocarpus Ganitrus*'). It describes the mythological origin, the various shapes, sizes and contours of the beads, their usage and methods of wearing and using them, their mystical benefits, their significance, invigorating effects and importance. Sage Jābāla had described it first, hence the Upaniṣad bears his name.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

14

रुद्राक्षजाबालोपनिषद्
Rudrākṣajābālopaniṣad

शान्तिपाठ
Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

Please see appendix no. 1 for the meaning of this Śāntipāṭha.

अथ हैनं कालाग्निरुद्रं भुसुण्डः पप्रच्छ कथं रुद्राक्षोत्पत्तिः। तद्धारणात्किं फलमिति।।1।।

atha hainaṃ kālāgnirudraṃ bhusuṇḍaḥ papraccha kathaṃ rudrākṣotpattiḥ / taddhāraṇātkiṃ phalamiti //

Once, (the crow) sage Bhusuṇḍa asked Kālāgni Rudra, 'Oh Lord! How did the 'Rudrākṣa' come into being in this world, and what are the benefits of wearing it?' (1)

[Note :—The latin name of Rudrākṣa tree is *'Eleocarpus Ganitrus'*. It is like a rounded ball-shaped fruit of a tree with a rough, corrugated, furrowed and engraved surface. It comes in various colours—such as red, brown, beige, white, black and chocolate. Its shapes are many—twins, triplets,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

quadruplets, Śiva-liṅgam shaped etc. Its health benefits include regulation of blood pressure, hypertension, prevention of heart attacks, anxiety, headache etc.]

तं होवाच भगवान्कालाग्निरुद्रः त्रिपुरवधार्थमहं निमीलिताक्षोऽभवम्। तेभ्यो जलबिन्दवो भूमौ पतितास्ते रुद्राक्षा जाताः। सर्वानुग्रहार्थाय तेषां नामोच्चारमात्रेण। दशगोप्रदानफलं दर्शनस्पर्शनाभ्यां द्विगुणं फलमत ऊर्ध्वं उक्तं न शक्नोमि।।2।।

taṃ hovāca bhagavānkālāgnirudraḥ / tripuravadhārthamahaṃ nimīlitākṣo-'bhavam / tebhyo jalabindavo bhūmau patitāste rudrākṣā jātāḥ / sarvānu-grahārthāya teṣāṃ nāmoccāraṇamātreṇa daśagopradānaphalaṃ darśana-sparśanābhyāṃ dviguṇaṃ phalamata ūrdhvaṃ vaktuṃ na śaknomi //

Kālāgni Rudra replied, 'When I had sat in meditation with eyes closed prior to the slaying of the demon 'Tripurāsura', drops of water (tears) from my eyes fell to the ground. These drops transformed themselves into 'Rudrākṣa'. That is, the tear drops from my eyes formed the beads, in the form of the fruits, of the Rudrākṣa tree. [See verse no. 42 and 47 also.]

I proclaim, for the benefit of all, that anyone who devotedly utters even the name of Rudrākṣa, he is blessed with a reward equivalent to the one obtained by donating ten cows. By touching it or seeing it, the reward or benefit becomes double. What more can be said about its potentials (2).

तत्रैते श्लोका भवन्ति—कस्मिंस्थितं तु किं नाम कथं वा धार्यते नरैः। कतिभेदमुखान्यत्र कैर्मन्त्रैर्धार्यते कथम्।।3।।

tatraite ślokā bhavanti—kasmiṃsthitaṃ tu kiṃ nāma kathaṃ vā dhāryate naraiḥ / katibhedamukhānyatra kairmaṃtrairdhāryate katham //

The following 'Ślokas' (stanzas or couplets of the scriptures) have been said about it :—Question—'Where is it located? What is its name? How should a man wear it? How many types are there? Which Mantra should be said while wearing them?' (3).

दिव्यवर्षसहस्राणि चक्षुरुन्मीलितं मया। भूमावक्षिपुटाभ्यां तु पतिता जलबिन्दवः।।4।।

divyavarṣasahasrāṇi cakṣurunmīlitaṃ mayā / bhūmāvakṣiputābhyāṃ tu patitā jalabindavaḥ //

The answer is this—'When a thousand glorious years had passed while I (Kālāgni Rudra) had been meditating (see verse no. 2), I finally

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

opened my eyes. At that moment, drops of water (here meaning tears) fell down from my eyes onto the ground (4).

तत्राश्रुबिन्दवो जाता महारुद्राक्षवृक्षकाः। स्थावरत्वमनुप्राप्य भक्तानुग्रहकारणात्।।5।।

tatrāśrubindavo jātā mahārudrākṣavṛkṣakāḥ/ sthāvaratvamanuprāpya bhaktānugrahakāraṇāt//

There on the ground, those tear drops metamorphosed into huge 'Rudrākṣa' trees. These trees became stable, perennial and permanent for the larger benefit and well being of my devotees (5).

भक्तानां धारणात्पापं दिवारात्रिकृतं हरेत्। लक्षं तु दर्शनात्पुण्यं कोटिस्तद्धारणाद्भवेत्।।6।।

bhaktānāṃ dhāraṇātpāpaṃ divārātrikṛtaṃ haret/ lakṣaṃ tu darśanātpuṇyaṃ koṭistaddhāraṇādbhavet//

It absorbs or eliminates or removes or soaks (literally, steals) all the sins done during the day as well as during the night by a devotee who wears the Rudrākṣa beads, along with the bad effects of those sins. If the reward or benefit of seeing it (with reverence and faith) is Lakhs (hundred thousand) of times, then that of actually wearing it is millions of time greater than merely seeing it[1] (6).

[Note :—[1]Lakhs and millions are just figures of speech to emphasis the point that the benefit of wearing Rudrākṣa is many times more than just looking at it, though only looking also is beneficial even as looking at a pleasant and charming scene is beneficial for the agitated and restless mind because it has a positive psychological effect. This is to inspire the devotee to wear it instead of just keeping it for the purpose of worship or simply as a prized possession.]

तस्य कोटिशतं पुण्यं लभते धारणान्नरः। लक्षकोटिसहस्राणि लक्षकोटिशतानि च।।7।।

tasya koṭiśataṃ puṇyaṃ labhate dhāraṇānnaraḥ/ lakṣakoṭisahasrāṇi lakṣakoṭiśatāni ca//

By wearing it, a person gets the benefit which is a hundred Crore [1 Crore = 10 million] times more than of using it in a rosary to do 'Japa'. [That is, the benefit of using a rosary made of Rudrākṣa beads to repeat some divine Mantra or holy words as prescribed in the scriptures is much less than wearing those beads in the form of a necklace, a bracelet and an armlet.] Not only this, if it is worn with respect, devotion, firm belief and faith, then the benefit is millions of times more than merely wearing it just for the sake of it[1] (7).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—[1]It means that even if a person wears the beads of Rudrākṣa without having any faith in its spiritual esoteric powers, it will still benefit the wearer even as any Mantra, or a group of divine and holy words, does help and benefit the chanter irrespective of his attitude or convictions in its powers and potentials. But if this wearing is done with due understanding of the potentials, prowess and powers, the divine origin and the profound metaphysical importance of Rudrākṣa as well as of the profound medical beneficial effects of those beads, the benefits that accrue to the wearer will be manifold times more.]

तज्जपाल्लभते पुण्यं नरो रुद्राक्षधारणात्। धात्रीफलप्रमाणं यच्छ्रेष्ठमेतदुदाहृतम्।।8।।

tajjapāllabhate puṇyaṃ naro rudrākṣadhāraṇāt / dhātrīphalapramāṇaṃ yacchreṣṭhametadudāhṛtam //

When a person wears Rudrākṣa, he gets the benefit of doing his (Rudra's) Japa. [That is, the wearing of these beads gives the same benefit as derived from repeating the holy Mantras dedicated to Rudra, or Lord Śiva.] The Rudrākṣa which is of the size of 'Dhātrī Phala or Āmalā' (*Emblic Myrobalan* fruit) is considered the best. [This size is roughly the size of a big glass marble, roughly with 1-1½ inch diameter.] (8)

बदरीफलमात्रं तु मध्यमं प्रोच्यते बुधैः। अधमं चणमात्रं स्यात्प्रक्रियैषा मयोच्यते।।9।।

badarīphalamātraṃ tu madhyamaṃ procyate budhaiḥ / adhamaṃ caṇamātraṃ syātprakriyaiṣā mayocyate //

The Rudrākṣa which has the size of 'Badarī Phala or Plum' is considered as medium or ordinary, while that which is small in size like the 'Canā or Gram seed' is regarded by experts as of the lowest quality. Now, more details about its qualities and usage are described herein below (9).

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चेति शिवाज्ञया। वृक्षा जाताः पृथिव्यां तु तज्जातीयाः शुभाक्षकाः।।10।।

brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāśceti śivājñayā / vṛkṣā jātāḥ pṛthivyāṃ tu tajjātīyāḥ śubhākṣakāḥ //

That Rudrākṣa was born on the earth at the express instructions of Lord Śiva in the form of different types of trees catering to the different needs and welfares of the different segments or classes of society, such as the Brāhmaṇas (the upper class, the learned, wise and senior citizens),

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the 'Kṣatriyas' (the warrior class assigned the duty of protecting the society), the 'Vaiśyas' (the trading community assigned the job of taking care of the daily day to day needs of the society), and the 'Śūdras' (the servant class assigned the duty of serving the other three classes of the society) (10).

श्वेतास्तु ब्राह्मणा ज्ञेयाः क्षत्रिया रक्तवर्णकाः। पीतास्तु वैश्या विज्ञेयाः कृष्णाः शूद्राः उदाहृताः।।11।।

śvetāstu brāhmaṇā jñeyāḥ kṣatriyā raktavarṇakāḥ / pītāstu vaiśyā vijñeyāḥ kṛṣṇāḥ śūdrā udāhṛtāḥ //

Rudrākṣa with a white colour is meant for Brāhmaṇas, of a red colour is for Kṣatriyas, of a yellow colour is for Vaiśyas, and of a black colour is for Śūdras (11).

ब्राह्मणो बिभृयाच्छ्वेतान्रक्तान्राजा तु धारयेत्। पीतान्वैश्यस्तु बिभृयात्कृष्णाञ्छूद्रस्तु धारयेत्।।12।।

brāhmaṇo bibhṛyācchvetānraktānrājā tu dhārayet / pītānvaiśyastu bibhṛyāt-kṛṣṇāñchūdrastu dhārayet //

Hence, Brāhmaṇas should wear white Rudrākṣa beads, Kṣatriyas should wear red, Vaiśyas yellow and Śūdras black coloured Rudrākṣa beads (12).

समाः स्निग्धा दृढाः स्थूलाः कण्टकैः संयुताः शुभाः। कृमिदष्टं छिन्नभिन्नं कण्टकैर्हीनमेव च।।13।।
व्रणयुक्तमयुक्तं च षड्रुद्राक्षाणि वर्जयेत्। स्वयमेव कृतद्वारं रुद्राक्षं स्यादिहोत्तमम्।।14।।

samāḥ snigdhā dṛḍhāḥ stʰūlāḥ kaṇṭakaiḥ saṃyutāḥ śubhāḥ / kṛmidaṣṭaṃ chinnabhinnaṃ kaṇṭakairhīnameva ca // vraṇayuktamayuktaṃ ca ṣaḍ-rudrākṣāṇi varjayet / svayameva kṛtadvāraṃ rudrākṣaṃ syādihottamam //

The best and most auspicious Rudrākṣa is strong (like a nut), superficially and comparatively smooth (to touch), uniformally round (like a glass marble), having thick and well developed spine, tacks and spicules. The following six types of beads are not considered good and should be avoided—those with nibbling marks created by wood eating ants, those which are deformed or broken or split or chopped or scarred anywhere, those that do not have a spine, tacks or spicules, those which are hollow due to some disease, those which do not generally look attractive, pleasant and good, and those which do not have any of the prescribed qualities or characteristic features described above.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Rudrākṣa with a natural hole (bore) running though it is considered as of a good quality (13-14).

यत्तु पौरुषयत्नेन कृतं तन्मध्यमं भवेत्। समान्स्निग्धान् दृढान् स्थूलान् क्षौमसूत्रेण धारयेत्।।15।।

yattu pauruṣayatnena kṛtaṃ tanmadhyamaṃ bhavet / samānsnigdhān dṛḍhān sthūlān kṣaumasūtreṇa dhārayet //

The beads which need to be drilled through to bore a hole through them through which the thread can be passed to string them into a rosary or a garland, are considered to be of a medium or ordinary quality. [That is, the beads which have a natural bore-hole passing through them are regarded as the best, while those through which such hole has to be artificially made are considered medium.]

For the purpose of wearing them on the body, those beads which are of uniform size and shape, comparatively smooth, strong and hard as well as thick and robust should be selected, and they should be stringed together by a silk thread (15).

सर्वगात्रेण सौम्येन सामान्यानि विचक्षणः। निकषे हेमरेखाभा यस्य रेखा प्रदृश्यते।।16।।
तदक्षमुत्तमं विद्यात्तद्धार्यं शिवपूजकैः। शिखायामेकरुद्राक्षं त्रिंशतं शिरसा वहेत्।।17।।

sarvagātreṇa saumyena sāmānyāni vicakṣaṇaḥ / nikaṣe hemarekhābhā yasya rekhā pradṛśyate // tadakṣamuttamaṃ vidyāttaddhāryaṃ śivapūjakaiḥ / śikhāyāmekarudrākṣaṃ triśataṃ śirasā vahet //

All the beads should be of a uniform shape, size and colour. The devotees of Lord Śiva should use beads having a subtle golden thread or line marked on them. One such bead should be tucked inside the tuft of matted hairs on the head, while a garland of thirty beads should be wrapped around the head, or around the matted lock of hairs worn on the head by an ascetic as his crown. This garland acts like a girdle on this crown (16-17).

षट्त्रिंशतं गले दध्याद्बाहोः षोडशषोडश। मणिबन्धे द्वादशैव स्कन्धे पञ्चदशं वहेत्।।18।।

ṣaṭtriṃśataṃ gale dadhyādbāhoḥ ṣoḍaśaṣoḍaśa / maṇibandhe dvādaśaiva skandhe pañcadaśaṃ vahet //

Thirty six Rudrākṣa beads should be worn around the neck (as a necklace), sixteen beads in each of the two forearms (as armlets), twelve beads around each of the two wrists of the hands (as bracelets), and fifteen beads around the shoulders (as a sling around the armpit) (18).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अष्टोत्तरशतैर्मालामुपवीतं प्रकल्पयेत्। द्विसरं त्रिसरं वापि सराणां पञ्चकं तथा।।19।। सराणां सप्तकं वापि बिभृयात्कण्ठदेशतः। मुकुटे कुण्डले चैव कर्णिकाहारकेऽपि वा।।20।।

aṣṭottaraśatairmālāmupavītaṃ prakalpayet / dvisaraṃ trisaraṃ vāpi sarāṇāṃ pañcakaṃ tathā // sarāṇāṃ saptakaṃ vāpi bibhṛyātkaṇṭhadeśataḥ / mukuṭe kuṇḍale caiva karṇikāhārake'pi vā //

A garland of one hundred eight beads should be worn around the neck like a sacred thread worn by the upper class in the Hindu society. The garland worn around the neck as a necklace should have 2, 3, 5 or 7 strands running parallel to each other. The beads can be worn as ear-studs, ear-rings and as crown jewels on the head (19-20).

[Note :—The 108 beads sacred thread-like garland is quite long because it is worn like a sling hung around the upper part of the abdomen, diagonally across the chest. One end of it rests on the left shoulder while the hand of the opposite side of the body is passed through it in such a way that the other end of the garland rests on the right side of the body. The 'sacred thread' or 'Janeyu' or 'Yajñopavīta' is a hallmark of Hindu upper castes. The necklace, as described in verse no. 18, on the other hand, is shorter and worn around the neck only, such that it dangles above the chest at a point midway between the Adam's apple and the mid point of the breasts.]

केयूरकटके सूत्रं कुक्षिबन्धे विशेषतः। सुप्ते पीते सदाकालं रुद्राक्षं धारयेन्नरः।।21।।

keyūrakaṭake sūtraṃ kukṣibandhe viśeṣataḥ / supte pīte sadākālaṃ rudrākṣaṃ dhārayennaraḥ //

Beads threaded together in a special cord should always be worn as armband and waistband, whether the wearer is awake or asleep (i.e. at all times) (21).

त्रिशतं त्वधमं पञ्चशतं मध्यममुच्यते। सहस्रमुत्तमं प्रोक्तमेवं भेदेन धारयेत्।।22।।

triśataṃ tvadhamaṃ pañcaśataṃ madhyamamucyate / sahasramuttamaṃ proktamevaṃ bhedena dhārayet //

Wearing one thousand beads is regarded as the best, five hundred beads as medium or mediocre, and three hundred beads are regarded as most lowly. Hence, one should be aware of this while wearing them. [See also verse no. 48 in this context.] (22)

शिरसीशानमंत्रेण कण्ठे तत्पुरुषेण तु। अघोरेण गले धार्यं तेनैव हृदयेऽपि च।।23।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

śirasīśānamantreṇa kaṇṭhe tatpuruṣeṇa tu / aghoreṇa gale dhāryaṃ tenaiva hṛdaye'pi ca //

While wearing the beads on the various parts of the body, one should invoke the following Mantras—viz. (i) the Mantra *'īśānaḥ sarva-vidyānāṃ'* (ईशान: सर्वविद्यानां—Mahānārāyaṇopaniṣad, 17/5) should be invoked for wearing the beads on the head. (ii) The Mantra *'tatpuruṣāya vidmahe mahādevāya'* (तत्पुरुषाय विद्महे महादेवाय— Mahānārāyaṇopaniṣad, 2/2, 17/4) should be invoked for wearing the beads as a girdle or wreath around the neck in the region of the Adam's apple around the neck. (iii) The Mantra *'aghorebhyo'* (अघोरेभ्यो — Mahānārāyaṇopaniṣad, 16/3) should be invoked while wearing the beads as a necklace or garland around the neck and hanging or dangling on the chest or above the heart (23).

अघोरबीजमन्त्रेण करयोर्धारयेत्सुधीः। पञ्चाशदक्षग्रथितान्व्योमव्याप्यपि चोदरे ।।24।।
पञ्च ब्रह्मभिरङ्गैश्च त्रिमाला पञ्च सप्त च। ग्रथित्वा मूलमन्त्रेण सर्वाण्यक्षाणि धारयेत् ।।25।।

aghorabījamantreṇa karayordhārayetsudhīḥ / pañcāśadakṣagrathitānvyoma-vyāpyapi codare // pañca brahmabhiraṅgaiśaca trimālā pañca sapta ca / grathitvā mūlamantreṇa sarvāṇyakṣāṇi dhārayet //

An expert and wise person should invoke the 'Aghora' Mantra (see verse no. 23) for holding the beads in the hands. While passing the string through the hole in each of the beads, one should invoke all the alphabets in Sanskrit, from the first letter 'A' (अ) to the last letter 'Kṣa' (क्ष) as root or seed words for invoking the various Gods in creation. [This process has been elaborately described and explained in 'Akṣamālikopaniṣad of the Ṛg Veda tradition. A detailed English version has been included in the author's book on Ṛg Veda Upaniṣads published separately.] The beads should then be blessed and empowered with the 'Pañca Brahma Mantra' or 'Pañcākṣarī Mantra' (which is *'oṃ namaḥ śivāya'*—ॐ नमः शिवाय). This will endow the beads with divine, sublime and subtle mystical powers.

Then parallel strands numbering 3, 5 or 7 (odd numbers) should be worn like multiple garlands attached or linked to or interwined with each other and worn simultaneously[1]' (24-25).

[Note :—[1]See also verse no. 19. The only omission here is the number 2—i.e. a garland of 2 strands. Or 2 garlands worn parallel to each other. But this omission appears inconsequential and irrelevant, and so the number

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

2 should be deemed to be included in the number of strands prescribed for the garland made by Rudrākṣa beads. The numbers 2, 3, 5 or 7 stand for the number of strands of the garland an aspirant should wear.]

अथ हैनं भगवन्तं कालाग्निरुद्रं भुसुण्डः पप्रच्छ रुद्राक्षाणां भेदेन यदक्षं यत्स्वरूपं यत्फलमिति। तत्स्वरूपं मुखयुक्तमरिष्टनिरसनं कामाभीष्टफलं ब्रूहीति होवाच।।26।।

atha hainaṃ bhagavantaṃ kālāgnirudraṃ bhusuṇḍaḥ papraccha rudrākṣāṇāṃ bhedena yadakṣaṃ yatsvarūpaṃ yatphalamiti / tatsvarūpaṃ mukhayukta-mariṣṭanirasanaṃ kāmābhīṣṭaphalaṃ brūhīti hovāca //

After that, Bhusuṇḍa asked Lord Kālāgni Rudra to elaborate more about the various types of Rudrākṣa beads, their shapes, significance, importance, esoteric and mystical powers as well as their benefits. He asked him to classify the beads based on the number of mouths or faces that they have, and their respective usage to overcome various troubles and miseries as well as for the fulfillment of desires of the wearer (26).

तत्रैते श्लोका भवन्ति–एकवक्त्रं तु रुद्राक्षं परतत्त्वस्वरूपकम्। तद्धारणात्परे तत्त्वे लीयते विजितेन्द्रियः।।27।।

tatraite ślokā bhavanti–ekavaktraṃ tu rudrākṣaṃ paratattvasvarūpakam / taddhāraṇātpare tattve līyate vijitendriyaḥ //

In this connection, there are these 'Ślokas' (stanzas, hymns or couplets of the scriptures)—a Rudrākṣa with one mouth or one face is symbolic of the supreme, transcendental, non-dual entity that is the ultimate Truth and absolute Reality in creation (i.e. the supreme Brahma). Those who wear it, and at the same time observe self-restraint of their sense organs, are able to merge themselves, or become one with the supreme, transcendental, non-dual and essential truth known as Śiva. [The face of a Rudrākṣa indicates the number of tacks it has.] (27)

द्विवक्त्रं तु मुनिश्रेष्ठ चार्धनारीश्वरात्मकम्। धारणादर्धनारीशः प्रीयते तस्य नित्यशः।।28।।

dvivaktraṃ tu muniśreṣṭha cārdhanārīśvarātmakam / dhāraṇādardhanārīśaḥ prīyate tasya nityaśaḥ //

Oh exalted sage! Rudrākṣa with two mouths or faces is said to represent the 'Ardha Nārīśvara' (literally, half male and half female manifestation of Brahma; here referring to Lord Śiva and Pārvatī) form of Rudra. Those who wear it constantly are always looked upon benevolently by the 'Ardha Nārīśvara' Lord Śiva (28).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—This 'half male, half female' form is simply symbolic of the parallel, equally important and inseparable form of the supreme Brahma as the cosmic, macrocosmic male aspect of creation, and his maverick, delusion creating cosmic powers as well as the energy which is the macroscopic female aspect of creation known as mother Nature. Both complement and supplement each other; one without the other is only a half of the whole. This represents the 'dual' nature which Brahma assumed to carry forward creation. The symbolism is very obvious, for it is absurd to even imagine any creature which is half male and half female in appearance. In Hinduism, this is the great paradox—the symbolisms have been so firmly woven into mythology that the various forms of mythological Gods have been deemed to be of a true, physical nature and having a real existence, whereas in fact they are meant to stand for forces of creation and convey some great principles and metaphysical concepts. It becomes often difficult to understand the real and hidden message of that symbolism which is often treated as a matter of reality, having a real-life existence, and this leads to skepticsm and disbelief bordering on ridicule and incredulity. This creates schism and fosters scepticism and incredulity in non-believers.]

त्रिमुखं चैव रुद्राक्षमग्नित्रयस्वरूपकम्। तद्धारणाच्च हुतभुक्तस्य तुष्यति नित्यदा ।।29।।

trimukhaṃ caiva rudrākṣamagnitrayasvarūpakam / taddhāraṇācca hutabhuktasya tuṣyati nityadā //

The three faced Rudrākṣa is symbolic of the three legendary divine fires[1]. The Fire-God is always kind and favourable, benevolent and benign towards the person who wears such a bead (29).

[Note :—[1]The three fires are the following—(i) 'Gārhapatya'—or the fire of the household hearth, (ii) 'Dakṣiṇāgni'—or the fire which is made a witness to charity and other religious donations and (iii) 'Āhavanīya'—or the fire of religious sacrifices to invoke the Gods.]

चतुर्मुखं तु रुद्राक्षं चतुर्वक्त्रस्वरूपकम्। तद्धारणाच्चतुर्वक्त्रः प्रीयते तस्य नित्यदा ।।30।।

caturmukhaṃ tu rudrākṣaṃ caturvaktrasvarūpakam / taddhāraṇāccatur-vaktraḥ prīyate tasya nityadā //

The Rudrākṣa with four faces is said to represent the 4-headed Lord (Brahmā, the creator). By wearing it, the 4-headed Lord is benevolent and benign towards the wearer (30).

पञ्चवक्त्रं तु रुदाक्षं पञ्चब्रह्मस्वरूपकम्। पञ्चवक्त्रः स्वयं ब्रह्म पुंहत्यां च व्यपोहति ।।31।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pañcavaktraṃ tu rudrākṣaṃ pañcabrahmasvarūpakam / pañcavaktraḥ svayaṃ brahma puṃhatyāṃ ca vyapohati //

The five faced Rudrākṣa is said to be an image of the 5-headed Lord Śiva. By wearing it, Lord Śiva, who is himself an image or manifestation of the supreme Brahma and is the Lord of death, absolves the wearer from the crime of killing someone (31).

[Note :—This does not mean that Śiva gives a license to kill by giving impunity from punishment to those who kill others by wearing 5-headed Rudrākṣa. No, never. Religion cannot ever endorse slaughter and bloodshed or violence of any sort. It simply means that a person is remitted of his sins for once only, subject to his sincere repentance, remorse, regret and contrition, and his having a sincere desire to repent and atone for his sins of killing a person. It is meant as a channel to rehabilitate a sinner who is sincerely regretful and is desirous of mending his ways. It is obviously not meant to encourage killers and murderers. A repetition of the sin or offense would be punishable. See note of verse no. 49 also.]

षड्वक्त्रमपि रुद्राक्षं कार्तिकेयाधिदैवतम्। तद्धारणान्महाश्रीः स्यान्महदारोग्यमुत्तमम्।।32।।

ṣaḍvaktramapi rudrākṣaṃ kārtikeyādhidaivatam / taddhāraṇānmahāśrīḥ syānmahadārogyamuttamam //

The six faced Rudrākṣa is said to represent 'Kārtikeya'. By wearing it, the great Goddess Lakṣmī (i.e. the Goddess of wealth, prosperity and material well-being) becomes favourable and benevolent towards the wearer, and he/she gets good health and freedom from disease. [See also verse no. 42 in this context.] (32)

[Note :—*Kārtikeya* is the son of Lord Śiva and was born under the constellation called Kṛttikā. He is also known as *Skanda* and is the patron God of war. According to mythology, he has 6 heads, 12 hands and 12 eyes. He had slayed the great demon named Tāraka, and he rides upon a peacock.]

मतिविज्ञानसंपत्तिशुद्धये धारयेत्सुधीः। विनायकाधिदैवं च प्रवदन्ति मनीषिणः।।33।।

matividyñānasaṃpattiśuddhaye dhārayetsudhīḥ / vināyakādhidaivaṃ ca pravadanti manīṣiṇaḥ //

Wise, erudite and scholarly people also treat it as symbolic of Lord Gaṇeśa (the elephant-headed God of auspicious, well-being and wisdom). Hence, wise and adroit people should wear it for the enhancement of auspiciousness, knowledge and intelligence as well

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

as of wealth, prosperity and material well being—this is the view expressed by experts (33).

सप्तवक्त्रं तु रुद्राक्षं सप्तमात्राधिदैवतम्। तद्धारणान्महाश्रीः स्यान्महदारोग्यमुत्तमम्।।34।।

saptavaktraṃ tu rudrākṣaṃ saptamātrādhidaivatam / taddhāraṇānmahāśrīḥ syānmahadārogyamuttamam //

The seven faced Rudrākṣa symbolises the seven Lokas (worlds)[1] and the esoteric mystical powers of the seven divine Goddesses[2]. By wearing it, one is bestowed with immense wealth and the best of health (34).

[Note :—[1]According to Upaniṣadic philosophy, the 7 Lokas are the 7 organs of perception situated in the region of the head—viz. the 2 eyes + 2 ears + 2 nostrils + 1 tongue/mouth = 7. The 7 organs help a man to perceive the world. According to Purāṇas, the 7 Lokas are the following—'Bhūḥ' (भूः), 'Bhuvaḥ' (भुवः), 'Svaḥ' (स्वः), 'Mahaḥ' (महः), 'Janaḥ' (जनः), 'Tapaḥ' (तपः) and 'Satyam' (सत्यम्).

[2]The 7 divine Goddesses are the following—'Brāhmī' (ब्राह्मी), 'Maheśvarī' (महेश्वरी), 'Kaumārī' (कौमारी), 'Vaiṣṇavī' (वैष्णवी), 'Vārāhī' (वाराही), 'Indrāṇī' (इन्द्राणी) and 'Cāmuṇḍā' (चामुण्डा).]

महती ज्ञानसंपत्तिः शुचिर्धारणतः सदा। अष्टवक्त्रं तु रुद्राक्षमष्टमात्राधिदैवतम्।।35।। वस्वष्टकप्रियं चैव गङ्गाप्रीतिकरं तथा। तद्धारणादिमे प्रीता भवेयुः सत्यवादिनः।।36।।

mahatī jñānasaṃpattiḥ śucirdhāraṇataḥ sadā / aṣṭavaktraṃ tu rudrākṣa-maṣṭamātrādhidaivatam // vasvaṣṭakapriyaṃ caiva gaṅgāprītikaraṃ tathā / taddhāraṇādime prītā bhaveyuḥ satyavādinaḥ //

By wearing the seven faced bead properly, according to the sanctified method of wearing it, one always gets immense benefits of knowledge and wealth.

The eight faced Rudrākṣa is said to be a representative of the eight legendary mothers[1]. It is liked and favoured by the eight Vasus[2] and the holy river Ganges. A truthful person who wears it is kindly blessed by all the three—the divine mothers, the Vasus and the Ganges (35-36).

[Note :—[1]The eight mothers are—(i) one who gives birth, (ii) one who takes care of or rears (e.g. a nanny), (iii) a foster mother, (iv) earth, (v) cow, (vi) Lakṣmī/wealth, (vii) Śītalā Mātā (the patron Goddess of infectious skin diseases, e.g. chickenpox), and (viii) any elderly, respected woman.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[2]The eight Vasus are semi-Gods; the word also means the patron Gods of wealth/gems, gold, the sun, the fire, the water, Viṣṇu, Śiva, and saintly and pious souls.]

नववक्त्रं तु रुद्राक्षं नवशक्त्यधिदैवतम्। तस्य धारणमात्रेण प्रीयन्ते नव शक्तयः।।37।।

navavaktraṃ tu rudrākṣaṃ navaśaktyadhidaivatam / tasya dhāraṇamātreṇa prīyante nava śaktayaḥ //

The nine faced Rudrākṣa is synonymous with the God having nine divine mystical powers. The wearer of this bead has the blessing of these nine powers (i.e. he is blessed and empowered with the blessing of these divine attributes). The God who has these nine powers is benevolent and favourable towards him (37).

[Note:—The so-called nine *Śaktis* or powers are the divine empowerments that a man possesses. These nine are also called Nidhis or assets of a man. These *Nidhis* may be spiritual or worldly. In brief they are the following :—(A) Spiritual assets—according to saint Tulasīdāsa' epic Rāma Carita Mānasa, Āraṇya Kāṇḍa, Dohā 35-36, they are—(i) communion with saints and pious people where the Lord's glories are being sung, (ii) serving one's teacher and elders, (ii) praising the Lord's glories and doing Kīrtana and Bhajana which are community singing of the Lord's glories, (iv) repeating the divine Mantras or holy words of the Lord, i.e. doing Japa, (v) having such virtues as 'Dama' or tolerance, patience, fortitude and resilience, 'Śīla' or good and righteous demeanours, 'Virati' or being renunciate and detached from deeds and to be dispassionate towards the world, 'Sāma' or equanimity, looking everything as Brahma, having a non-dual approach of or view of the world, 'Santoṣa' or contentedness, and 'Sarala' or simplicity and humility, (vi) having no deceit, conceit and falsehoods, (vii) not finding faults with others and criticising them unnecessarily, (viii) to have firm reliance and faith in the Lord, and (ix) not to feel dejected, depressed, despaired, inferior, lowly and condemned under any adverse circumstances, because the great and merciful Lord is always with them.

(B) Worldly assets—such as gold, silver, diamond, gems such as ruby, sapphire and emerald etc.; kith and kin such as sons, wife, pets and livestock, homestead and farmland, name, fame and majesty etc. These worldly assets are at the micro level what the Gods possess at the macro level and kept in the custody of Kubera who is the treasurer of Gods.

(C) The larger quantum of these assets symbolised by the following words—Mahāpadma (100 Padmas), Padma (the quantity 10^{15}), Śaṅkha (10^{18}), Makara, Kacchapa, Mukunda, Kunda, Nīla (10^{13}), and Kharva (10^{11}).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

These are only symbolic ways of quantifying and measuring the magnitude quantity and volume of the assets or virtues possessed by a person.]

दशवक्त्रं तु रुद्राक्षं यमदैवत्यमीरितम्। दर्शनाच्छान्तिजनकं धारणान्नात्र संशयः।।38।।

daśavaktraṃ tu rudrākṣaṃ yamadaivatyamīritam / darśanācchāntijanakaṃ dhāraṇānnātra saṃśayaḥ //

The ten faced Rudrākṣa is said to symbolise the Yama-God (i.e. the patron God of death; the word 'Yama' also stands for self restraint and control). Its mere sight gives peace and tranquility. Its wearing enhances these virtues giving peace and tranquility manifold—there is no doubt about it (38).

एकादशमुखं त्वक्षं रुद्रैकादशदैवतम्। तदिदं दैवतं प्राहुः सदा सौभाग्यवर्धनम्।।39।।

ekādaśamukhaṃ tvakṣaṃ rudraikādaśadaivatam / tadidaṃ daivataṃ prāhuḥ sadā saubhāgyavardhanam //

The eleven faced Rudrākṣa is said to be an image of all the eleven forms of Śiva, called the eleven Rudras[1]. All these eleven Rudras are always benevolent, benign and favourable towards those who wear such a Rudrākṣa bead; they always bless such wearers with good fortunes and luck (39).

[Note :—[1]The eleven Rudras are the various forms of Lord Śiva—Manyu (मन्यु), Manu (मनु), Mahinasa (महिनस), Mahāna (महान), Śiva (शिव), Ṛtdhvaja (ऋतध्वज), Ugraretā (उग्ररेता), Bhava (भव), Kāla (काल), Vāmadeva (वामदेव) and Dhṛtavrata (धृतव्रत) personified.]

रुद्राक्षं द्वादशमुखं महाविष्णुस्वरूपकम्। द्वादशादित्यरूपं च बिभर्त्येव हि तत्परः।।40।।

rudrākṣaṃ dvādaśamukhaṃ mahāviṣṇusvarūpakam / dvādaśādityarūpaṃ ca bibhartyeva hi tatparam //

The twelve faced Rudrākṣa is said to be an image or manifestation of the great Lord Viṣṇu as well as of the twelve Ādityas (the mythological Suns). By wearing it, a person follows the path of Viṣṇu and the Ādityas. That is, he follows the virtuous, noble and righteous path shown by them, and strives to acquire the virtues represented by them (40).

[Note :—The twelve Ādityas are the sons of Aditi, the mother of Gods. They are the Gods such as Sun, Indra, Vāmana, Viṣṇu and the eight Vasus as listed in note to verse no. 36 above, bringing the total to 12.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mythologically, these twelve Suns appear together at the time of dooms day.]

त्रयोदशमुखं त्वक्षं कामदं सिद्धिदं शुभम्। तस्य धारणमात्रेण कामदेवः प्रसीदति।।41।।

trayodaśamukhaṃ tvakṣaṃ kāmadaṃ siddhidaṃ śubham / tasya dhāraṇa-mātreṇa kāmadevaḥ prasīdati //

The thirteen faced Rudrākṣa is said to fulfill all the desires and wishes of the wearer as well as provide him with success in all his endeavours and helps in accomplishment of expertise. By merely wearing it, the God called Kāmadeva (cupid; the God of love, endearment and affection) becomes favourable, kind and benevolent. This type of bead is said to be auspicious in all respects (because it makes the wearer endeared to all) (41).

चतुर्दशमुखं चाक्षं रुद्रनेत्रसमुद्भवम्। सर्वव्याधिहरं चैव सर्वदारोग्यमाप्नुयात्।।42।।

caturdaśamukhaṃ cākṣaṃ rudranetrasamudbhavam / sarvavyādhiharaṃ caiva sarvadārogyamāpnuyāt //

The fourteen faced Rudrākṣa was created directly from the tear drops that fell from the eyes of Kālāgni Rudra (Lord Śiva). It is a great preventive for all ailments afflicting the body and also helps in eliminating those diseases that already exist in it (see verse nos. 2, 4 and 47 also) (42).

[Note :—Verse no. 27-42 describe the benefits of wearing different types of Rudrākṣa beads, each having different number of mouths or faces.]

मद्यं मांसं च लशुनं पलाण्डुं शिग्रुमेव च। श्लेष्मातकं विड्वराहमभक्ष्यं वर्जयेन्नरः।।43।।

madyaṃ māṃsaṃ ca laśunaṃ palāṇḍuṃ śigrumeva ca / śleṣmātakaṃ viḍvarāhamabhakṣyaṃ varjayennaraḥ //

Those persons who wear a Rudrākṣa bead should abstain from any type food which is not considered worthy to be imbibed, such as drinking wine and other intoxicating liquids, eating meat, garlic, onion, mushrooms, sticky plums, viḍvarāha (a leafy, smelly vegetable) etc. (43).

ग्रहणे विषुवे चैवमयने संक्रमेऽपि च। दर्शेषु पूर्णमासे च पूर्णेषु दिवसेषु च। रुद्राक्षधारणात्सद्यः सर्वपापैः प्रमुच्यते।।44।।

grahaṇe viṣuve caivamayane saṃkrame'pi ca / darśeṣu pūrṇamāse ca pūrṇeṣu divaseṣu ca / rudrākṣadhāraṇātsadyaḥ sarvapāpaiḥ pramucyate //

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

If Rudrākṣa beads are worn during the following auspicious times, then a person can soon get liberation from sins and their horrific effects —a dark moon night, a full moon night, when the sun changes its course or path from the summer solstice (December 22-June 21 when the sun is to the north of the equator) to the winter solstice (June 21- December 22 when the sun is to the south of the equator) and vice versa, on a Saṃkrānti day (the planet's passage from one sign of the zodiac to another), the dates when the day and night are of equal lengths (June 21 and December 22), when the day is over (sunset, twilight) and during the two eclipses (solar and lunar) (44).

रुद्राक्षमूलं तद्ब्रह्मा तन्नालं विष्णुरेव च। तन्मुखं रुद्र इत्याहुस्तद्बिन्दुः सर्वदेवताः।।45।।

rudrākṣamūlaṃ tadbrahmā tannālaṃ viṣṇureva ca/ tannukhaṃ rudra ityāhustadbinduḥ sarvadevatāḥ //

Brahmā, the creator, is said to dwell in Rudrākṣa bead's root, Viṣṇu, the sustainer, in its hole (bore), and Śiva, the destroyer, in its tacks, while all the other Gods are present in its small spicules (45).

[Note :—Verse nos. 1-45 were a discourse between Bhusuṇḍa and Kālāgni Rudra. Now follows a discussion between the latter and sage Sanat Kumāra.]

अथ कालाग्निरुद्रं भगवन्तं सनत्कुमारः पप्रच्छाधीहि भगवन्रुद्राक्षधारणविधिम्। तस्मिन्समये निदाघजडभरतदत्तात्रेयकात्यायनभरद्वाजकपिलवसिष्ठपिप्पलादादयश्च कालाग्निरुद्रं परिसमेत्योचुः। अथ कालाग्निरुद्रः किमर्थं भवतामागमनमिति होवाच। रुद्राक्षधारणविधिं वै सर्वे श्रोतुमिच्छामह इति।।46।।

atha kālāgnirudraṃ bhagavantaṃ sanatkumāraḥ papracchādhīhi bhagavan-rudrākṣadhāraṇavidhim/ tasminsamaye nidāghajaḍabharatadattātreya-kātyāyanabharadvājakapilavasiṣṭhapippalādādayaśca kālāgnirudraṃ parisametyocuḥ/ atha kālāgnirudraḥ kimarthaṃ bhavatāmāgamanamiti hovāca/ rudrākṣadhāraṇavidhiṃ vai sarve śrotumicchāmaha iti/

After that, i.e. after Bhusuṇḍa's discussion with Kālāgni Rudra, sage Sanat Kumāra asked him, 'Oh Lord! Please tell me the due process of wearing Rudrākṣa beads'. At that time, other sages such as Nidāgha, Jaḍabharata, Dattātreya, Kātyāyana, Bharadvāja, Kapila, Vasiṣṭha, Pippalāda etc. seated themselves around Kālāgni Rudra to hear the discourse. Then the latter asked them, 'Why have you all come here?'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The sages replied together that they too wish to know the due process of wearing the Rudrākṣa beads (46).

अथ कालाग्निरुद्रः प्रोवाच। रुद्रस्य नयनादुत्पन्ना रुद्राक्षा इति लोके ख्यायन्ते। अथ सदाशिवः संहारकाले संहारं कृत्वा संहाराक्षं मुकुलीकरोति। तन्नयनाज्जाता रुद्राक्षा इति होवाच। तस्मादुद्राक्षत्वमिति कालाग्निरुद्रः प्रोवाचः।।47।।

atha kālāgnirudraḥ provāca / rudrasya nayanādutpannā rudrākṣā iti loke khyāyante / atha sadāśivaḥ saṃhārakāle saṃhāraṃ kṛtvā saṃhārākṣaṃ mukulīkaroti / tannayanājjātā rudrākṣā iti hovāca / tasmādrudrākṣatvamiti kālāgnirudraḥ provāca //

Hence, Kālāgni Rudra told them—'Since it was produced from the eyes of Rudra (as tear drops while he was doing meditation), it was named 'Rudrākṣa'[1]. During the day of annihilation of the world (i.e. the doomsday) when Lord Rudra (the terrifying and angry form of Śiva) completes his annihilation process and shuts his wrathful eyes (which had been spewing fire of destruction everywhere), these beads are formed from (the tear drops falling from) his eyes. Hence, it is called 'Rudrākṣa''. In this way, Kālāgni Rudra explained the genesis of Rudrākṣa.

[Note :—[1]The word *Rudrākṣa* has two parts—'Rudra' meaning Śiva and 'Akṣa' meaning eye. So the tear drops which fell down from the eyes of Rudra turned themselves into Rudrākṣa beads. See also verse nos. 2, 3 and 42 in this context.]

तदुद्राक्षे वाग्विषये कृते दशगोप्रदानेन यत्फलमवाप्नोति तत्फलमश्नुते। स एष भस्मज्योती रुद्राक्ष इति। तदुद्राक्षं करेण स्पृष्ट्वा धारणमात्रेण द्विसहस्रगोप्रदानफलं भवति। तदुद्राक्षे कर्णयोर्धार्यमाणे एकादशसहस्रगोप्रदानफलं भवति। एकादशरुद्रत्वं च गच्छति। तदुद्राक्षे शिरसि धार्यमाणे कोटिगोप्रदानफलं भवति। एतेषा स्थानानां कर्णयोः फलं वक्तुं न शक्यमिति होवाच।।48।।

tadrudrākṣe vāgviṣaye kṛte daśagopradānena yatphalamavāpnoti tatphalamaśnute / sa eṣa bhasmajyotī rudrākṣa iti / tadrudrākṣaṃ kareṇa spṛṣṭvā dhāraṇamātreṇa dvisahasragopradānaphalaṃ bhavati / tadrudrākṣe karṇayordhāryamāṇe ekādaśasahasragopradānaphalaṃ bhavati / ekānaśarudratvaṃ ca gacchati / tadrudrākṣe śirasi dhāryamāṇe koṭigopradānaphalaṃ bhavati / eteṣā sthānānāṃ karṇayoḥ phalaṃ vaktuṃ na śakyamiti hovāca //

The benefit or reward that is got by donating ten cows is also got by

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

merely pronouncing the world 'Rudrākṣa'. This Rudrākṣa is also called 'Bhasma Jyoti' (i.e. literally meaning that 'sight which has reduced the world to ashes', here signifying the repentance of Lord Śiva by shedding tears at having had to destroy or annihilate or bring an end to the world because the world had become so pervert and sinful that the balance of probity, propriety and righteousness was completely disturbed and the Lord had no choice but to destroy the unrighteousness in this world only to start the process of restoring the balance of righteousness in creation all over once again. This regret in the heart of Śiva manifested itself in the form of the tear drop). By touching the beads and then wearing them by one's own hands (as opposed to someone else putting them directly on the body, e.g. around the neck as a garland or around the arm as an armlet or a bracelet), the benefit derived is equivalent to donating two thousand cows. By wearing the Rudrākṣa beads in the two ears (as studs or rings), the benefit got is equivalent to giving away eleven thousand cows in charity. The wearer of these beads gets closer to the eleven Rudras themselves. [That is, as a devotee of Lord Śiva, such a person gets nearer to his Lord if he wears the Rudrākṣa beads—which are very dear to Lord Śiva and have their origin in his eyes—according to the sanctioned process.] By wearing the beads on the head, the benefit derived is equivalent to millions of cows being donated as charity. Besides the ears, it can be worn on different of the body, and the benefits are so great that they cannot be described. See also verse nos. 17-22) (48).

य इमां रुद्राक्षजाबालोपनिषदं नित्यमधीते बालो वा युवा वा वेद स महान्भवति। स गुरुः सर्वेषां मन्त्राणामुपदेष्टा भवति। एतैरेव होमं कुर्यात्। एतैरेवार्चनम्। तथा रक्षोघ्नं मृत्युतारकं गुरुणा लब्धं कण्ठे बाहौ शिखायां वा बध्नीत। सप्तद्वीपवती भूमिर्दक्षिणार्थं नावकल्पते। तस्माच्छ्रद्धया यां कांचिद्गां दद्यात्सा दक्षिणा भवति। य इमामुपनिषदं ब्राह्मणः प्रातरधीयानो रात्रिकृतं पापं नाशयति। सायमधीयानो दिवसकृतं पापं नाशयति। मध्याह्नेऽधीयानः षड्जन्मकृतं पापं नाशयति। सायं प्रातः प्रयुञ्जानोऽनेकजन्मकृतं पापं नाशयति। षट्सहस्रलक्षगायत्रीजपफलमवाप्नोति। ब्रह्महत्यासुरापानस्वर्णस्तेयगुरुदारगमनतत्संयोगपातकेभ्यः पूतो भवति। सर्वतीर्थफलमश्नुते। पतितसंभाषणात्पूतो भवति। पङ्क्तिशतसहस्रपावनो भवति। शिवसायुज्यमवाप्नोति। न च पुनरावर्तते न च पुनरावर्तत इत्यों सत्यमित्युपनिषत्॥49॥

ya imāṃ rudrākṣajābālopaniṣadaṃ nityamadhīte bālo vā yuvā vā veda sa mahānbhavati / sa guruḥ sarveṣāṃ mantrāṇāmupadeṣṭā bhavati / etaireva homaṃ kuryāt / etairevārcanaṃ / tathā rakṣoghnaṃ mṛtyutārkaṃ guruṇā

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

labdhaṃ kaṇṭhe bāhau śikhāyāṃ va badhnīta / saptadvīpavatī bhūmirdakṣiṇārthaṃ nāvakalpate / tasmācchraddhayā yāṃ kaṃcidgāṃ dadyātsā dakṣiṇā bhavati / imāmupaniṣadaṃ brāhmaṇaḥ prātaradhīyāno rātrikṛtaṃ pāpaṃ nāśayati / sāyamadhiyāno divasakṛtaṃ pāpaṃ nāśayati / madhyāhne-'dhīyānaḥ ṣaḍjanmakṛtaṃ pāpaṃ nāśayati / sāyaṃ prātaḥ prayuñjāno-'nekajanmakṛtaṃ pāpaṃ nāśayati / ṣaṭsahasralakṣagāyatrījapaphalamavāpnoti / brahmahatyāsurāpānasvarṇasteyagurudāragamanatatsaṃyogapātakebhyaḥ pūto bhavati / sarvatīrthaphalamaśnute / patitasaṃbhāṣaṇātpūto bhavati / paṅktiśatasahasrapāvano bhavati / śivasāyujyamavāpanoti / na ca punarāvartate na ca punarāvartata ityoṃ satyamityupaniṣat //

He who regularly reads this Rudrākṣa Jābālopaniṣad, whether he is a youth, a child or any other person, becomes very wise and erudite. He is also deemed to be like a moral preceptor, called a guru, and one who is entitled to preach Mantra to others. Worship and fire sacrifices can be done by using the hymns of this Upaniṣad.

For the purpose of destruction of evils forces and overcoming death, the Rudrākṣa beads should be dually accepted from one's Guru (moral preceptor, teacher and guide) and worn around the neck and arms, or they can be tucked in the lock of hairs on the head. Even after giving away land equivalent to the size of the seven continents to the Guru as his 'Dakṣiṇā' (fees) for giving the sanctified beads to be worn by the seeker/aspirant, the disciple will still remain obliged to the Guru because the benefits of getting the Rudrākṣa beads, dually sanctified, cannot be weighed in material terms. Hence, whatever is given with due respect to the Guru is enough.

Those Brāhmaṇas (i.e. wise and erudite persons) who sincerely read this Upaniṣads in the morning are able to wash off the sins, if any, done inadvertently during the previous night, and when it is read during the evening, all the sins of the day are taken care of. Those seekers/aspirants who read it during the afternoon are able to destroy their sins and their effects accumulated over their past six lives.

If it is read regularly in the morning as well in the evening, then sins of many previous lives are eliminated or destroyed. The benefit got is equivalent to reciting 6×10^8 Gāyatrī Mantras, and even such horrendous and unpardonable sins such as theft of gold, drinking wine, killing a Brāhmaṇa (or any other person for that matter), and having sex with a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guru's wife are pardoned, and the seeker/aspirant is freed from their horrible punishment and effects[1].

He (a person who wears Rudrākṣa and who reads, with understating and devotion, this Upaniṣad) also reaps the benefit of going to pilgrimage to all the holy sites. He is absolved of the bad effects of talking with people of low caliber[2], and instead, he can make hundreds and thousands of other people good and wise by his constant contact and communion with them. He finds an abode near Lord Śiva[3] so much so that he never takes birth again (i.e. is liberated and delivered from the cycle of transmigration). This is the truth as revealed in this Upaniṣad (49).

[Note :—[1]This paragraph is a typical one in ancient Indian texts wherein the person who says that the particular text, or for that matter a particular Mantra or hymn or God and the form of worship to that God, is the best and it presents a panacea for all ills, but it is only to give it an element of authority and sanctity and to establish its potential and powers as well as its effectiveness that such hyperbolic and extravagant affirmative language is used. Besides this, it does not mean that a person commit misdeed daily and turns a rosary of Rudrākṣa beads and gets his crime or offence remitted. Not at all! This prescription is meant for those who repent and regret for their misdeeds and misdemeanours sincerely. It is a medium to help rehabilitate sincere errors, not habitual and compulsive offense. After all, all human beings err, and a first time misdeed is always pardonable even under modern law. So, this Paragraph is not a blanket license for crime or sanction for committing offence, but it is an avenue for repentance and mending one's ways. See also not to verse no. 31.

[2]By talking with people of low intellect and mind, one gets sucked in endless, degrading, corrupting and futile debates leading to unnecessary confusions and agitations. These people of low mental caliber indulge in worthless chatter, gossip, tattle, criticism, pricking holes, hair splitting and casting aspersions on everything and everyone else except themselves, and worthless chatter with them is not only a waste of time and energy, but also creates vexation for the spirit.

[3]This type of residence near one's chosen deity or God is known as 'Sāyujya' (to merge with the chosen deity) and 'Sāmīpya' (to reside close to the deity) type of salvation. These are two of the four types of salvations described in the scriptures; the other two being 'Sālokya' (to live in the abode of the deity) and 'Sārūpya' (to take the form of the deity). It happens to the soul after it exists from the body, i.e. upon death, and the soul finds residence near its chosen deity.]

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

शान्तिपाठ

Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

जाबालदर्शनोपनिषद्

Jābāladarśanopaniṣad

This is also called 'Darśanopaniṣad'. It is a dialogue-cum-discourse between Lord Dattātreya, regarded as an incarnation of Lord Viṣṇu, and his disciple Sāṃkṛti. In it, the former describes the various aspects of Yoga, both in its philosophical, esoteric and mystical terms as well as the physical exercises it involves. It has 10 cantos.

The 1st canto deals with the eight branches of Yoga and describes the ten 'Yamas' or self-restraints that are necessary for success in it. The 2nd canto lists the ten 'Niyamas' or disciplines or principles or tenets that a seeker/aspirant is expected to follow in his day to day life. Even a cursory reading of these two cantos will highlight the fact that they have much in common with the basic tenets of Buddhism, Jainism and Christianity. An elaborate note has been added at the end of canto 2 to this effect.

Cantos 3-10 deal with the various facets of physical Yoga. Canto 3 tells us the various 'Āsanas' or sitting postures adopted during meditation, canto 4 introduces us to the various nerves in the body, and it's a remarkable canto because it describes also the vital winds, their functions and locations, the patron Gods of the Nāḍīs, the importance of the body as a symbolic pilgrim site, thereby establishing that purity of the inside of a man is of paramount importance and nothing is got by wandering in external cities of pilgrimage.

Canto 5 describes the way to cleanse or detoxify or de-clog these nerves, canto 6 deals with the method and importance of 'Prāṇāyāma' or breath control, canto 7 highlights 'Pratyāhāra' or self-restraint in its various hues, cantos 8 and 9 are dedicated to 'Dhāraṇā' or conviction and firm belief in anything as well as 'Dhyāna' or contemplation and focusing of the mind.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Finally, canto 10 describes what is known as 'Samādhi' or a trance like state of ultimate bliss. Taken all in all, this Upaniṣad combines philosophy and spiritualism with mysticism and practical guidance for a good life, good living and good health. Appendix no. 3 deals with the concept of Nāḍīs (nerves and veins) and appendix no. 5 of this book describes elaborately the concept of Yoga, meditation, contemplation, Samādhi, Japa, Mantra and their related matters.

This Upaniṣad should be read along with 'Yoga Cūḍāmaṇi and Yogarājopaniṣads, chapter 7 of this book dealing with the concept of Yoga and Nāḍīs.

Sage Jābāla got his name from his mother named 'Jābālā'. The name of his father is unknown. The word 'Jābāla' means 'a flock of sheep or goats'; hence probably his parents belonged to the tribe that reared goats and sheep.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

15

जाबालदर्शनोपनिषद्

Jābāladarśanopaniṣad

शान्तिपाठ

Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

Please see appendix no. 1 for the meaning of this Śāntipāṭha.

Canto 1

दत्तात्रेयो महायोगी भगवान्भूतभावनः। चतुर्भुजो महाविष्णुर्योगसाम्राज्यदीक्षितः।।1।। तस्य शिष्यो मुनिवरः सांकृतिर्नाम भक्तिमान्। पप्रच्छ गुरुमेकान्ते प्राञ्जलिर्विनयान्वितः।।2।। भगवन्ब्रूहि मे योगं साष्टाङ्गं सप्रपञ्चकम्। येन विज्ञातमात्रेण जीवन्मुक्तो भवाम्यहम्।।3।।

dattātreyo mahāyogī bhagavānbhūtabhāvanaḥ / caturbhujo mahāviṣṇur-yogasāmrājyadīkṣitaḥ // tasya śiṣyo munivaraḥ sāṃkṛtirnāma bhaktimān / papraccha gurumekānte prāñjalirvinayānvitaḥ // bhagavanbrūhi me yogaṃ sāṣṭāṅgaṃ saprapañcakam / yena vijñātamātreṇa jīvanmukto bhavā-myaham //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The 4-armed Lord Viṣṇu, the sustainer of all the creatures of this mortal world, manifested himself as the great exalted and acclaimed ascetic named Dattātreya. The latter is an uncrowned king in the realm of Yoga (the science, art and practice of mediation) (1). His disciple is famous by the name of Sāṃkṛti. He was a great devotee of his Guru (moral preceptor and spiritual guide) Dattātreya. One day he approached his teacher most politely when he was alone and humbly requested him (2), 'Oh Lord! Please describe to me the 'Aṣṭāṅga Yoga' (i.e. the eight fold path of Yoga) in detail so that with the help of that sublime knowledge I can free myself from the fetters of this mundane life and obtain liberation and deliverance for myself' (3) [1-4].

सांकृते शृणु वक्ष्यामि योगं साष्टाङ्गदर्शनम्। यमश्च नियमश्चैव तथैवासनमेव च।।4।।
प्राणायामस्तथा ब्रह्मन्प्रत्याहारस्ततः परम्। धारणा च तथा ध्यानं समाधिश्चाष्टमं मुने।।5।।
अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयार्जवम्। क्षमा धृतिर्मिताहारः शौचं चैव यमा दश।।6।।

sāṃkṛte śruṇu vakṣyāmi yogaṃ sāṣṭāṅgadarśanam / yamaśca niyamaścaiva tathaivāsanameva ca // prāṇāyāmastathā brahmanpratyāhārastataḥ param / dhāraṇā ca tathā dhyānaṃ samādhiścāṣṭamaṃ mune // ahiṃsā satyamasteyaṃ brahmacaryaṃ dayārjavam / kṣamā dhṛtirmitāhāraḥ śaucaṃ caiva yamā daśa //

The great Yogī (ascetic) Dattātreya replied, 'Oh Sāṃkṛti! I shall elucidate the system of philosophy of Yoga having eight main branches or limbs. Listen to them carefully. They are the following—(i) 'Yama' (self restraint of passions), (ii) 'Niyama' (following rules and regulations; a regulated life; sacrosanct principles and tenets, codes of conduct), (iii) 'Āsana' (various sitting postures) [4], (iv) 'Prāṇāyāma' (control of breath), (v) 'Pratyāhāra' (to divert the mind away from gratification of sense organs and exercising control over it), (vi) 'Dhāraṇā' (firm belief, conviction and faith), (vii) 'Dhyāna' (concentration and focusing of the mind and intellect, contemplation and mediation), and (viii) 'Samādhi' (a trance like state when the ascetic loses all awareness of the external world and remains in a blissful state [5].

'Yama' (self restraint) is again of ten types—(i) 'Ahiṃsā' (non–violence and non-cruelty), (ii) 'Satya' (truthfulness), (iii) 'Asteya' (non-theft or non-stealing), (iv) 'Brahmacarya' (celibacy, abstinance, continence, non-lust), (v) 'Dayā' (mercy, compassion), (vi) 'Kṣamā' (forgiveness) (vii) 'Saralatā'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(simplicity, humility, non-deceit), (viii) 'Dhṛti' (stability, unwavering and steadfastness of mind), (ix) 'Mitāhāra' (regulated diet) and (x) 'Śauca' (purity, both external and internal) [6] [4-6].

वेदोक्तेन प्रकारेण विना सत्यं तपोधन। कायेन मनसा वाचा हिंसाऽहिंसा न चान्यथा।।7।। आत्मा सर्वगतोऽच्छेद्यो न ग्राह्य इति या मतिः। सा चाहिंसा वरा प्रोक्ता मुने वेदान्तवेदिभिः।।8।।

vedoktena prakāreṇa vinā satyaṃ tapodhana/ kāyena manasā vācā hiṃsā'hiṃsā na cānyathā // ātmā sarvagato'cchedyo na grāhya iti me matiḥ / sa cāhiṃsā varā proktā mune vedāntavedibhiḥ //

Oh the one who is well steeped in austerities and penances, or who is a treasure of these glorious virtues collectivity called 'Tapa'! Besides what has been described by the truthful Vedas, violence also includes tormenting or torturing anyone or making him suffer by one's 'mind' (i.e. by one's thoughts, ideas, planning, scheming or any laws and rules framed by the mind with malefide intentions), 'speech' (i.e. orders and commands, words of insult, criticism, rebuke, defamation, insinuation, scolding, humiliation, ridicule and sarcasm, including, inter alia, irritating jokes which are not liked by the person for whom they are meant etc.), and 'body' (e.g. beating anyone, torturing him, fighting with him, tying or trapping him, using offensive gestures or any other means of physical action which might cause harm, physical or mental to the other person, directly or indirectly, is also called inflicting violence). If obviously includes in its ambit taking of the victim's life (literally, separating the life of the victim from his body, i.e. killing, dismembering or decapitating him). These are the various forms of violence and no other definition defines it (7).

Oh sage! One should hold the firm belief and be convinced that the essential element called the Ātmā is immanent and all-pervading, it is present uniformally and universally in all the creatures without any distinction; it is immutable and imperishable. So it cannot be destroyed or killed by the use of any weapon. Ātmā cannot be caught hold of or grasped or tied by the hand or any other sense organs. Such an enlightened view and wise thought are described as the best form of 'non-violence' by those who are experts in the basic tenets/principles of Vedānta (8) [7-8].

चक्षुरादीन्द्रियैर्दृष्टं श्रुतं घ्रातं मुनीश्वर। तस्यैवोक्तिर्भवेत्सत्यं विप्र तन्नान्यथा भवेत्।।9।। सर्वं सत्यं परं ब्रह्म न चान्यदिति या मतिः। तच्च सत्यं वरं प्रोक्तं वेदान्तज्ञानपारगैः।।10।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

cakṣurādīndriyairdṛṣṭaṃ śrutaṃ ghrātaṃ munīśvara / tasyaivoktirbhavetsatyaṃ vipra tannānyathā bhavet // sarvaṃ satyaṃ paraṃ brahma na cānyaditi yā matiḥ / tacca satyaṃ varaṃ proktaṃ vedāntajñānapāragaiḥ //

Oh great sage! Whatever is perceived and understood by a man by the medium of the five sense organs of perception such as the eyes etc. (the others being nose, tongue, ears and skin) which enables him to comprehend and collate the various stimuli received from the external world, such as what he sees, hears, smells, taste and feels, to use the mouth and the faculty of speech to faithfully narrate about those perceptions (or the views, sounds, smells, taste and feelings) or to indicate honestly and truthfully about them by using gestures (if this man is unable to speak or use his voice, as for example in the case of a dumb man)—this is called the 'Truth'. Except this faithful and honest statement of what one truthfully perceives and understands himself, there is no other definition of 'truth' (9).

'Everything is nothing else but a revelation of the supreme, truthful and transcendental Brahma; there is nothing that exists that is not this Brahma'—this firm belief and conviction has been defined as the 'best form of truthfulness' by those who are experts in the principals, axioms, maxims and tenets of Vedānta (10) [9-10].

अन्यदीये तृणे रत्ने काञ्चने मौक्तिकेऽपि च। मनसा विनिवृत्तिर्या तदस्तेयं विदुर्बुधाः ।।11।। आत्मन्यनात्मभावेन व्यवहारविवर्जितम्। यत्तदस्तेयमित्युक्तमात्मविद्भिर्महामुने ।।12।।

anyadīye tṛṇe ratne kāñcane mauktike'pi ca / manasā vinivṛttiryā tadasteyaṃ vidurbudhāḥ // ātmanyanātmabhāvena vyavahāravivarjitam / yattadasteyamityuktamātmavidbhirmahāmune //

Not to have any desire to take anything belonging to others, right from valuables such as gems, ornaments, gold, jewels etc. to the most inconsequential of things such as a blade of grass, not to greed or yearn for, or literally 'eye' anything big or small belonging to others—this is called 'non-stealing' or 'non-theft' (Āsteya) by experts (11).

Oh great sage! To keep the Ātmā (pure self) detached from the world and not involving it in one's normal day to day interaction with it, to remain dispassionate and neutral internally while behaving normally externally, has been defined as the best form of the 'Āsteya' by those who are self-realised about the Ātmā. [Here the word 'Āsteya' means

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'non-clinging'. When a person is not interested in anything, he does not desire to acquire it, or he is not worried about its loss either, nor is he concerned whether it is good or bad. Since a wise and enlightened person realises that his Ātmā, which is his pure and truthful self, has nothing to do with this world, even though his body and mind are apparently interacting with the latter, internally he remains aloof and totally disinterested as well as unaffected by the entire goings on around him. Since he will have no inclination to desire or derive any benefit from the world, he will not hanker after it, which means that he will not try to usurp something which does not belong to him. This is equivalent to 'non-stealing'] (12) [11-12].

कायेन वाचा मनसा स्त्रीणां परिविवर्जनम्। ऋतौ भार्यां तदा स्वस्य ब्रह्मचर्यं तदुच्यते।।13।।ब्रह्मभावे मनश्चारं ब्रह्मचर्यं परन्तप।।14।।

kāyena vācā manasā strīṇāṃ parivivarjanam / ṛtau bhāryāṃ tadā svasya brahmacaryaṃ taducyate // brahmabhāve manaścāraṃ brahmacaryaṃ parantapa //

'Brahmacarya' has been defined as not ever thinking of or imagining about, not ever speaking of or discussing about, and not ever having any physical bodily contact or cohabitation with any woman except one's own wife, and that even during her menstrual period (13).

The best form of 'Brahmacarya' is to divert the mind form its wayward habits and inclinations as well as its tendencies to veer and gravitate towards the so-called four worldly faults (which are 'Kāma'—lust, passion and lasciviousness; 'Krodha'—anger; 'Lobha'—greed, avarice, yearnings; 'Moha'—attraction, attachments, infatuations, delusions), and instead, concentrate one's mind on the supreme truthful Brahma (14) [13-14].

स्वात्मवत्सर्वभूतेषु कायेन मनसा गिरा। अनुज्ञा या दया सैव प्रोक्ता वेदान्तवेदिभिः।।15।।

svātmavatsarvabhūteṣu kāyena manasā girā / anujñā yā dayā saiva proktā vedāntavedibhiḥ //

To treat all the creatures like one treats oneself and to have love, affection, kindness and endearment towards them all by one's thoughts (mind), speech (talk, words) and body (deeds and action), has been defined as mercy and compassion by elders who are experts in the knowledge enshrined in the Vedas (15).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पुत्रे मित्रे कलत्रे च रिपौ स्वात्मनि संततम्। एकरूपं मुने यत्तदार्जवं प्रोच्यते मया।।16।।

putre mitre kalatre ca ripau svātmani santatam / ekarūpaṃ mune yattadārjavaṃ procyate mayā //

Treating all, whether a son, a friend, a wife, an enemy and even one's own self or the Ātmā, alike, without any distinction or differentiation between them, and treating them all with simplicity of behaviour and thought—this is called 'Ārjava' or equanimity and equity of mind (16).

कायेन मनसा वाचा शत्रुभिः परिपीडिते। बुद्धिक्षोभनिवृत्तिर्या क्षमा सा मुनिपुङ्गव।।17।।

kāyena manasā vācā śatrubhiḥ paripīḍite / buddhikṣobhanivṛttiryā kṣamā sā munipuṅgava //

Oh exalted sage! 'Forgiveness' has been defined as not allowing the mind to be the slightest affected by, or to feel anguished, agitated, fretful, peeved or annoyed, or harbouring revenge or ill will on being tormented or teased or pricked or insulted by one's enemy's scheming and pervert mind, irritating and unpleasant speech and words, demeanours and deeds done by him (such as assault, ambush, physical violence and other methods of causing injury to the body or insult to the person or harm to his reputation) (17).

वेदादेव विनिर्मोक्षः संसारस्य न चान्यथा। इति विज्ञाननिष्पत्तिर्धृतिः प्रोक्ता हि वैदिकैः। अहमात्मा न चान्योऽस्मीत्येवमप्रच्युता मतिः।।18।।

vedādeva vinirmokṣaḥ saṃsārasya na cānyathā / iti vijñānaniṣpattirdhṛtiḥ proktā hi vaidikaiḥ / ahamātmā na cānyo'smītyevamapracyutā matiḥ //

'The whole world attains liberation, deliverance, emancipation and salvation by knowing and implementing the truthful knowledge about the essence and reality of life as contained (enshrined) in the Vedas, and by no other means'—such a firm conviction and deep rooting of the mind has been defined as 'Dhṛti' or stability, steadfastness and firmness of the mind. Or else, the firm and unwavering belief that 'I am the Ātmā/soul; there is nothing else besides the Ātmā' is also called the best form of 'Dhṛti' (18).

अल्पमृष्टाशनाभ्यां च चतुर्थांशावशेषकम्। तस्माद्योगानुगुण्येन भोजनं मितभोजनम्।।19।।

alpamṛṣṭāśanābhyāṃ ca caturthāṃśāvaśeṣakam / tasmādyogānuguṇyena bhojanaṃ mitabhojanam //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To eat limited and balanced food which is pure (i.e. unadulterated, properly cooked, properly cleansed if raw), sanctified (i.e. obtained by righteous, honest means) and sanctioned (i.e. authorised, allowed, honourably presented) two quarters of the stomach, and fill the third quarter with water and let the fourth quarter empty for air—this is called 'proper eating' which is compatible with the practice of Yoga. It is also called 'Mita-Bhojana' or restrained or restricted food intake, or 'non-indulgence in eating' (19).

स्वदेहमलनिर्मोक्षो मृज्जलाभ्यां महामुने। यत्तच्छौचं भवेद्बाह्यं मानसं मननं विदुः। अहं शुद्ध इति ज्ञानं शौचमाहुर्मनीषिणः।।20।।

svadehamalanirmokṣo mṛjjalābhyāṃ mahāmune / yattacchaucaṃ bhaved-bāhyaṃ mānasaṃ mananaṃ viduḥ / ahaṃ śuddha iti jñānaṃ śaucamāhur-manīṣiṇaḥ //

Oh the great one! 'Śauca', or cleansing, purification and purging, is of three types. Cleaning the gross body with the use of rubbing-clay and washing it off with water is called 'external cleaning'. To think, contemplate upon, to ponder and allow the mind to dwell on pure, good, auspicious, noble and righteous thoughts, emotions and sentiments, to think and ponder of righteous things instead of unrighteous ones is called 'internal purging or cleaning'. Besides these, the wise ones say that the knowledge that 'I am the pure Ātmā', such thought is the 'real purging or cleansing or purification' of the creature (20).

अत्यन्तमलिनो देहो देही चात्यन्तनिर्मलः। उभयोरन्तरं ज्ञात्वा कस्य शौचं विधीयते।।21।।

atyantamalino deho dehī cātyantanirmalaḥ / ubhayorantaraṃ jñātvā kasya śaucaṃ vidhīyate //

This gross body is full of various faults, shortcomings and blemishes, tarnished both externally as well internally, whereas the Ātmā which dwells in this body is the most pure, uncorrupt, faultless and blemishless holy entity. When this wisdom pertaining to the difference between the gross body and the subtle Ātmā dawns on the horizon of the intellect of the creature, then what else is needed to purify or clean it, or who else needs to be purified or cleaned? (21)

ज्ञानशौचं परित्यज्य बाह्ये यो रमते नरः। स मूढः काञ्चनं त्यक्त्वा लोष्ठं गृह्णाति सुव्रत।।22।।

jñānaśaucaṃ parityajya bāhye yo ramate naraḥ / sa mūḍhaḥ kāñcanaṃ tyaktvā loṣṭhaṃ gṛhṇāti suvrata //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Oh righteous sage! A seeker/aspirant who forgets about the truthful form of internal cleaning, purity and purging as prescribed by truthful knowledge and wisdom, and instead remains engrossed in mere physical and external process of cleaning and purification, is like a stupid fool who discards gold and remains busy collecting lumps of clay (22).

ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः। न चास्ति किंचित्कर्तव्यमस्ति चेन्न स तत्त्ववित्।।23।।

jñānāmṛtena tṛptasya kṛtakṛtyasya yoginaḥ / na cāsti kiṃcitkartavyamasti cenna sa tattvavit //

An ascetic (Yogī) who is fortunate enough to be fully contended by drinking the elixir called 'Amṛta' (the elixir of eternal bliss and happiness) represented by the acquisition of perfect 'Jñāna' (wisdom, truthful knowledge, enlightenment, erudition) has nothing left to be done or fulfilled in this world. But if he is not contended and feels that something is wanting in his life, then verily he is not an expert and wise ascetic or is not fully enlightened, wisened and an awakened soul, and not the one who is well-versed in the tenets of the essential and absolute Truth (23).

लोकत्रयेऽपि कर्तव्यं किंचिन्नास्त्यात्मवेदिनाम्।।24।। तस्मात्सर्वप्रयत्नेन मुनेऽहिंसादि साधनैः। आत्मानमक्षरं ब्रह्म विद्धि ज्ञानात्तु वेदनात्।।25।।

lokatraye'pi kartavyaṃ kiṃcinnāstyātmavedinām // tasmātsarvaprayatnena mune'hiṃsādi sādhanaiḥ / ātmānamakṣaraṃ brahma viddhi jñānāttu vedanāt //

For self-realised, enlightened, wise and erudite souls, there is no obligatory duty or deed that has to be compulsorily done or performed (24). Hence, oh sage, you should employ 'non-violence' and other such means as described in this Canto to acquire truthful knowledge (about the supreme Brahma and the Ātmā vis-à-vis this existence) based on experience and as enshrined in the Vedas, and conse-quentially become wisened to the fact that the Ātmā is synonymous with and the same as the imperishable, non-decaying, eternal and infinite Brahma (25) [24-25].

* * *

Canto 2

तपः संतोषमास्तिक्यं दानमीश्वरपूजनम्। सिद्धान्तश्रवणं चैव ह्रीर्मतिश्च जपो व्रतम्।।1।। एते च नियमाः प्रोक्तास्तान्वक्ष्यामि क्रमाच्छृणु।।2।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tapaḥ santoṣamāstikyaṃ dānamīśvarapūjanam / siddhāntaśravaṇaṃ caiva hrīrmatiśca japo vratam // ete ca niyamāḥ proktāstānvakṣyāmi kramācchṛṇu //

The ten 'Niyamas' meaning rules, regulations, laws and ethics, codes of conduct and behaviour, principles and practices, manners and etiquettes to be followed or observed by a spiritual seeker or aspirant are the following—(i) 'Tapa' (observing austerity and doing penances; enduring sufferances and hardships), (ii) 'Santoṣa' (contentedness and satisfaction), (iii) 'Āstika' (to have firm belief and conviction, specially in relation to God and spiritual matters), (iv) 'Dāna' (charity, alms, donation), (v) 'Īśvara-Pūjā' (worshiping and honouring God, the supreme Lord), (vi) 'Siddhānta Śravaṇa' (hearing of the tenets and principles as enshrined and enunciated by the various scriptures), (vii) 'Lajjā' (modesty) (viii) 'Mati' (intellect, discriminatory powers, wisdom) (ix) 'Japa' (repetition of holy name and divine words), and (x) 'Vrata' (observance of vows, promises; fastings) [1]. I shall now describe them one by one below [2] [1-2].

वेदोक्तेन प्रकारेण कृच्छ्रचान्द्रायणादिभिः। शरीरशोषणं यत्तत्तपं इत्युच्यते बुधैः ।।3।।

vedoktena prakāreṇa kṛcchracāndrayaṇādibhiḥ / śarīraśoṣaṇaṃ yattattapa ityucyate budhaiḥ //

To subject the body to sufferings and hardships by observing various vows and fasting, such as for example 'Kṛcchra Cāndrāyaṇa'[1] and other such austerities and penances as mentioned in the Vedas, is called 'Tapa' by those who are experts and scholars in the knowledge contained in the Vedas (3).

[Note :—[1]The word Kṛcchra 'कृच्छ्र' means one which gives troubles, one which torments and inflicts pain, one which bestows miseries and difficulties. The word 'Cāndrāyaṇam' 'चान्द्रायण' is a religious sacrament regulated by the waxing and waning phases of the moon. It is a sort of fasting wherein a person takes fifteen mouthfuls of food on the day of the full moon. Thereafter, with each passing day of the waning phase of the moon, one morsel of food is progressively reduced until the time when no food is taken on the day of the dark moon. Subsequently, during the waxing phase of the moon, one morsel of food is progressively increased till the time of the full moon when again fifteen morsels or mouthfuls are taken. That is, on the dark moon day, the aspirant observes

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

complete fasting. The next day, i.e. the first day of the waxing moon, one morsel is taken, on the second day, two morsels are taken, and this progresses till the full moon day when fifteen mouthfuls are taken. This process of fasting is done to do penances and repentance for one's sins.]

को वा मोक्षः कथं तेन संसारं प्रतिपन्नवान्। इत्यालोकनमर्थज्ञास्तपः शंसन्ति पण्डितः।।4।।

ko vā mokṣaḥ kathaṃ tena saṃsāraṃ pratipannavān / ityālokanamartha-jñāstapaḥ śaṃsanti paṇḍitāḥ //

'What is true 'Mokṣa' (i.e. the true meaning of liberation, deliverance, emancipation and salvation), how and why does the Ātmā get trapped in the net cast by this deluding and artificial world'—discussion and pondering about, deep research and insight into, contemplation and meditation upon this subject is defined as the 'Real Tapa' by those who are wise and enlightened and are experts in the knowledge about the absolute Truth and Reality behind creation (4).

यदृच्छालाभतो नित्यं प्रीतिर्या जायते नृणाम्। तत्संतोषं विदुः प्राज्ञाः परिज्ञानैक-तत्पराः।।5।। ब्रह्मादिलोकपर्यन्ताद्विरक्त्या यल्लभेत्प्रियम्। सर्वत्र विगतस्नेहः संतोषं परमं विदुः। श्रौतै स्मार्ते च विश्वासो यत्तदास्तिक्यमुच्यते।।6।।

yadṛcchālābhato nityaṃ prītiryā jāyate nṛṇām / tatsantoṣaṃ viduḥ prājñāḥ parijñānaikatatparāḥ // brahmādilokaparyantādviraktyā yallabhetpriyam / sarvatra vigatasnehaḥ saṃtoṣaṃ paramaṃ viduḥ / śraute smārte ca viśvāso yattadāstikyamucyate //

Whatever is available easily, without any yearnings or greed or desire or hope or longing for or expectations or without causing any inconvenience or harm to others, to be satisfied with it, and remain ever contented and cheerful (without making a fuss, fretting for more and better things, and fuming when those things are not available)—this has been called 'Santoṣa' (contentment and satisfaction) by those who are experts and wise in essential transcendental knowledge (5).

To remain completely uninterested in and aloof from everything, to be dispassionate and detached from all the comforts of this world as well as even the joys and comforts of the abode of Brahmā and other Gods (i.e. heaven), to remain eternally and infinitely even, happy, blissful, peaceful, tranquil and serene under all circumstances—this has been defined 'the best type of Santoṣa' by great souls who are most enlightened

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and wise ones. To have firm belief, faith and conviction in the principles, maxims, axioms, doctrines and tenets enshrined in and enunciated by the Vedas and other ancient scriptures —this is called 'Āstikta' or being a firm believer and follower of 'Dharma' (righteousness, probity, propriety, noble and virtuous thoughts and actions, and having faith in religious principles and behaviour as well as tenets of the scriptures and their doctrines (6) [5-6].

न्यायार्जितधनं श्रान्ते श्रद्धया वैदिके जने। अन्यद्वा यत्प्रदीयन्ते तद्दानं प्रोच्यते मया।।7।।

nyāyārjitadhanaṃ śrānte śraddhayā vaidike jane/ anyadvā yatpradīyante taddānaṃ procyate mayā //

The wealth that is produced or acquired by righteous means and is given as charity, alms or donation to scholarly persons who are well versed in the Vedas (i.e. those who are learned), or/and to those who lead a chaste, virtuous and righteous life but are under financial difficulties or undergoing unfavourable circumstances—I regard such giving away of wealth as truthful form of 'Dāna' (charity, alms giving and donation) (7).

रागाद्यपेतं हृदयं वागदुष्टानृतादिना। हिंसादिरहितं कर्म यत्तदीश्वरपूजनम्।।8।।

rāgādyapetaṃ hṛdayaṃ vāgaduṣṭānṛtādinā/ hiṃsādirahitaṃ karma yattadīśvarapūjanam //

Truthful and real 'Īśvara Pūjā' (worship of Gods) is—keeping the heart free from various faults such as 'Rāga' (various attractions, infatuations, endearments and allurements of this mundane, deluding, entrapping and artificial world), keeping the speech free from 'Asatya' (speaking a lie or indulging in falsehoods), and keeping away from 'Hiṃsā' (cruelty, violence, both physical and mental, actual or implied) (8).

सत्यं ज्ञानमनन्तं च परानन्दं परं ध्रुवम्। प्रत्यगित्यवगन्तव्यं वेदान्तश्रवणं बुधाः।।9।।

satyaṃ jñānamanantaṃ ca parānandaṃ paraṃ dhruvam / pratyagityavagantavyaṃ vedāntaśravaṇaṃ budhāḥ //

'It is the truth, it is an embodiment of 'Jñāna' (truthful knowledge, wisdom, erudition and enlightenment), it is eternal, infinite and without a beginning and an end, it is the best and the most exalted, it is universal, constant and immutable, it is steady and unwavering, and it is an

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

embodiment of supreme bliss and beatitude as well as happiness and peace'—this is the Ātmā. To hear this principal tenet repeatedly, and having a firm conviction in the truthfulness of what is being said in the Vedas and heard of them, has been called 'hearing of Vedānta' by the wise and enlightened ones (i.e. hearing the discourses on the Vedas and the Upaniṣads as enunciated by those who are scholars and wise teachers). [The word Vedānta is significant here because it implies the conclusion of the philosophy of the Vedas, their essentials summarised in the teachings of the Upaniṣads. Vedānta literally means 'the end of the Vedas'. They contain the essentials and the boiled-down and distilled essential elements of the Vedas] (9).

वेदलौकिकमार्गेषु कुत्सितं कर्म यद्भवेत्। तस्मिन्भवति या लज्जा ह्रीः सैवेति प्रकीर्तिता। वैदिकेषु च सर्वेषु श्रद्धा या सा मतिर्भवेत्।।10।।

vedalaukikamārgeṣu kutsitaṃ karma yadbhavet / tasminbhavati yā lajjā hrīḥ saiveti prakīrtitā / vaidikeṣu ca sarveṣu śraddhā yā sā matirbhavet //

To have natural reluctance, shyness and hesitation to do anything which is deemed as unrighteous, un-virtuous, degrading and denigrating, loathsome and contemptible and worthy of abandonment by the Vedas as well as by established traditions of the society and the world as norms of right behaviour—this is known as 'Lajjā' or to have shame, to be modest, to feel shy and to feel dishonorable in doing anything wrong, and to be bashful about it, to abhor it.

To have full and firm belief and faith in, to revere and honour the words and teachings of the Vedas—this is called 'Mati' or righteous and correct wisdom and thought (10).

गुरुणा चोपदिष्टोऽपि तत्र संबन्धवर्जितः। वेदोक्तेनैव मार्गेण मन्त्राभ्यासो जपः स्मृतः।।11।।

guruṇā copadiṣṭo'pi tatra saṃbandhavarjitaḥ / vedoktenaiva mārgeṇa mantrābhyāso japaḥ smṛtaḥ //

To diligently repeat the divine 'Mantras' or hymns of the Vedas[1] according to the prescribed norms or methods as laid down therein for their reception inspite of the fact that elders might advise and give permission to follow other means or methods to repeat or chant or pronounce the Vedic hymns —this is known as doing proper 'Japa' (or repetition of Mantras) (11).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—[1]The words of the Vedas are called 'Smṛti' (स्मृतः) because in ancient times, the Vedic texts were passed from generation to generation, from the teacher to his disciples, by verbal mode, and perpetuated by the process of 'hearing and memorising', called 'Śruti' (श्रुति). They weren't originally written down as text books, but were instead learnt by memory. This however had its limitations and was the main cause why there was so much tinkering and interpolations with the texts of the Vedas. This is also the reason why so many different versions and interpretation exist for the texts, causing schisms. These additions and interpolations, whether done intentionally or inadvertently, were so intertwined with the texts that it was impossible to delineate them and to know what originally was said in the texts by the sages who had first conceptualised those Vedas. One single wrong letter or word or phrase memorised by a disciple will be passed on to the next generation of disciple in the wrong way. And, if there was no tampering, it surely must have been a marvelous achievement, a remarkable feat by any reasonable standard that the texts which we have today are those that existed when they were first conceptualised. For the concept of Mantra and Japa, please see appendix no. 5 of this volume.]

कल्पसूत्रे तथा वेदे धर्मशास्त्रे पुराणके। इतिहासे च वृत्तिर्या स जपः प्रोच्यते मया।।12।।

kalpasūtre tathā vede dharmaśāstre purāṇake / itihāse ca vṛttiryā sa japaḥ procyate mayā //

To keep the wayward fickle tendency of the mind focused and concentrated on the Vedas, the 'Kalpasūtras' (the various principal tenets and codes of behaviour as prescribed for the different eras), the various 'Dharma Śāstras' (religious scriptures), 'Purāṇas' and 'Itihāsa' (mythological and traditional histories), or to keep the mind busy in reading, studying, discussing and learning those texts—this is true 'Japa' in my view (12).

[Note :—The general meaning and understanding of the word 'Japa' is 'constant repetition of any holy name of the God or any divine word or Mantra'. This verse tells us that if that is not possible for a man, or if he is not interested in it, then the next best option for him is to read good books. This will have similar good effects on his mind as doing 'Japa'. Because if the mind is not kept busy, it will gravitate towards corrupt and pervert thinking; it cannot sit idle. If it is not possible to leash it by means of chanting or repetition of 'Mantras', then at least it should be reined in by reading good books instead of allowing it to wander aimlessly here and there like a vagrant indulging in useless roaming about good

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

reading would inculcate good thoughts and inclinations in a person, bringing about a change for the good in him. Remember, an idle mind is the workshop of devil. See also Triśikhī Brahmaṃopaniṣad, verse nos. 2/28-34 of Śukla Yajur Veda in this context. An English version of this Upaniṣad has been included in a separate vol. no. 3 published by this author in this series of the anthologies of the Upaniṣads classified according to their respective Vedas. See also appendix no. 5 of this book on the concept of Japa and Mantra.]

जपस्तु द्विविधः प्रोक्तो वाचिको मानसस्तथा।।13।।वाचिकोपांशुरुच्चैश्च द्विविधः परिकीर्तितः। मानसो मननध्यानभेदाद्द्वैविध्यमाश्रितः।।14।।

japastu dvividhaḥ prokto vāciko mānasastathā // vācikopāṃśuruccaiśca dvividhaḥ parikīrtitaḥ / mānaso mananadhyānabhedāddvaividhyamāśritaḥ //

'Japa' is of two types—one is 'verbal' and the other is 'mental' (13). The verbal 'Japa' is again of two types—(i) with a loud and audible voice, and (ii) with a low murmur. Similarly, mental 'Japa' is of two types—(i) to repeat the divine 'Mantras' mentally but mechanically without paying attention to the meaning, and (ii) to concentrate upon what is being repeated and its meaning, importance and spiritual relevance. (14) [13-14].

उच्चैर्जपादुपांशुश्च सहस्त्रगुणमुच्यते। मानसश्च तथोपांशोः सहस्त्रगुणमुच्यते।।15।।उच्चैर्जपश्च सर्वेषां यथोक्तफलदो भवेत्। नीचैः श्रोत्रेण चेन्मन्त्रः श्रुतश्चेन्निष्फलं भवेत्।।16।।

uccairjapādupāṃśuśca sahasraguṇamucyate / mānasaśca tathopāṃśoḥ sahasraguṇamucyate // uccairjapaśca sarveṣāṃ yathoktaphalado bhavet / nīcaiḥ śrotreṇa cenmantraḥ śrutaścennisphalaṃ bhavet //

The 'Japa' done with a low voice (i.e. a murmur or whisper) is a thousand times better than that done by a loud and audible voice. Likewise, mental 'Japa' is a thousand times better than verbal 'Japa' (15). A 'Japa' done with a loud voice is indeed beneficial to all who hear it (the Mantra), but if it is heard by unworthy people who are ineligible, are lowly and pervert mentally, are incompetent or inept and of a low intellect, it becomes futile and waste of effort (i.e. it will be subject to ridicule and scorn by them, creating unnecessary negativity, ill-will and frustration) (16) [15-16].

[Note :—The concept of 'Japa and Mantra' have been explained in detail in appendix no. 5 of this book.]

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The principles enunciated in Canto 1 and 2 of this Upaniṣad are like a beacon-light for a righteous and noble way of life on this earth. The basic tenets of Buddhism and Jainism, the two main religions having their roots in India, and Christianity of the West, are distinctly and definitively similar and reflective of the doctrines enumerated and enunciated in these Cantos. A brief glimpse of these will help the reader to get enlightened on this subject—

(1) Buddhism—Buddhism prescribes that extreme paths of indulgence in worldly luxuries and severe tormenting of the body by 'Tapa' must be avoided. The best path is the 'middle path'. This path is called 'the 8-fold path of discipline or righteousness'. These are the following—right belief, right aspirations, right speech, right conduct, right means of livelihood, right thought (mind), right means, and right efforts. Buddhism further prescribed ten precepts for its monks (or ascetics)—do not kill, do not steal, do not lie, do not drink intoxicants, do not indulge in food, do not engross in pleasures and gratifications, remain chaste, don't sleep in luxury (i.e. observe austerity and self control, desist from indulgences and gratifications), don't accept gold/silver (i.e. be a true renunciate, don't greed or yearn).

The four Noble Truths of Buddhism also reflect the basic teaching of the Upaniṣads—(i) life is full of sorrows, (ii) the cause for this sorrow is craving/desire, (iii) this craving can be overcome by diverting the mind to righteousness (and the Ātmā, according to the Upaniṣads), and (iv) the way to do it is following the 8-fold path which are very similar to the tenets outlined in this Jābāla Darśana Upaniṣad.

(2) Jainism— The word 'Jaina' simply put means 'one who has conquered himself'. Its basic tenets are briefly the following—(i) the 'Jīva' (creature) is like a bubble of air. It always wants to go up (rise in stature, a concept very similar to Yoga philosophy in which the vital wind called 'Prāṇa' and the cosmic energy trapped in the various subtle energy centers called 'Cakras' are activated, and this energy, along with the vital winds, rises up the 'Suṣumnā nerve' from the 'Kuṇḍalinī' up to the 'Brahma Randhra Cakra' present in the top of the head). It is the 'Karma' (deeds) that pull a person down from this higher level which he has attained. (ii) The three gems of wisdom are— right faith, right knowledge, and right conduct. Ṛght conduct

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

means— (a) sanctity of life or following the path of non-violence, (b) truthful-ness, (c) respect for property belonging to others (non-stealing), (d) chastity (of the mind and body), (e) renunciation of worldly possessions (or to be detached from the world while still living in it, to be dispassionate about it), and (f) abstain from self-gratification (or exercise self control).

Jainism states that the final 'Nirvāṇa' (salvation and emancipation; Mokṣa) comes when the 'bubble-like soul' merges with the 'ocean of bliss'. [This concept is identical with the teachings of the Upaniṣads which say that the Ātmā of the creature is nothing more than the wind element; its final liberation is when it is released from the trappings of the body and merges with the wind element of the cosmos. The word bliss is also very much used by the Upaniṣads when they tells us that 'Samādhi', which is the culmination of 'Yoga', leads to bliss and happiness for the ascetic. Further, when the Ātmā merges its self with the supreme Ātmā or Brahma, the former also finds bliss and happiness.

Thus we see that Buddhism and Jainism are heavily influenced by the teachings of the Upaniṣads. And there is no wonder in it also because both these religions have sprouted from the same soil of India from which germinated the profound philosophies of the Upaniṣads and their different exponents in the form of erudite and enlightened sages and seers, such as Jābāla of the present Upaniṣad.

(3) Christianity—Now, let us see what Christ said in his sermon from the Mount—'Blessed are the poor (humble), for their's is the kingdom of heaven; blessed are they that mourn (regret), for they shall be comforted; blessed are the meek (simple and humble, docile and quiet), for they shall inherit the earth; blessed are they that hunger and thirst after righteousness, for they shall be filled; blessed are the merciful, for they shall obtain mercy; blessed are the pure in heart, for they shall see God; blessed are the peace makers, for they shall be called the children of God; blessed are when men shall revile you and persecute you and shall say all manner of evil things against you —rejoice and be exceedingly glad, for great is your reward in heaven; ... ye are the light of world (i.e. are wise, erudite and enlightened souls)' (The Holy Bible, Gospel of St. Matthew, 5/3-12, 14).

The famous preachings or commandments of Jesus are equally

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

relevant here—(i) The Lord our God is one (the non-dual Brahma of the Upaniṣads) (Gospel, St. Mark, 12/29); (ii) Thou shalt love thy neighbour as thyself, there is none other commandment greater than these. [This is very similar to the teachings of the Upaniṣads that one should treat all the creatures alike because the same Ātmā resides in all of them.] (Gospel, St. Mark, 12/31); (iii) Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you (Gospel, St. Luke, 6/27-28); but love your enemies, and do good, and lend, hoping for nothing again (Gospel, St. Luke, 6/35); (iv) And as ye would that man should do to you, do ye also to them likewise (Gospel, St. Luke, 6/31); (v) Be ye therefore be merciful (Gospel, St. Luke, 6/36); (vi) Judge not and ye shall not be judged; condemn not and ye shall not be condemned; (vii) Forgive, and ye shall be forgiven (Gospel, St. Luke, 6/37); (viii) Blessed are ye that hunger now, for ye shall be filled (Gospel, St. Luke, 6/21); (ix) Blessed are ye when men shall hate you, ... shall reproach you and cast out your name as evil (Gospel, St. Luke, 6/22)'.

Jesus Christ further says—'Thou knowest the commandments—do not commit adultery, do not kill, to not steal, do not bear false witness (i.e. do not tell a lie), defraud not (don't cheat), honour thy father and mother (i.e. your elders and your teachers)' (Gospel, St. Mark, 10/19); 'And lead us not unto temptations, but deliver us from evils; For if ye forgive men their trespasses, your heavenly father shall also forgive you' (Gospel, St. Matthew, 6/13-14); 'When ye fast, be not of a sad countenance (because fasting is a form of 'Tapa' in the language of the Upaniṣads), but anoint thy head (like putting a 'Tilaka Mark') and wash thy face, that those appear not unto men who fast (i.e. don't show off that you are fasting), but unto thy father (God) which is in secret, and thy father, which seethe in secret, shall reward thee openly (Gospel, St. Matthew, 6/17-18); 'Lay not up for yourself treasures upon earth (i.e. have renunciation, dispassion and detachment towards worldly objects; do not hoard wealth and greed for it), where moth and rust doth decay (i.e. which is perishable, a concept propounded by the Upaniṣads), but lay up for yourselves treasures in heaven (i.e. obtaining salvation and emancipation, 'Mokṣa' which provides eternal happiness, joy, bliss and beatitude which are the best treasures any man can ever expect to acquire), where moth nor rust doth corrupt (i.e. where there is eternal life); For where your treasure is, there will

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

your heart also be (i.e. if you think of the world, don't ever expect for liberation and deliverance from it, but if your mind is focused on the supreme Brahma, you are sure to find emancipation and salvation)' (Gospel, St. Matthew, 6/19-21).

'Thy whole body shall be full of light (i.e. the soul or Ātmā, which is symbolic of light of enlightenment and bliss, pervades uniformally in all the creatures; Brahma symbolically also pervades everything everywhere; light antidotes darkness of delusion and ignorance. Once a person becomes enlightened, his whole body effuses with the divine glory of Brahma in the form of a halo surrounding him)' (Gospel, St. Matthew, 6/22).

* * *

Canto 3

The next eight Cantos from 3 to 10 deal with Yoga. This Canto describe the various 'Āsanas' or sitting postures during Yoga exercises. The reader should also refer to Yogacūḍāmaṇi Upaniṣad, Chapter 7 of this book to fully understand the implication of Cantos 3-10 of this Upaniṣad.

स्वस्तिकं गोमुखं पद्मं वीरसिंहासने तथा। भद्रं मुक्तासनं चैव मयूरासनमेव च।।1।।
सुखासनसमाख्यं च नवमं मुनिपुङ्गव। जानूर्वोरन्तरे कृत्वा सम्यक् पादतले उभे।।2।।
समग्रीवशिरःकायः स्वस्तिकं नित्यमभ्यसेत्। सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वे नियोजयेत्।।3।।
दक्षिणेऽपि तथा सयं गोमुखं तत्प्रचक्षते। अङ्गुष्ठावधि गृह्णीयाद्धस्ताभ्यां व्युत्क्रमेण तु।।4।।
ऊर्वोरुपरि विप्रेन्द्र कृत्वा पादतलद्वयम्। पद्मासनं भवेत्प्राज्ञ सर्वरोगभयापहम्।।5।।

svastikaṃ gomukhaṃ padmaṃ vīrasiṃhāsane tathā / bhadraṃ muktāsanaṃ caiva mayūrāsanameva ca // sukhāsanasamākhyaṃ ca navamaṃ muni-puṅgava / jānūrvorantare kṛtvā samyak pādatale ubhe // samagrīvaśiraḥkāyaḥ svastikaṃ nityamabhyaset / savye dakṣiṇagulphaṃ tu pṛṣṭhapārśve niyojayet // dakṣiṇe'pi tathā sayaṃ gomukhaṃ tatpracakṣate / aṅguṣṭhāvadhi gṛhṇīyāddhastābhyāṃ vyutkrameṇa tu // ūrvorupari viprendra kṛtvā pādataladvayam / padmāsanaṃ bhavetprājña sarvarogabhayāpaham //

'Āsanas' (or the various sitting postures) are said to be of nine kinds—(i) 'Svastika', (ii) 'Gomukha', (iii) 'Padmāsana', (iv) 'Vīrāsana', (v) 'Siṃhāsana', (vi) 'Bhadrāsana', (vii) 'Muktāsana', (viii) 'Mayūrāsana' (1),

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and (ix) 'Sukhāsana'. Oh great sage! To sit cross-legged so that the foot of one leg rests on the middle of the thigh of the other side between the knee joint and pelvic girdle, with the sole pointing outwards (2), while keeping the chin, the head and the body straight (in a vertical straight-line position), is called 'Svastika Āsana'. This sitting posture should be practiced daily. To bend the right leg at the knee joint and tuck the ankle joint of the right foot under the base of the thigh of the left leg below the buttocks of that side (and the ankle joint of the left under the base of the right thigh below the right buttock), is called 'Gomukha Āsana'. This is the way how a cow sits. While sitting in this posture, first one of the two legs is folded in and tucked below the buttock of the opposite side, as described here, while the other leg is stretched out in the front. After sometime, the process is reversed—the stretched out leg is folded in and the folded leg is stretched out.

To keep the foot of one leg on the thigh of the opposite leg (i.e. right foot on the left thigh and the left foot on the right thigh), taking each hand behind and round the back to clasp the big toe of the foot of the same side placed on the thighs of the corresponding opposite leg (i.e. left hand should clasp the big toe of the left leg which has been placed on the right thigh, and vice versa), is called 'Baddha Padmāsana' or closed Padmāsana. Oh the king amongst sages, or the most exalted or honoured sage! This 'Āsana' removes the fear from all diseases (i.e. it has the potential to provide good health) (4-5) [1-5].

दक्षिणेतरपादं तु दक्षिणोरुणि विन्यसेत्। ऋजुकायः समासीनो वीरासनमुदाहृतम्।।6।।

dakṣiṇetarapādaṃ tu dakṣiṇoruṇi vinyaset / ṛjukāyaḥ samāsīno vīrāsana-mudāhṛtam //

To sit in a 'Vīrāsana' posture, the right leg is closed (turned inwards at the knee) and the person should sit with his right buttock resting on the ankle joint of the bent leg, such that this sole points backwards and outwards (and the weight of the body is supported by the toes of the right foot, pointed inwards). The left leg is bent at approximate 90° at the knee, with the sole of the foot flat on the ground (6).

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत्। दक्षिणं सव्यगुल्फेन दक्षिणेन तथेरत्।।हस्तौ जानौ समास्थाप्य स्वाङ्गुलींश्च प्रसार्य च। व्यक्तवक्त्रो निरीक्षेत नासाग्रं सुसमाहितः।।सिंहासनं भवेदेतत् पूजितं योगिभिः सदा।।7।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

gulphau ca vṛṣaṇasyādhaḥ sīvanyā pārśvayoḥ kṣipet / dakṣiṇaṃ savyagulphena dakṣiṇena tatherat // hastau jānau samāsthāpya svāṅgulīṃśca prasārya ca / vyaktavaktro nirīkṣeta nāsāgraṃ susamāhitaḥ // siṃhāsanaṃ bhavedetat pūjitaṃ yogibhiḥ sadā //

The sitting posture called 'Siṃhāsana' is this—tuck both the ankle joints (by folding the legs inwards and backwards) under the buttocks in such away that the right ankle joint is to the left of the suture i.e. the junction point of the testicles and the anus, and the left ankle joint is to the right in a similar fashion. Both the hands should be stretched out straight and the open palms kept on the knee of the corresponding side with the fingers spread out like a fork on that knee (i.e. left palm should rest facing down on the left knee and the right palm on the corresponding right knee of the bent leg, with outstretched fingers). Then, open the mouth wide and fix the attention and sight on the tip of the nose. This is a posture adored by ascetics (Yogīs) (7).

गुल्फौ तु वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत्। पार्श्वपादौ च पाणिभ्यां दृढं बद्ध्वा सुनिश्चलम्। भद्रासनं भवेदेतद्विषरोगविनाशनम्।।8।।

gulphau tu vṛṣaṇasyādhaḥ sīvanyāḥ pārśvayoḥ kṣipet / pārśvapādau ca pāṇibhyāṃ dṛḍhaṃ baddhvā suniścalam / bhadrāsanaṃ bhavedetadviṣa-rogavināśanam //

To sit in a posture by placing the two ankle joints under the buttocks on either side of the suture i.e. the junction point of the testicles and the anus such that they (the two ankle joints) touch each other, and then using the hands to firmly clasp the soles from the rear side of the buttock, is called 'Bhadrāsana'. This posture can neutralise the ill effects of all diseases which cause the production of toxins in the body (or which are caused by administration of poisons or other toxins in the body; it helps to get rid of diseases as well) (8).

निपीड्य सीवनीं सूक्ष्मं दक्षिणेतरगुल्फतः। वामं याम्येन गुल्फेन मुक्तासनमिदं भवेत्।।9।।

nipīḍya sīvanīṃ sūkṣmaṃ dakṣiṇetaragulphataḥ / vāmaṃ yāmyena gulphena muktāsanamidaṃ bhavet //

'Muktāsana' is a posture wherein the fold of the skin at the junction of the two testicles and the anus is pressed by the left ankle joint, and the right ankle joint is pressed against the left ankle joint. [In this posture, the aspirant is perched delicately on the toes of both the feet] (9).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मेढ्रादुपरि निक्षिप्य सव्यं गुल्फं तथोपरि। गुल्फान्तरं च संक्षिप्य मुक्तासनमिदं मुने।।10।।

meḍhrādupari nikṣipya savyaṃ gulphaṃ tathopari/ gulphāntaraṃ ca saṃkṣipya muktāsanamidaṃ mune //

Oh sage! Another alternative posture which is also called 'Muktāsana' is to sit with the left ankle joint placed on the genitals and the right ankle joint is placed on the top of the left ankle joint. [For this posture, the aspirant will have to sit in a cross-legged sitting posture] (10).

कूर्परायग्रे मुनिश्रेष्ठ निक्षिपेन्नाभिपार्श्वयोः। भूम्यां पाणितलद्वन्द्वं निक्षिप्यैकाग्रमानसः।।11।।
समुन्नतशिरःपादो दण्डवद्व्योम्नि संस्थितः। मयूरासनमेतत्स्यात्सर्वपापप्रणाशनम्।।12।।

kūrparāgre muniśreṣṭha nikṣipennābhipārśvayoḥ/ bhūmyāṃ pāṇitala-dvandvaṃ nikṣipyaikāgramānasaḥ //samunnataśiraḥpādo daṇḍavadvyomni saṃsthitaḥ/ mayūrāsanametatsyātsarvapāpapraṇāśanam //

Oh the most exalted sage! To adopt 'Mayūrāsana' (literally, to sit like a peacock), the Yogī should place his palms flat on the ground and press the outer edge of the elbows of the hands on either side of the navel. After that, slowly, the legs and the head should be lifted upwards as the body is balanced on the hands (with the elbow pressing against the abdomen and the palms of the hands used as support), and the body is held parallel to the ground. This 'Mayūrāsana' has the potential to destroy all sins (11-12).

येन केन प्रकारेण सुखं धैर्यं च जायते। तत्सुखासनमित्युक्तमशक्तस्तत्समाश्रयेत्।।13।।

yena kena prakāreṇa sukhaṃ dhairyaṃ ca jāyate/ tatsukhāsanamityuktama-śaktastatsamāśrayet //

Any posture which is comfortable, and in which the aspirant Yogī can maintain his patience and concentration (without getting physically restless and uneasy), is called 'Sukhāsana', literally, the posture of comfort and compatibility. Those aspirants who are not adept or competent enough to adopt tough posture as described in verse nos. 2-12, are advised to sit in any position which is comfortable to them (13).

[Note :—This is very important—to sit in a comfortable position. It establishes that the science of Yoga is not a rigorous exercise meant to torture the body in the name of purification or spiritualism. The main thrust is on sincerity, dedication, discipline, diligence and commitment on the part of the aspirant so that the main objective of meditation and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

contemplation is achieved, and not to accomplish acrobatic feats to impress others. An honest doctor will concentrate on curing the disease of the patient with minimum of inconvenience to him and not on medical extravaganzas or medical acrobatics or medical gymnastics just to impress him and his family how great a doctor he is! Extended further, this principle holds true for the whole gamut of the Upaniṣadic philosophies —their main object is upliftment of the soul of the creature and provide a better and healthier life to the individual by making this earth as closely heavenly as possible by prescribing the way of life that can actually make a man happy, joyful, blissful and contended, rather than to create a quagmire or a swamp of rigorous exercises to scare away an aspirant or to sink him in a set of rigorous doctrines and dogmas which will bog him down instead of lifting him up, scare him away instead of attracting him. That it has been made out to be so, if at all, then it is not the fault of the ancient wise sages and seers who composed the Upaniṣads, but by those who later on inherited the wisdom and twisted it to serve their own vested interests, interpolating and re-interpreting the original texts to suit their convenience, whatever those interests and conveniences might have been.]

आसनं विजितं येन जितं तेन जगत्त्रयम्। अनेन विधिना युक्तः प्राणायामं सदा कुरु॥14॥

āsanaṃ vijitaṃ yena jitaṃ tena jagattrayam/ anena vidhinā yuktaḥ prāṇāyāmaṃ sadā kuru//

Those who have mastered the art and skill of these various 'Āsanas' have de facto brought the whole of the three worlds (Triloki—the subterranean, terrestrial and celestial worlds) under their control. Therefore, oh Sāṃkṛti, use anyone one of these postures described in this Canto and do regular 'Prāṇāyāma' exercises (i.e. practice to control your breath and vital winds present in your body by sitting in any of the postures which is comfortable to you) (14).

* * *

Canto 4

This Canto describes the various nerves and veins called Nāḍīs in the body. The Ātmā is treated as a pilgrim site and the benefits of truthful knowledge of the Ātmā are also described here. The reader is requested to see appendix no. 3 for a diagrammatic depiction of the various 'Cakras' (subtle energy centers in the body) and 'Nāḍīs' present in the body.

शरीरं तावदेव स्यात्षण्णवत्यङ्गुलात्मकम्। देहमध्ये शिखिस्थानं तप्तजाम्बूनदप्रभम्॥1॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

त्रिकोणं मनुजानां तु सत्यमुक्तं हि सांकृते। गुदात्तु द्व्यङ्गुलादूर्ध्वं मेढ्रात्तु द्व्यङ्गुलादधः ।।2।।
देहमध्यं मुनिप्रोक्तमनुजानीहि सांकृते। कन्दस्थानं मुनिश्रेष्ठ मूलाधारान्नवाङ्गुलम्।।3।।

śarīraṃ tāvadeva syātṣaṇṇavatyaṅgulātmakam / dehamadhye śikhisthānaṃ taptajāmbūnadaprabham // trikoṇaṃ manujānāṃ tu satyamuktaṃ hi sāṃkṛte / gudāttu dvyaṅgulādūrdhvaṃ meḍhrāttu dvyaṅgulādadhaḥ // dehamadhyaṃ muniproktamanujānīhi sāṃkṛte / kandasthānaṃ muniśreṣṭha mūlādhārān-navāṅgulam //

This human body measures ninety six finger-width in length. Its central part (upper abdomen) is the designated place for presence of the divine, cosmic, subtle and sublime 'fire'. Its countenance or colour or shade or complexion has been described as that of very hot and glowing piece of gold (1). It is triangular in shape. This is a fact that I have told you. Oh Sāṃkṛti! The point in the body which is two fingers above the anus and two fingers to the side of the genitals (2) should be regarded as the basic or resting or supporting part of the human body. Oh the best amongst sages! This part (area or point) is called 'Mūlādhāra'[1]. Nine fingers above this place is the area called 'Kanda'[2] (3) [1-3].

[Note :—[1]The word *Mūlādhāra* means a principal place or the root or fundamental place or foundation upon which everything else rests, or the place which gives support to all others. It is one of the principal seven nerve centers in the body where all the Nāḍīs coordinate and form a knot of nerves. These seven centers are called Cakras. They are—(i) Mūlādhāra, (ii) Svādhiṣṭhāna, (iii) Maṇipūra, (iv) Anāhata, (v) Viśuddha, (vi) Ājñā and (vii) Sahasrāra Cakras in the body. The word comes from 'Mūla' meaning 'a seed, the head, the source, the beginning, the root of a tree'. Hence, it is a metaphor for that portion of the body which harbours the divine subtle fire which, when aroused and kindled, can foster life in the creature. Mūlādhāra is the foundation of life, as it were, because the life rests on it.

[2]The *Kanda* means 'a root which is edible', e.g. radish. Kanda is located near the navel, is approximately twelve inches above the opening of the anus, approximately four inches in diameter, and is about twelve fingers in length. It is enclosed or encased by a soft, silk like shroud made of a jelly like membrane. It is oblong and shaped like an egg.]

चतुरङ्गुलमायामविस्तारं मुनिपुङ्गव। कुक्कुटाण्डसमाकारं भूषितं तु त्वगादिभिः ।।4।।

caturaṅgulamāyāmavistāraṃ munipuṅgava / kukkuṭāṇḍasamākāraṃ bhūṣitaṃ tu tvagādibhiḥ //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O great sage ! 'Kanda' itself is four fingers wide in diameter. It is shaped like a hen's egg. It is covered by a skin (membrane) (4).

तन्मध्ये नाभिरित्युक्तं योगज्ञैर्मुनिपुङ्गव। कन्दमध्यस्थिता नाडी सुषुम्नेति प्रकीर्तिता।।5।।

tanmadhye nābhirityuktaṃ yogajñairmunipuṅgava / kandamadhyasthitā nāḍī suṣumneti prakīrtitā //

Oh great sage! In the centre of the 'Kanda' area is located the navel. This is what the great sages or hermits who were experts in the science of Yoga have said. The nerve present in the centre of the 'Kanda' (as its core) is called 'Suṣumnā Nāḍī' (5).

तिष्ठन्ति परितस्तस्या नाडयो हि मुनिपुङ्गव। द्विसप्ततिसहस्राणि तासां मुख्याश्चतुर्दश।।6।। सुषुम्ना पिङ्गला तद्वदिडा चैव सरस्वती। पूषा च वरुणा चैव हस्तिजिह्वा यशस्विनी।।7।। अलम्बुसा कुहुश्चैव विश्वोदरी पयस्विनी। शङ्खिनी चैव गान्धारा इति मुख्याश्चतुर्दश।।8।।

tiṣṭhanti paritastasyā nāḍayo munipuṅgava / dvisaptatisahasrāṇi tāsāṃ mukhyāścaturdaśa // suṣumnā piṅgalā tadvadiḍā caiva sarasvatī / pūṣā ca varuṇā caiva hastijihvā yaśasvinī // alambusā kuhuścaiva viśvodarī payasvinī / śaṅkhinī caiva gāndhārā iti mukhyāścaturdaśa //

The 'Kanda' is surrounded by a dense network of 'Nāḍīs' numbering seventy two thousand. Out of these, the following are regarded as the chief or principal ones—'Suṣumnā' (सुषुम्ना), 'Piṅgalā' (पिङ्गला), 'Iḍā' (इडा), 'Sarasvatī' (सरस्वती), 'Pūṣā' (पूषा), 'Varuṇā' (वरुणा), 'Hastjihvā' (हस्तिजिह्वा), Yaśasvinī' (यशस्विनी), 'Alambusā' (अलम्बुसा), 'Kuhū' (कुहु), 'Viśvodarī' (विश्वोदरी), 'Payasvinī' (पयस्विनी), 'Śaṅkhinī' (शङ्खिनी), 'Gāndhārī' (गान्धारा) (6-8).

[Note :—The word 'Nāḍī' means a 'tubular duct'. It refers to both the veins that carry blood as well as to the nerves that carry various impulses to and from the brain to and from the various parts of the body. They are akin to an insulated electric wire that carries electrical impulses, the only difference being that here the Nāḍīs carry vital energy of the body which is also like any electrical gadget. If a single Nāḍī malfunctions, the body also malfunctions.]

आसां मुख्यतमास्तिस्रस्तिसृष्वेकोत्तमोत्तमा। ब्रह्मनाडीति सा प्रोक्ता मुने वेदान्तवेदिभिः।।9।।

tāsāṃ mukhyatamāstisrastisṛṣvekottamottamā / brahmanāḍīti sā proktā mune vedāntavedibhiḥ //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Out of these fourteen 'Nāḍīs', the 1st three are the most important ones (and they are 'Suṣumnā', 'Piṅgalā' and 'Iḍā'). Even out of these three, the 1st one i.e. 'Suṣumnā nerve' is considered the most important one. Those sages who were experts in Vedānta have called it 'Brahma Nāḍī' (or the nerve which enables a seeker or an aspirant to have direct link with the supreme, transcendental Brahma, or which leads directly to Brahma, or which is the pathway to Brahma) (9).

पृष्ठमध्यस्थितेनास्थ्ना वीणादण्डेन सुव्रत। सह मस्तकपर्यन्तं सुषुम्ना सुप्रतिष्ठिता।।10।।

pṛṣṭhamadhyasthitenānsthnā vīṇādaṇḍena suvrata / saha mastakaparyantaṃ suṣumnā supratiṣṭhitā //

Oh the righteous one! This 'Suṣumnā' 'Nāḍī' passes though the central core of the spinal cord and goes up to the head (brain) (10).

नाभिकन्दादधः स्थानं कुण्डल्या द्व्यङ्गुलं मुने। अष्टप्रकृतिरूपा सा कुण्डली मुनिसत्तम।।11।।
यथावद्वायुचेष्टां च जलान्नादीनि नित्यशः। परितः कन्दपार्श्वेषु निरुध्यैव सदा स्थिता।।12।।

nābhikandādadhaḥ sthānaṃ kuṇḍalyā dvyaṅgulaṃ mune / aṣṭaprakṛtirūpā sā kuṇḍalī munisattama // yathāvadvāyuceṣṭāṃ ca jalānnādīni nityaśaḥ / paritaḥ kandapārśveṣu nirudhyaiva sadā sthitā //

Oh the most exalted sage! two finger width distance below the 'Kanda' situated in the navel reason (see verse no. 4-5), is situated the 'Kuṇḍalinī'. It is said to be an embodiment, or an image, or a personification of the eight elements that make up an individual man[1] (11). It blocks the vital winds, the water element and the energy derived from food (from activating the brain). It girdles the 'Kanda' (i.e. the part of the 'Kanda' situated in the region of the navel; see verse nos. 3-5) from all the sides (12).

[Note :—[1]These eight elements are—earth, water, fire, wind and sky constituting the gross body as well as the mind and intellect and 'Ahaṃkāra' (ego, pride) which constitute the subtle body of the man.]

स्वमुखेन समावेष्ट्यं ब्रह्मरन्ध्रमुखं मुने। सुषुम्नाया इडा सव्ये दक्षिणे पिङ्गला स्थिता।।13।।
सरस्वती कुहूश्चैव सुषुम्नापार्श्वयोः स्थिते। गान्धारा हस्तिजिह्वा च इडायाः पृष्ठपार्श्वयोः।।14।।
पूषा यशस्विनी चैव पिङ्गला पृष्ठपूर्वयोः। कुहोश्च हस्तिजिह्वाया मध्ये विश्वोदरी स्थिता।।15।।
यशस्विन्याः कुहोर्मध्ये वरुणा सुप्रतिष्ठिता। पूषायाश्च सरस्वत्या मध्ये प्रोक्ता पयस्विनी।।16।।

svamukhena samāveṣṭya brahmarandhramukhaṃ mune / suṣumnāyā iḍā savye

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dakṣiṇe piṅgalā sthitā // sarasvatī kuhūścaiva suṣumnāpārśvayoḥ sthite / gāndhārā hastijihvā ca iḍāyāḥ pṛṣṭhapārśvayoḥ // pūṣā yaśasvinī caiva piṅgalā pṛṣṭhapūrvayoḥ / kuhośca hastijihvāyā madhye viśvodarī sthitā // yaśasvinyāḥ kuhormadhye varuṇā supratiṣṭhitā / pūṣāśca sarasvatyā madhye proktā payasvinī //

[The location of the chief 'Nāḍīs' is described in the following verses—] Oh sage! It (Kuṇḍalinī) blocks the mouth of the 'Brahma Randhra' (located at the base of the spine) with its own tip. To the left of the 'Suṣumnā' is the 'Iḍā' Nāḍī, and to the right is the 'Piṅgalā' Nāḍī (13). The 'Sarasvatī' and 'Kuhū' Nāḍīs are located on either side, slightly on the back of the 'Suṣumnā' Nāḍī. At the back of the 'Iḍā' Nāḍī is situated the 'Gāndhārī' Nāḍī, and on its front side is present the 'Hastijihvā' Nāḍī (14). At the back of the 'Piṅgalā' Nāḍī is located the 'Pūṣā' Nāḍī, and to its front is present the 'Yaśasvinī' Nāḍī. In between the 'Kuhū' and the 'Hastijihvā' Nāḍīs is located the 'Viśvodarī' Nāḍī (15). The 'Varuṇā' Nāḍī is located in between the Yaśasvinī and the 'Kuhū' Nāḍīs. The 'Payasvinī' Nāḍī is situated between the 'Pūṣā' and the 'Sarasvatī' Nāḍīs (16) [13-16].

गान्धारायाः सरस्वत्या मध्ये प्रोक्ता च शङ्खिनी। अलम्बुसा स्थिता पायुपर्यन्तं कन्दमध्यगा।।17।।
पूर्वभागे सुषुम्नाया राकायाः संस्थिता कुहूः। अधश्चोर्ध्वं स्थिता नाडी याम्यनासान्तमिष्यते।।18।।
इडा तु सव्यनासान्तं संस्थिता मुनिपुङ्गव। यशस्विनी च वामस्य पादाङ्गुष्ठान्तमिष्यते।।19।।
पूषा वामाक्षिपर्यन्ता पिङ्गलायास्तु पृष्ठतः। पयस्विनी य याम्यस्य कर्णान्तं प्रोच्यते बुधैः।।20।।

gāndhārāyāḥ sarasvatyā madhye proktā ca śaṅkhinī / alambusā sthitā pāyuparyantaṃ kandamadhyagā // pūrvabhāge suṣumnāyā rākāyāḥ saṃsthitā kuhūḥ / adhaścordhvaṃ sthitā nāḍī yāmyanāsāntamiṣyate // iḍā tu savyanāsāntaṃ saṃsthitā munipuṅgava / yaśasvinī ca vāmasya pādāṅguṣṭhāntamiṣyate // pūṣā vāmākṣiparyantā piṅgalāyāstu pṛṣṭhataḥ / payasvinī ca yāmyasya karṇāntaṃ procyate budhaiḥ //

The 'Śaṅkhinī' Nāḍī is located between the 'Gāndhārī' and the 'Sarasvatī' Nāḍīs. The 'Alambusā' Nāḍī passes through the center of the 'Nābhi Kanda' and goes up to the anus (17). The 'Suṣumnā' Nāḍī is also called 'Rākā'. To the east of it is the 'Kuhū' Nāḍī. It is present both in the lower part as well as the upper part of the body, and it extends right up to the right nostril (18). The 'Iḍā' Nāḍī goes right upto the left nostril. The 'Yaśasvinī' Nāḍī extends up to the big toe of the left foot (19). The 'Pūṣā'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Nāḍī goes up behind the 'Piṅgalā' Nāḍī and reaches up to turn towards the left eye, while the 'Payasvinī' Nāḍī has been said to go right up to right ear (20) [17-20].

सरस्वती तथा चोर्ध्वगता जिह्वा तथा मुने। हस्तिजिह्वा तथा सव्यपादाङ्गुष्ठान्तमिष्यते।।21।।
शङ्खिनी नाम या नाडी सव्यकर्णान्तमिष्यते। गान्धारा सव्यनेत्रान्ता प्रोक्ता वेदान्त- वेदिभिः।।22।।

sarasvatī tathā cordhvagatā jihvā tathā mune/ hastijihvā tathā savyapādāṅguṣṭhāntamiṣyate// śaṅkhinī nāma yā nāḍī savyakarṇānta-miṣyate/ gāndhārā savyanetrāntā proktā vedāntavedibhiḥ//

Oh sage! The 'Sarasvatī' Nāḍī extends upwards till the tongue; the 'Hastijihvā' Nāḍī extends down up to the big toe of the left foot (21). The Nāḍī named 'Śaṅkhinī' has spread up to the left ear. Experts in Vedānta say that the 'Gāndhārī' Nāḍī goes up to the left eye (22) [21-22].

[Note :—Careful reading of verse nos. 13-22 shows that (a) 'Alambusā' is the only Nāḍī which passes down from the tip of the 'Kanda' located in the area of the navel, through its central core, up to the anus, while verse no. 23 (below) tells us that Viśvodarā also passess through the center of Kanda. (b) The rest of the 13 Nāḍīs out of the total 14 (see verse no. 6-8) pass through the spinal cord right up to the upper organs of the body—the nose, the ears, the eyes and the head, as well as to the lower part—the toes and the sole of the foot. (c) The location of the Nāḍīs and their extension is depicted separately along with the 'Cakras' present in the body in appendix no. 3 of this book.]

विश्वोदराभिधा नाडी कन्दमध्ये व्यवस्थिता। प्राणोऽपानस्तथा व्यानः समानोदान एव च।।23।।
नागः कूर्मश्च कृकरो देवदत्तो धनंजयः। एते नाडीषु सर्वासु चरन्ति दश वायवः।।24।। तेषु
प्राणादयः पञ्च मुख्याः पञ्चसु सुव्रत। प्राणसंज्ञस्तथापानः पूज्यः प्राणस्तयोर्मुने।।25।।

viśvodarābhidhā nāḍī kandamadhye vyavasthitā/ prāṇo'pānastathā vyānaḥ samānodāna eva ca// nāgaḥ kūrmaśca kṛkaro devadatto dhanaṃjayaḥ/ ete nāḍīṣu sarvāsu caranti daśa vāyavaḥ// teṣu prāṇādayaḥ pañca mukhyāḥ pañcasu suvrata/ prāṇasaṃjñastathāpānaḥ pūjyaḥ prāṇastayormune//

The 'Viśvodarā' Nāḍī lies in the center of the 'Nābhi Kanda'. [Now, the vital winds are being described—] There are ten so-called 'Prāṇa Vāyu' (vital winds sustaining life of a creature). These are the following—'Prāṇa' (प्राणो), 'Apāna' (ऽपान), 'Vyāna' (व्यानः), 'Samāna' (समाना), 'Udāna' (उदान), 'Nāga' (नागः), 'Kūrma' (कूर्म), 'Kṛkala' (कृकरो), 'Devadatta' (देवदत्तो), and 'Dhanaṃjaya'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(धनंजयः). These vital winds circulate through all the veins and Nāḍīs of the body (23-24). Out of these, only five vital winds are important. Oh sage! Even out of these five, only 'Prāṇa' (breath) and 'Apāna' (the wind passing down the eliminatory canal in the form of flatus) are considered the most important and venerated ones (25) [23-25].

आस्यनासिकयोर्मध्ये नाभिमध्ये तथा हृदि। प्राणसंज्ञोऽनिलो नित्यं वर्तते मुनिसत्तम।। 26।। अपानो वर्तते नित्यं गुदमध्योरुजानुषु। उदरे सकले कट्यां नाभौ जङ्घे च सुव्रत।। 27।। व्यानः श्रोताक्षिमध्ये च ककुद्ध्यां गुल्फयोरपि। प्राणस्थाने गले चैव वर्तते मुनिपुङ्गव।। 28।। उदानसंज्ञो विज्ञेयः पादयोर्हस्तयोरपि। समानः सर्वदेहेषु व्याप्य तिष्ठत्यसंशयः।। 29।।

āsyanāsikayormadhye nābhimadhye tathā hṛdi / prāṇasaṃjño'nilo nityaṃ vartate munisattama // apāno vartate nityaṃ gudamadhyorujānuṣu / udare sakale kaṭyāṃ nābhau jaṅghe ca suvrata // vyānaḥ śrotākṣimadhye ca kukudbhidyāṃ gulphayorapi / prāṇasthāne gale caiva vartate munipuṅgava // udānasaṃjño vijñeyaḥ pādayorhastayorapi / samānaḥ sarvadeheṣu vyāpya tiṣṭhatyasaṃśayaḥ //

Oh the most exalted sage! The vital wind called 'Prāṇa' dwells in the nostril, the mouth, the center of the navel and the heart (26). The 'Apāna Vāyu' is always present in the anus, rectum, genitals, thighs, knees, the entire stomach, hips, the navel region, and the area below it up to the genitals (27). The 'Vyāna' wind dwells in the ears, the eyes, the two shoulders, the elbows, and all other places where 'Prāṇa' (the first wind) dwells, including the throat (28). The 'Udāna Vāyu' has its location in the hands and the legs, while the 'Samāna Vāyu' is, without doubt, spread over the whole body (29) [26-29].

नागादिवायवः पञ्च त्वगस्थ्यादिषु संस्थिताः। निःश्वासोच्छ्वासकासाश्च प्राणकर्म हि सांकृते।। 30।। अपानाख्यस्य वायोस्तु विण्मूत्रादिविसर्जनम्। समानः सर्वसामीप्यं करोति मुनिपुङ्गव।। 31।।

nāgādivāyavaḥ pañca tvagasthyādiṣu saṃsthitāḥ / niḥśvāsocchvāsakāsāśca prāṇakarma hi sāṃkṛte // apānākhyasya vāyostu viṇmūtrādivisarjanam / samānaḥ sarvasāmīpyaṃ karoti munipuṅgava //

The remaining five winds (see verse no. 23-24) are present in the skin and the bones. Oh Sāṃkṛti! The 'Prāṇa Vāyu' enables a person to inhale, exhale and cough (30). The 'Apāna Vāyu' enables the passage of stool and urine (the functioning of the excretory organs). Oh great sage ! The 'Samāna Vāyu' maintains the equilibrium in the body (31) [30-31].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

उदान ऊर्ध्वगमनं करोत्येव न संशयः। व्यानो विवादकृत्प्रोक्तो मुने वेदान्तवेदिभिः।।32।।
उद्गारादिगुणः प्रोक्तो व्यानाख्यस्य महामुने। धनंजयस्य शोभादि कर्म प्रोक्तं हि सांकृते।।33।।
निमीलनादि कूर्मस्य क्षुधा तु कृकरस्य च। देवदत्तस्य विप्रेन्द्र तन्द्रीकर्म प्रकीर्तितम्।।34।।

udāna ūrdhvagamanaṃ karotyeva na saṃśayaḥ / vyāno vivādakṛtprokto mune vedāntavedibhiḥ // udgārādiguṇaḥ prokto vyānākhyasya mahāmune / dhanaṃjayasya śobhādi karma proktaṃ hi sāṃkṛte // nimīlanādi kūrmasya kṣudhā tu kṛkarasya ca / devadattasya viprendra tandrīkarma prakīrtitam //

The 'Udāna Vāyu' goes up into the head. Those who are experts in the principles of Vedānta believe that the 'Vyāna Vāyu' activates the powers of speech (32). Oh great sage ! The 'Nāga Vāyu' is responsible for belching, vomiting etc. [The word 'Nāga' means a serpent.] Oh Sāṃkṛti! The 'Dhanaṃjaya' wind is responsible for beauty and good looks of the body. [Such as a tout, wrinkle free, glowing and shiny skin, erect and good posture, robust built and well developed muscles, shoulders etc.] (33). The 'Kūrma Vāyu' enables the closing and opening of the eyelids. The 'Kṛkala Vāyu' creates hunger and thirst, while the 'Devadatta Vāyu' creates laziness, sluggishness, lethargy, indolence, inertia etc. (34) [32-34].

[Note :—See also Triśikhī Brāhmaṇopaniṣad, verse nos. 2/77-87 of Śukla Yajur Veda in this context. An English version of this Upaniṣad has been included in a separate vol. no. 3 published by this author in this series of the anthologies of the Upaniṣads classified according to their respective Vedas.]

सुषुम्नायाः शिवो देव इडाया देवता हरिः। पिङ्गलाया विरञ्चिः स्यात्सरस्वत्या विराण्मुने।।35।।
पूषाधिदेवता प्रोक्ता वरुणा वायुदेवता। हस्तिजिह्वाभिधायास्तु वरुणो देवता भवेत्।।36।।

suṣumnāyāḥ śivo deva iḍāyā devatā hariḥ / piṅgalāyā virañciḥ syātsarasvatyā virāṇmune // pūṣādhidevatā proktā varuṇā vāyudevatā / hastijihvābhidhāyāstu varuṇo devatā bhavet //

[The patron Gods of the Nāḍīs are named now—] Oh Sage! Śiva is the patron God of the 'Suṣumnā' Nāḍī while Viṣṇu is of 'Iḍā' and Brahmā of 'Piṅgalā' Nāḍīs. 'Virāṭ' (the macrocosmic form of Brahma) is the patron God of Sarasvatī (35). The 'Pūṣā' Nāḍī has 'Āditya' (the Sun-God) bearing the same name (i.e. the sun is also called 'Pūṣā'), the 'Varuṇā' Nāḍī has 'Vāyu God' (i.e. the Wind-God) as its patron, while the 'Hastijihvā' Nāḍī has 'Varuṇā' (Water-God) as its patron God (36) [35-36].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यशस्विन्या मुनिश्रेष्ठ भगवान्भास्करस्तथा। अलम्बुसाया अबात्मा वरुणः परिकीर्तितः।।37।।
कुहोः क्षुद्देवता प्रोक्ता गान्धारी चन्द्रदेवता। शङ्खिन्याश्चन्द्रमास्तद्वत्पय- स्विन्याः प्रजापतिः।।38।।

yaśasvinyā muniśreṣṭha bhagavānbhāskarastathā / alambusāyā abātmā varuṇaḥ parikīrtitaḥ // kuhoḥ kṣuddevatā proktā gāndhārī candradevatā / śaṅkhinyāścandramāstadvatpayasvinyāḥ prajāpatiḥ //

Oh the best amongst sages! The Sun-God is the patron deity for the 'Yaśasvinī' Nāḍī, while the 'Alambusā' Nāḍī has 'Varuṇa' (the Water-God) as its patron God (37). The 'Kuhū' Nāḍī has 'hunger' as its patron Goddess, and the moon is the patron God of both the 'Gāndhārī' and the 'Śaṅkhinī' Nāḍīs. 'Prajāpati is the patron God of the 'Payasvinī' Nāḍī (38) [37-38).

विश्वोदराभिधायास्तु भगवान्पावकः पतिः। इडायां चन्द्रमा नित्यं चरत्येव महामुने।।39।।
पिङ्गलायां रविस्तद्वन्मुने वेदविदां वर। पिङ्गलायामिडायां तु वायोः संक्रमणं तु यत्।।40।।
तदुत्तरायणं प्रोक्तं मुने वेदान्तवेदिभिः। इडायां पिङ्गलायां तु प्राणसंक्रमणं मुने।।41।।
दक्षिणायनमित्युक्तं पिङ्गलायामिति श्रुतिः। इडापिङ्गलयोः संधिं यदा प्राणः समागतः।।42।।
अमावास्या तदा प्रोक्ता देहे देहभृतां वर। मूलाधारं यदा प्राणः प्रविष्टः पण्डितोत्तम।।43।।
तदाद्यं विषुवं प्रोक्तं तापसैस्तापसोत्तम। प्राणसंज्ञो मुनिश्रेष्ठ मूर्धानं प्राविशद्यदा।।44।। तदन्त्यं विषुवं प्रोक्तं तापसैस्तत्त्वचिन्तकैः। निःश्वासोच्छ्वासनं सर्वं मासानां संक्रमो भवेत्।।45।। इडायाः कुण्डलीस्थानं यदा प्राणः समागतः। सोमग्रहणमित्युक्तं तदा तत्त्वविदां वर।।46।। यदा पिङ्गलया प्राणः कुण्डलीस्थानमागतः। तदा तदा भवेत्सूर्यग्रहणं मुनिपुङ्गव।।47।।

viśvodarābhidhāyāstu bhagavānpāvakaḥ patiḥ / iḍāyāṃ candramā nityaṃ caratyeva mahāmune // piṅgalāyāṃ ravistadvanmune vedavidāṃ vara / piṅgalāyāmiḍāyāṃ tu vāyoḥ saṃkramaṇaṃ tu yat // taduttarāyaṇaṃ proktaṃ mune vedāntavedibhiḥ / iḍāyāṃ piṅgalāyāṃ tu prāṇasaṃkramaṇaṃ mune // dakṣiṇāyanamityuktaṃ piṅgalāyāmiti śrutiḥ / iḍāpiṅgalayoḥ saṃdhiṃ yadā prāṇaḥ samāgataḥ // amāvāsyā tadā proktā dehe dehabhṛtāṃ vara / mūlādhāraṃ yadā prāṇaḥ praviṣṭaḥ paṇḍitottama // tadādyaṃ viṣuvaṃ proktaṃ tāpasaistāpasottama / prāṇasaṃjño muniśreṣṭha mūrdhānaṃ prāviśadyadā // tadantyaṃ viṣuvaṃ proktaṃ tāpasaistattvacintakaiḥ / niḥśvāsocchvāsanaṃ sarvaṃ māsānāṃ saṃkramo bhavet // iḍāyāḥ kuṇḍalī-sthānaṃ yadā prāṇaḥ samāgataḥ / somagrahaṇamityuktaṃ tadā tattvavidāṃ vara // yadā piṅgalayā prāṇaḥ kuṇḍalīsthānamāgataḥ / tadā tadā bhavetsūrya-grahaṇa munipuṅgava //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Fire-God is the patron God for the 'Viśvodarā' Nāḍī. Oh great sage! The Moon-God always moves through and pervades throughout in the 'Iḍā' Nāḍī (39), while the Sun-God does so in the 'Piṅgalā' Nāḍī. Oh the most senior sage amongst those who are experts in the knowledge of the Vedas! The transition of the vital wind from the 'Piṅgalā' Nāḍī to the 'Iḍā' Nāḍī (40) is symbolic of the summer solstice of the sun according to those who are experts in the science contained in the Veda. Conversely, the shifting of the wind in the opposite direction, i.e. from the 'Iḍā' to the 'Piṅgalā' Nāḍī (41) is regarded as the winter solstice of the sun 'Nāḍīs' according to the Vedas.

When the vital wind called 'Prāṇa' is in the junction point of the 'Iḍā' and 'Piṅgalā Nāḍīs (42), then, oh great sage, it is regarded as a symbolic dark moon night called 'Amāvasyā' inside the body. [These verses describe the various stages when the vital wind of one Nāḍī passes on to another Nāḍī as done during 'Prāṇāyāma' exercises. The winter solstice is when the sun is south of the equator, the period from June 21 till December 22; the summer solstice is when the sun is north of the equator between December 22 and June 21] [39-42].

Oh the best amongst experts! When the 'Prāṇa' (the vital wind) enters the 'Mūlādhāra Cakra' (also called 'Agni Kuṇḍa' which is located between the genitals and anus) (43), expert ascetics (Yogīs) have called that stage as the emergence state of 'Ādya Viṣuva Yoga'. Oh the exalted sage! When the 'Prāṇa Vāyu' enters 'Mūrdhāna' or 'Sahastrāra Cakra' (also known as 'Vyoma Cakra' located in the top of the head) (44), then those who are great philosophers and thinkers in the realm of the science of Yoga call it as the end or culmination of the 'Viś ra Yoga'.

All exhalation and inhalation of breath have been likened to the month of 'Saṃkrānti'. ['Saṃkrānti' is the period when a planet passes from one sign of the zodiac to another; it means union and refers to the solstice point when the sun is transiting from one side of the equator to the other] (45). Oh the most expert sage who is well-versed in the essential knowledge of the Vedas! When the 'Prāṇa Vāyu' (breath) snakes down the 'Iḍā' Nāḍī (which goes up to the left nostril; see verse no. 19) and comes near the 'Kuṇḍalinī' (see verse no. 11), that stage is symbolic of the lunar eclipse (46).

Similarly, when the 'Prāṇa' (breath) comes down through the 'Piṅgalā'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Nāḍī (located in the right nostril), and comes in the vicinity of the 'Kuṇḍalinī', then oh the exalted sage, it is likened to the solar eclipse in the body (45) [42-47].

[Note :—The metaphor of the solar solstice has been used in verse nos. 39-47 to describe the transition of the vital wind called 'Prāṇa' from one energy center in the body to the other. The metaphor of the 'Sun' is used because this 'Prāṇa' is the only vital wind which is the primary source of life. It is synonymous with the Ātmā of the creature. Since the Ātmā is as radiant and splendorous as the Sun, the use of the Sun as a metaphor to describe the 'Prāṇa' is most apt. The Sun, as we all know, is the most important celestial body which sustains life on this planet earth.

The term 'eclipse' indicates a shadow or a temporary phase when both the moon and the sun are not visible, but they regain their original glory soon thereafter. So, when the Prāṇa Vāyu is concentrated in the Kuṇḍalinī, which is located at the base of the spine, it is surrounded by the Apāna Vāyu which is laden with impurities. Hence, the metaphor of an eclipse.]

श्रीपर्वतं शिरःस्थाने केदारं तु ललाटके। वाराणसीं महाप्राज्ञ भ्रुवोघ्राणस्य मध्यमे।।48।।

śrīparvataṃ śiraḥsthāne kedāraṃ tu lalāṭake / vārāṇasīṃ mahāprājña bhruvorghrāṇasya madhyame //

[The following verse nos. 48-56 describe the symbolic presence of all the 'Tīrthas' or pilgrim sites in the various locations inside the body—] The pilgrim site called 'Śrī-Śaila' or 'Śrī-Parvata' (the holy mountain; Mt. Kailāśa) is symbolically present in the head of a man. Oh the most wise one! Vārāṇasī is located at the junction of the root of the nose and the central point between the two eyebrows (48).

[Note :—Mt. Kailāśa is the celestial abode of Lord Śiva while Vārāṇasī, the most ancient city in mythology, is his terrestrial abode. Kailāśa is in present day tibet, while Vārāṇasī is a city located in the state of Uttar Pradesh in India.]

कुरुक्षेत्रं कुचस्थाने प्रयागं हृत्सरोरुहे। चिदम्बरं तु हृन्मध्ये आधारे कमलालयम्।।49।।

kurukṣetraṃ kucasthāne prayāgaṃ hṛtsaroruhe / cidambaraṃ tu hṛnmadhye ādhāre kamalālayam //

Kuruṣetra[1] is located in the breast region. The king of holy sites, 'Prayāga'[2], is situated in the lotus-like heart of the man. In the center of the heart is the holy site called 'Cidāmbaram'[3]. The holy site called 'Kamalālaya'[4] is located at the 'Mūlādhāra Cakra' (or the 'Agni Kunda' located between the genitals and the anus) (49).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—[1]*Kurukṣetra* is the site of the epic Mahābhārata war where Kṛṣṇa had enunciated the famous 'Gītā' to Arjun on the battle-field prior to the commencement of the war. It is located in Haryana state of northern India in spiritual texts, it is regarded as one of the 'Abhimukta' Kṣetras.

[2]*Prayāga* is the ancient name of the city of Allahabad in present day state of Uttar Pradesh in India; this is the holy city where the 3 holy rivers, Ganges, Yamunā and the mythological Sarasvatī have their confluence.

[3]*Cidāmbaram* is the place where Lord Śiva has done his cosmic dance called 'Tāṇḍava' in the form of Lord Naṭarāja; the present day site of this place is in the state of Tamail Nadu near Madras.

[4]*Kamalālaya* is the holy site near the capital city of the state of Assam. It is also called 'Kāmākhyā' and is dedicated to Goddess Pārvatī.]

आत्मतीर्थं समुत्सृज्य बहिस्तीर्थानि यो व्रजेत्। करस्थं स महारत्नं त्यक्त्वा काचं विमार्गते।।50।।

ātmatīrthaṃ samutsṛjya bahistīrthāni yo vrajet / karasthaṃ sa mahāratnaṃ tyaktvā kācaṃ vimārgate //

A person who does not revere and pay due respect and honour to these exalted but subtle pilgrim sites located symbolically inside his own body (i.e. present within himself and not outside), and instead wanders around in external pilgrim sites situated in the physical and gross world which is temporal, perishable, artificial and delusory, is like discarding or forsaking a priceless gem lying in his hand and searching for a piece of worthless glass elsewhere (50).

भावतीर्थं परं तीर्थं प्रमाणं सर्वकर्मसु। अन्यथालिङ्ग्यते कान्ता अन्यथालिङ्ग्यते सुता।।51।।
तीर्थानि तोयपूर्णानि देवान्काष्ठादिनिर्मितान्। योगिनो न प्रपूज्यन्ते स्वात्मप्रत्यय- कारणात्।।52।।

bhāvatīrthaṃ paraṃ tīrthaṃ pramāṇaṃ sarvakarmasu / anyathāliṅgyate kāntā anyathāliṅgyate sutā // tīrthāni toyapūrṇāni devānkāṣṭhādinirmitān / yogino na prapūjyante svātmapratyayakāraṇāt //

Those pilgrim sites that are visualised by the mind as holy places and honoured and revered as such with due diligence and devotion, though they exist only symbolically in a conceptual, subtle and sublime form in the body, are said to be the best form of pilgrim sites. A person may embrace a wife and a daughter, but the emotions involved in these two embraces are very different and diametrically opposite to each other (51). Since an ascetic has the greatest of faith, devotion and reverence towards the symbolic pilgrim/holy sites located inside his own body, he does not seek

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

shelter in terrestrial sites having water bodies (i.e. religious sites having rivers, lakes, ponds etc. where people go and take bath to purify and clean themselves) as well as in idols of Gods made of wood etc. (52) [51-52].

बहिस्तीर्थात्परं तीर्थमन्तस्तीर्थं महामुने। आत्मतीर्थं महातीर्थमन्यत्तीर्थं निरर्थकम्।।53।।

bahistīrthātparaṃ tīrthamantastīrthaṃ mahāmune / ātmatīrthaṃ mahātīrthamanyattīrthaṃ nirarthakam //

The holy sites symbolically situated inside the individual are better than those situated in the outside world. The former are the 'great pilgrim and holy sites for the Ātmā'. All other holy sites are worthless and useless in comparison to those holy sites which are internally situated (53).

चित्तमन्तर्गतं दुष्टं तीर्थस्नानैर्न शुध्यति। शतशोऽपि जलैर्धौतं सुराभाण्डमिवाशुचि।।54।।
विषुवायनकालेषु ग्रहणे चान्तरे सदा। वाराणस्यादिके स्थाने स्नात्वा शुद्धो भवेन्नरः।।55।।

cittamantargataṃ duṣṭaṃ tīrthasnānairna śuddhyati / śataśo'pi jalairdhautaṃ surābhāṇḍamivāśuci // viṣuvāyanakāleṣu grahaṇe cāntare sadā / vārāṇasyādike sthāne snātvā śuddho bhavennaraḥ //

The corrupted and polluted mind-intellect complex called the subtle body which resides inside the gross external body of the creature cannot be cleansed or purged of impurities or purified of its faults by dipping or bathing in the water of pilgrim sites of the external world even as a pitcher full of wine will remain impure no matter how much it is washed and scrubbed externally (on the outer surface) in an attempt to clean it as a whole (54). A man becomes purged of his sins, can actually clean and purify himself, by mentally bathing in the various symbolic holy sites such as Vārāṇasī etc. present inside his own body during different auspicious times designated for such bathing rituals, such as the 'Saṃkrānti' period when the sun transfers from the winter to the summer solstice and vice versa, or during the lunar and solar eclipses. The Yogī (ascetic) imagines that all these sites are metaphorically present in his body itself, and the bathing ritual is done by practicing the 'Viṣuva Yoga' during the auspicious times fixed for such bathings (55) [54-55].

[Note :—(i) The location of pilgrim sites in the body is described in verse nos. 48-49. (ii) The various auspicious times for bathing etc. are described in verse nos. 40-47. (iii) The Yoga exercise called 'Viṣuva' is described in verse nos. 43-44½. It is a form of Prāṇāyāma. (vii) A true renunciate Saṃnyāsī is prohibited from going to pilgrimage and worshipping idols

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

there or taking bath at holy sites by Maitreyupaniṣad, canto 2, verse no. 21 and 26 (chapter 5 of this volume). Though the reason for the prohibition is not mentioned there, but verse no. 48-46 of the present canto clearly state it in explicit terms.]

ज्ञानयोगपराणां तु पादप्रक्षालितं जलम्। भावशुद्ध्यर्थमज्ञानां तत्तीर्थं मुनिपुङ्गव ।।56।।

jñānayogaparāṇāṃ tu pādaprakṣālitaṃ jalam / bhāvaśuddhyarthamajñānāṃ tattīrthaṃ munipuṅgava //

The water which is used to wash the feet of a wise, erudite, learned and enlightened ascetic is the best metaphorical holy water of a pilgrim site which is used to symbolically wash and clean the inner self of those who take a bath there—those who are ignorant about the truthful reality and essence of the knowledge of the scriptures should know this fact. That is, ordinary people can use the water used by enlightened ascetics to wash their feet as a replacement or a substitute for the water from holy pilgrim sites, such as the water from the holy rivers, ponds, lakes or wells etc. because the former is as potential and as capable in providing auspiciousness and all-round welfare as the latter (56).

[Note :—Those people who do not know the reason why worldly pilgrim sites were conceptualised by our ancient sages and seers, what is the subtle meaning and the underlying significance of bathing at those sites, paying visit to temples there, bowing before idols of deities and doing various rituals, and just go on doing them blindly because others are doing it, are like foolish students who learn a lesson by rote, mugging up pages after pages of a book to vomit, as it were, them out in the examination, not knowing their practical applications and not even knowing what they have learnt if asked any searching questions on the subject. In short, their knowledge is only superficial and acquired by rote learning and blind following; they have no in-depth knowledge, no understanding of the subject. For such idiots and fools, pilgrimage is a wastage of time, energy and money. The washing of a wise and learned person's feet, and using that washed water as a 'Tīrtha' (sanctified holy water), is a symbolic gesture to show that to surrender before and honour a scholarly person is showing respect to his knowledge and wisdom, symbolically asking him to impart correct wisdom and knowledge to the seeker/aspirant. It is far better than dipping in the dirty, smelly, polluted and infects water in religious places. No wonder these prime Upaniṣads have not reached the common man because should they become wisened to the actual truth, the whole commerce revolving around pilgrimage and holy sites will crumble down like a false façade. So we see how vested

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

interests are preying on innocent souls; how gullible people are being taken for a ride by insincere contractors of religion, as it were. This also applies to shrines of varying denominations. Please read on till verse nos. 59 and the implication will come to the fore without being explicitly mentioned.]

तीर्थे दाने जपे ज्ञाने काष्ठे पाषाणके सदा। शिवं पश्यति मूढात्मा शिवे देहे प्रतिष्ठिते।।57।।

tīrthe dāne jape yajñe kāṣṭhe pāṣāṇake sadā / śivaṃ paśyati mūḍhātmā śive dehe pratiṣṭhite //

The supreme and transcendental Authority which is truthful, real, auspicious, divine, absolute and beautiful (hence, called Śiva) is present inside the body of the individual as his 'Ātmā'. An ignorant and stupid fool who does not recognise that 'Śiva', or the supreme Lord, is present inside him, searches for him in vain externally in the pilgrim sites of the world, giving donations, doing Japa (repetition of holy Mantras) and performing various 'Yajñas' (fire sacrifices), and also ignorantly sees the Lord in stone and wood idols in futility. [See chapter 5, Maitreyupaniṣad, canto 2, verse no. 26, and chapter 10, Saṃnyāsopaniṣad, canto 2, verse no. 74-75 in this context.] (57)

अन्तःस्थं मां परित्यज्य बहिष्ठं यस्तु सेवते। हस्तस्थं पिण्डमुत्सृज्य लिहेत्कूर्परमात्मनः।।58।।

antaḥsthaṃ māṃ parityajya bahiṣṭhaṃ yastu sevate / hastasthaṃ piṇḍamut-sṛjya lihetkūrparamātmanaḥ //

He who neglects 'me' who am always present in his bosom as an internal, truthful, steady and universal entity which is the ultimate Supreme Essence and Reality of existence (called Brahma), and instead worships only external idols—such a person is like one who throws away real food present in his hands and licks at his elbows (or palms where the remnants of the food are sticking here and there after the meal has been eaten)[1] (58).

[Note :—[1]The word *Māṃ* 'माँ' means 'me', but who is that 'me'? It refers to the supreme Lord who is present in the heart of all living beings as their Ātmā or soul or spirit. This Ātmā is pure conscious Brahma who is the only truthful supreme authority in this creation.]

शिवमात्मनि पश्यन्ति प्रतिमासु न योगिनः। अज्ञानां भावनार्थाय प्रतिमाः परिकल्पिताः।।59।।

śivamātmani paśyanti pratimāsu na yoginaḥ / ajñānāṃ bhāvanārthāya pratimāḥ parikalpitāḥ //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Yogīs see Lord Śiva in their own 'Ātmā' or pure self, and not in idols (made of stones or wood). The idols have been conceived as a medium to ignite affection and devotional emotions dedicated to spiritual upliftment in the heart of ignorant persons (i.e. to ignite devotion in the heart of those people who do not have the mental caliber to understand the essence of the scriptures and ideals of religion). Their role is limited to that only and nothing more. But the irony is that foolish people, in their ignorance, imagine that the gross idol is the supreme Lord! (59).

[Note :—The reader should also read verse nos. 52-57 and 58 as well as footnote of verse no. 56 of this Canto in this context, as well as the following two Upaniṣadic proclamation pertaining to this subject—(i) Maitreyu-paniṣad, Canto 2, verse nos. 21 and 26 of Chapter 5 and (ii) Saṃnyāsopaniṣad, Canto 2, verse nos. 74, 75 and 97, Chapter 10 of this book.]

अपूर्वमपरं ब्रह्म स्वात्मानं सत्यमद्वयम्। प्रज्ञानघनमानन्दं यः पश्यति स पश्यति।।60।। नाडीपुञ्जं सदाऽसारं नरभावं महामुने। समुत्सृज्यात्मनाऽऽत्मानमहमित्येव धारय।।61।।

apūrvamaparaṃ brahma svātmānaṃ satyamadvayam / prajñānaghanamā-nandaṃ yaḥ paśyati sa paśyati // nāḍīpuñjaṃ sadā'sāraṃ narabhāvaṃ mahāmune / samutsṛjyātmanā''tmānamahamityeva dhāraya //

Nothing had a separate or distinct existence from 'it' in the past or shall have in the future. That which is an embodiment of Truth and Reality, is uniquely auspicious, magnificent and beautiful, is a treasury of enlightenment, wisdom, erudition and knowledge, and is the supreme bliss and beatitude personified—this is 'it' and is called Brahma. A person who 'sees' this Brahma in is own Ātmā/soul (or sees his Ātmā as an image or personification or embodiment of Brahma) is the one who actually and in reality 'sees' of views the sight which is free from all delusions and illusions (60). Oh great sage! This human body is nothing else but a composite cluster or web of Nāḍīs and veins; it is eternally and truthfully meaningless, it lacks substance, essence and truth. Forsake the illusionary conception that it (the human body) is your true identity, and instead use your discriminatory intellect and wisdom to arrive at the real and actual truth, and have firm faith and conviction in it. This faith and conviction in the truth is this—'I am a personification and an embodiment and an image of the supreme Lord!' (61) [60-61].

अशरीरं शरीरेषु महान्तं विभुमीश्वरम्। आनन्दमक्षरं साक्षान्मत्वा धीरो न शोचति।।62।। विभेदजनके ज्ञाने नष्टे ज्ञानबलान्मुने। आत्मनो ब्रह्मणो भेदमसन्तं किं करिष्यति।।63।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

aśarīraṃ śarīreṣu mahāntaṃ vibhumīśvaram / ānandamakṣaraṃ sākṣānmatvā dhīro na śocati // vibhedajanake jñāne naṣṭe jñānabalānmune / ātmano brahmaṇo bhedamasantaṃ kiṃ kariṣyati //

That which—though apparently residing in this body but is in reality completely separate and district from it—is great and majestic, stupendous and magnificent as well as is all pervading, omnipresent and immanent Lord of all, is an embodiment of bliss, is eternal, infinite and universal—by recognising and realising the existence of that essential fundamental Truth, a wise, erudite and potent person can never be subjected to sorrows, anguish, sadness and grief of any kind (62). Oh sage! Who will speak of the imaginary and false differences, or about the duality between the Ātmā and the Brahma, after his confusions and doubts created by ignorance are dispelled relying on the strength of having acquired the correct knowledge, correct wisdom, correct perception and correct thought about the irrefutable Truth! (63) [62-63].

* * *

Canto 5

In this Canto, steps are described about de-clogging and cleaning of the nerves (Nāḍīs) in the body as well as harnessing of the subtle strength and energy present in those nerves.

सम्यक्कथय मे ब्रह्मन्नाडीशुद्धिं समासतः । यथा शुद्ध्या सदा ध्यायञ्जीवन्मुक्तो भवाम्यहम् ।।1।।

samyakkathaya me brahmannāḍīśuddhiṃ samāsataḥ / yathā śuddhyā sadā dhyāyañjīvanmukto bhavāmyaham //

Sāṃkṛti asked sage Dattātreya once again, 'Oh Brāhmaṇa! What is the process of purification, cleansing or de-clogging of the Nāḍīs (nerves/veins)? Please tell me about it properly and in very brief so that I can cleanse my Nāḍīs (nerves/veins) and devote myself to constant meditation and contemplation upon the supreme Truth, and thereby attain emancipation and salvation from this life' (1).

सांकृते शृणु वक्ष्यामि नाडीशुद्धिं समासतः । विध्युक्तकर्मसंयुक्तः कामसंकल्पवर्जितः ।।2।।

sāṃkṛte śruṇu vakṣyāmi nāḍīśuddhiṃ samāsataḥ / vidhyuktakarmasaṃyuktaḥ kāmasaṃkalpavarjitaḥ //

Dattātreya replied, 'Oh Sāṃkṛti! I shall now describe in short the ways

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to cleanse the Nāḍīs (nerves/vein). Listen carefully. Whatever has been said and described by the scriptures should be followed with diligence, discipline and commitment in order to attain success. Desire for deriving material benefits or expecting any rewards from such followings should be abandoned because they are counter productive[1] (2).

[Note :—[1]That is, one should follow the guidelines of the scriptures without any expectation of rewards; they should follow them selflessly with faith and conviction. The rewards or benefits which accrue as a result of such following will be there even without asking.]

यमाद्यष्टाङ्गसंयुक्तः शान्तः सत्यपरायणः। स्वात्मन्यवस्थितः सम्यग्ज्ञानिभिश्च सुशिक्षितः।।3।।

yamādyaṣṭāṅgasaṃyuktaḥ śāntaḥ satyaparāyaṇaḥ/ svātmanyavasthitaḥ samyagjñānibhiśca suśikṣitaḥ//

One should adopt the eight fold path of Yoga such as Yama etc. (see Canto 1, verse nos. 4-6), become calm, serene and tranquil, and follow the path of truthfulness and righteousness. One should constantly, consistently and persistently pursue contemplation upon of the Ātmā (which is the pure self and pure consciousness). While doing so, one should present oneself in the service of wise, erudite and scholarly persons, serve them and acquire the truthful and complete knowledge about the supreme truth from them (3).

[Note :—[1]That is, one should prevent one's mind from wandering aimlessly in this artificial world, and instead focus it on that which is not artificial, i.e. on the ultimate truth, the Ātmā. Naturally, this will calm down the restlessness of the mind. Then one should serve learned and wise people so that, by their blessings, good virtues can be inculcated.]

पर्वताग्रे नदीतीरे बिल्वमूले वनेऽथवा। मनोरमे शुचौ देशे मठं कृत्वा समाहितः।।4।। आरभ्य चासनं पश्चात्प्राङ्मुखोदङ्मुखोऽपि वा। समग्रीवशिरः कायः संवृतास्यः सुनिश्चलः।।5।। नासाग्रे शशभृद्बिम्बे बिन्दुमध्ये तुरीयकम्। स्रवन्तममृतं पश्येन्नेत्राभ्यां सुसमाहितः।।6।।

parvatāgre nadītīre bilvamūle vane'thavā/ manorame śucau deśe maṭhaṃ kṛtvā samāhitaḥ// ārabhya cāsanaṃ paścātprāṅmukhodaṅmukho'pi vā/ samagrīvaśiraḥ kāyaḥ saṃvṛtāsyaḥ suniścalaḥ// nāsāgre śaśabhṛdbimbe bindumadhye turīyakam/ sravantamamṛtaṃ paśyennetrābhyāṃ susamāhitaḥ//

After that, one should put up a modest dwelling in a peaceful, serene, calm, tranquil, secluded and unpolluted place such as a mountain/hill

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

top, the bank of a river, a place near a 'Bilva Tree' (the wood apple tree), a lonely dense forest or any other such quiet place, and live there with a peaceful and quiet mind duly focused and devoted to meditation (4).

Then the aspirant Yogī should sit there in any of the 'Āsanas' (sitting postures), suitable and convenient to him (see Canto 3). He should keep the chin, the head and the body in a normal (erect, straight) position, and sit still (5).

One should then visualise that the tip of the nose has the Moon established there. Then he should visualise (in his mind) that there is an 'OM' symbol 'ॐ', which stands for 'Praṇava' or the cosmic 'Nāda', there, that the 'dot' on that OM symbol is the habitat of the supreme essence or Truth which is, in turn, is the fount or source of 'Amṛta', the elixir of bliss and eternity. This 'dot' also represents the 4th state of consciousness called the 'Turīya' which forms the core of this dot, and it is from here that 'Amṛta' is dripping out in drops. When this divine esoteric vision unfolds before the eyes of the aspirant Yogī (ascetic), the mind and intellect would be fully engrossed in it, get lost in it, submerged in it and become completely focused on it (6) [4-6].

इडया प्राणमाकृष्य पूरयित्वोदरे स्थितम्। ततोऽग्निं देहमध्यस्थं ध्यायञ्ज्वालावलीयुतम्।।7।। बिन्दुनादसमायुक्तमग्निबीजं विचिन्तयेत्। पश्चाद्विरेचयेत्सम्यक्प्राणं पिङ्गलया बुधः।।8।। पुनः पिङ्गलयापूर्य वह्निबीजमनुस्मरेत्। पुनर्विरेचयेद्धीमानिडयैव शनैः शनैः।।9।। त्रिचतुर्वासरं वाथ त्रिचतुर्वारमेव च। षट्कृत्वा विचरेन्नित्यं रहस्येवं त्रिसंधिषु।।10।।

iḍayā prāṇamākṛṣya pūrayitvodare sthitam / tato'gniṃ dehamadhyasthaṃ dhyāyañjvālāvalīyutam // bindunādasamāyuktamagnibījaṃ vicintayet / paścādvirecayetsamyakprāṇaṃ piṅgalayā budhaḥ // punaḥ piṅgalayāpūrya vahnibījamanusmaret / punarviracayeddhīmāniḍayaiva śanaiḥ śanaiḥ // tricaturvāsaraṃ vātha tricaturvārameva ca / ṣaṭkṛtvā vicarennityaṃ rahasyevaṃ trisandhiṣu //

[In these four verses, from 7 to 10, the technique to regulate the breath is being described—] The breath (Prāṇa Vāyu) should be inhaled through the 'Iḍā' nerve (i.e. from the left nostril by closing the right nostril with the thumb) and keep it (the inhaled wind) inside for a while. Then the aspirant should visualise that the fire element present inside his body (i.e. in his abdomen) has been stoked and kindled by this gust of fresh, oxygen rich inhaled air, and consequently, it has leapt up into flames (7).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

As a next step, he should visualise a union between the 'Bindu' (the dot ' ॅ '), the 'Nāda' (OM—ॐ), and the seed/root word of the fire element (which is Rāṃ 'रां'). The charged and heated inhaled wind should then be exhaled or allowed to pass out through the 'Piṅgalā' nerve (i.e. the right nostril) in a gradual way[1] (8).

The same process should be repeated, but this time in the reverse order—inhalation should be through the right nostril and exhalation should be through the left nostril (9).

Thus, this process should be done in a lonely and calm place for two or three days regularly, three times a day (morning, noon and evening), and repeated six times during each sitting (subject to conditions laid down in the following verse nos. 11-12) (10) [7-10].

[Note :—[1]The inhaled air has been charged with 'static electricity', as it were, when it was heated by the fire element present inside the body with the help of 'ions of Rāṃ'. Any student of high school physics would know how static electricity is produced in air, and how it produces the crackling sound and sparks. Thus, the metaphor of the 'Dot-Bindu', 'Nāda' and 'Rāṃ' is actually another way of saying that the inhaled air has been charged, activated and heated. The 'dot' represents the particles of impurities in the body, the 'Nāda' is the sound or wind element which moves in waves thereby activating and churning the cool inhaled wind, and the 'rāṃ' is obviously the heating or fire element. Once heated, it collects the ions of impurities present in the body. And when it is exhaled, it removes those impurities from the body when it goes out.

See also Canto 6, verse nos. 3-8 of this Chapter.]

नाडीशुद्धिमवाप्नोति पृथक्चिह्नोपलक्षितः। शरीरलघुता दीप्तिर्वह्नेर्जाठरवर्तिनः॥11॥
नादाभिव्यक्तिरित्येतच्चिह्नं तत्सिद्धिसूचकम्। यावदेतानि संपश्येत्तावदेवं समाचरेत्॥12॥

nāḍīśuddhimavāpnoti pṛthakcihnopalakṣitaḥ / śarīralaghutā dīptirvahner-jāṭharavartinaḥ // nādābhivyaktirityetaccihnaṃ tatsiddhisūcakam / yāvadetāni saṃpaśyettāvadevaṃ samācaret //

By this process, the aspirant Yogī's 'Nāḍīs' are de-clogged and cleansed. And this fact is physically experienced and witnessed. The body becomes light (i.e. lethargy, laziness, indolence, inertia etc. are removed and the body feels light, active, agile and smart), the fire of hunger is kindled (i.e. the Yogic feels hungry and the dormant hunger is aroused) (11), and one can experience the cosmic 'Nāda'. These are the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

symptoms of success in the aspirant's endeavours. Till the time these three symptoms are not apparent or witnessed, one should continue to persist with the 'breath control exercise' as described in verse nos. 7-10 above (12) [11-12].

[Note :—The cleaning and detoxification of the Nāḍīs or nerves/veins and the body as a whole takes place because the heated and charged air, while passing out of the nostrils, takes along with it all the impurities or negatively charged ions or particles present in the body much similar to the hot wind kicking up and lifting with it the dust from the ground when it gets heated and turns in swirling circles of whirlwind during summers. Another example is the factory chimney wherein the heated air rises up from the furnace below, carrying aloft with it all the impurities of the work place which, if left un-removed, can cause high pollution inside the factory premises. At the same time, this hot furnace air rising in the chimney also helps in ventilation of the factory shed as cool air from outside is sucked in. All the accumulated trash present in the body is removed, and this decongestion creates a sense of lightness and freshness. This stokes the fire of hunger in the stomach which was hitherto choked with rubbish accumulated in the body. Anyone who has ever stood near a fiercely burning fire would have witnessed a subtle roar of the wind. So, with this decongestion and de-clogging of the inside of the body and the leaping up of the hitherto suppressed flames of hunger indicating restoration of ventilation of the body, the roar of the cosmic wind, called the 'Nāda', can be heard by the Yogī. It is a very scientific, rationale and logical approach, and not a set of imaginary hogwash.]

अथवैतत्परित्यज्य स्वात्मशुद्धिं समाचरेत्। आत्मा शुद्धः सदा नित्यः सुखरूपः स्वयम्प्रभः ।।13।। अज्ञानान्मलिनो भाति ज्ञानाच्छुद्धो विभात्ययम्। अज्ञानमलपङ्कं यः क्षालयेज्ज्ञानतोयतः। स एव सर्वदा शुद्धो नान्यः कर्मरतो हि सः ।।14।।

athavaitatparityajya svātmaśuddhiṃ samācaret / ātmā śuddhaḥ sadā nityaḥ sukharūpaḥ svayamprabhaḥ // ajñānānmalino bhāti jñānacchuddho vibhātyayam / ajñānamalapaṅkaṃ yaḥ kṣālayejjñānatoyataḥ / sa eva sarvadā śuddho nānyaḥ karmarato hi saḥ //

Or else, one should keep aside all this, and instead engross or involve himself diligently in purging the Ātmā of all impurities and faults. This immaculate Ātmā is always pure and eternal, is an embodiment of bliss and happiness, and is self-illuminated and luminescent (13). It appears to be tarnished or dirty or tainted or covered with a layer of impurities (faults, flaws and shortcomings pertaining to delusions and ignorance)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

only because of one's lack of wisdom. Once wisdom, erudition, awareness of the truth and enlightenment dawns in the aspirant/seeker, the Ātmā emerges with a shining, glorious, brilliant and radiant purity. A person who washes the muck, slime and dirt of ignorance (Ajñāna) with the aid of the water of 'Jñāna' (wisdom, erudition, truthful knowledge and enlightenment) is said to be most pure and clean. [The Ātmā does not require any cleaning or washing or purging par se. Any person who realises the basic and inherent nature of the Ātmā as being pure and clean, is said to be wise and enlightened; he is deemed to have cleansed and purified himself.] On the contrary, a person who neglects Jñāna and keeps himself engrossed in traditional deeds of the world, is deemed to be not pure and not clean; he is deemed to be virtually moribound in this world (14) [13-14].

* * *

Canto 6

In this Canto, the process of 'Prāṇāyāma', its various types, benefits and uses are described.

प्राणायामक्रमं वक्ष्ये सांकृते शृणु सादरम्। प्राणायाम इति प्रोक्तो रेचपूरककुम्भकैः ।।1।। वर्णत्रयात्मकाः प्रोक्ता रेचपूरककुम्भकाः। स एष प्रणवः प्रोक्तः प्राणायामस्तु तन्मयः ।।2।।

prāṇāyāmakramaṃ vakṣye sāṃkṛte śṛṇu sādaram / prāṇāyāma iti prokto recapūrakakumbhakaiḥ // varṇatrayātmakāḥ proktā recapūrakakumbhakāḥ / sa eṣa praṇavaḥ proktaḥ prāṇāyāmastu tanmayaḥ //

Dattātreya said, 'Oh Sāṃkṛti! I shall now describe the process (procedure) of doing 'Prāṇāyāma' (breath control) to you. Listen to it with attention. 'Prāṇāyāma' has been defined as the control of breath by three steps called (1) 'Pūraka' (पूरक), (ii) 'Kumbhaka' (कुम्भकैः), and (iii) 'Recaka' (रेच) respectively (1). The divine word OM has three syllables or letters—(A U M) and they are treated as being equivalent to 'Pūraka', 'Kumbhaka' and 'Recaka' process respectively. Since these three individual letters or syllables of OM compositely become OM when spoken together, and since they are also equivalent to these three steps of 'Prāṇāyāma', the latter is also deemed to be symbolic of OM which, in turn, is synonymous with the cosmic 'Nāda' and the supreme Brahma (2) [1-2].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Note :—Yoga Cūḍāmaṇyupaniṣad, chapter 5 of this volume describes *Prāṇāyāma*. The word 'Pūraka' means to fill the lungs and abdomen with air, the word 'Kumbhaka' means a pitcher, and here it means to keep the inhaled air incarcerated or trapped inside the body, and the word 'Recaka' means to purify, wash and clean, to scrub, to wipe, to mop; here it means to clean the body by expelling all the polluted wind laden with impurities present inside the body. See also verse nos. 12-13.]

इडया वायुमाकृष्य पूरयित्वोदरे स्थितम्। शनैः षोडशभिर्मात्रैरकारं तत्र संस्मरेत्।।3।। पूरितं धारयेत्पश्चाच्चयुतःषष्ट्या तु मात्रया। उकारमूर्तिमत्रापि संस्मरन्प्रणवं जपेत्।।4।। यावद्वा शक्यते तावद्धारयेज्जपतत्परः। पूरितं रेचयेत्पश्चान्मकारेणानिलं बुधः।।5।। शनैः पिङ्गलया तत्र द्वात्रिंशन्मात्रया पुनः। प्राणायामो भवेदेवं ततश्चैवं समभ्यसेत्।।6।।

iḍayā vāyumākṛṣya pūrayitvodare sthitam / śanaiḥ ṣoḍaśabhirmātrairakāraṃ tatra saṃsmaret // pūritaṃ dhārayetpaścāccatuḥṣaṣṭyā tu mātrayā / ukāramūrtimatrāpi saṃsmaranpraṇavaṃ japet // yāvadvā śakyate tāvaddhārayejjapatatparaḥ / pūritaṃ recayetpaścānmakāreṇānilaṃ budhaḥ // śanaiḥ piṅgalayā tatra dvātriṃśanmātrayā punaḥ / prāṇāyāmo bhavedevaṃ tataścaivaṃ samabhyaset //

The air (breath) should be slowly inhaled through the 'Iḍā' nerve (i.e. the left nostril) and incarcerated (trapped) for some time inside the stomach (abdomen). During this period when the breath is kept trapped inside, the aspirant Yogī should meditate using the sixteen 'Mātrās' (the vowels sounds of the Hindi/Sanskrit alphabets)[1] and concentrate his attention on the first letter 'A' of the word OM. [That is, the inhalation process should be paced so that the time it takes to inhale the wind inside the body will be the same as the time taken to quietly utter or think of the 16 'Mātrās' capped by 'A']. This is the 'Pūraka' part of 'Prāṇāyāma' (3).

The breath should be kept held up inside the body for a time as long as it takes to mentally repeat the sixteen 'Mātrās' four times and end each round of mental repetition with the word OM. [Therefore, the total number of 'Mātrās' remembered mentally becomes 16x4 = 64 capped by OM] (4).

The wind should be held in as long as possible while doing 'Japa' with these vowel sounds (called 'Mātrās') and rounded off with OM. This 'holding of the breath inside the body' is called 'Kumbhaka' which is symbolic of filling a pot or pitcher according to wise and erudite scholars (5).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

After that, exhalation should also be a gradual process taking the time which is needed to mentally repeat the thirty two 'Mātrās' topped or capped by OM with an emphasis on the 3rd letter 'M' of the divine word OM. [16 Mātrās x 2 = 32 Mātrās] This is called the 'Recaka' phase of 'Prāṇāyāma'. The breath should be let out through the 'Piṅgalā' nerve (i.e. through the right nostril). This process is called 'Prāṇāyāma'. This should be practiced daily (6) [3-6].

[Note :—[1]The 16 'Mātrās' or vowel sounds are the following—A (अ), Ā (आ), I (इ), Ī (ई), U (उ), Ū (ऊ), Ṛ (ऋ), Ṝ (ॠ), E (ए), Ai (ऐ), O (ओ), Au (औ), Aṃ (अं), Aḥ (अः), Lṛ (ऌ) and Lṝ (ॡ). See also Canto 5, verse nos. 7-10 of this Chapter.]

पुनः पिङ्गलयापूर्य मात्रैः षोडशभिस्तथा। अकारमूर्तिमत्रापि स्मरेदेकाग्रमानसः।।7।। धारयेत्पूरितं विद्वान्प्रणवं संजपन्वशी। उकारमूर्तिं स ध्यायंश्चतुःषष्ट्या तु मात्रया।।8।। मकारं तु स्मरन्पश्चाद्रेचयेदिडयाऽनिलम्। एवमेव पुनः कुर्यादिडयापूर्य बुद्धिमान्।।9।। एवं समभ्यसेन्नित्यं प्राणायामं मुनीश्वर। एवमभ्यासतो नित्यं षण्मासाद् ज्ञानवान्भवेत्।।10।।

punaḥ piṅgalayāpūrya mātraiḥ ṣoḍaśabhistathā / akāramūrtimatrāpi smaredekāgramānasaḥ // dhārayetpūritaṃ vidvānpraṇavaṃ saṃjapanvaśī / ukāramūrtiṃ sa dhyāyaṃścatuḥṣaṣṭyā tu mātrayā // makāraṃ tu smaranpaścādrecayediḍayānilam / evameva punaḥ kuryādiḍayāpūrya buddhimān // evaṃ samabhyasennityaṃ prāṇāyāmaṃ munīśvara / evamabhyāsato nityaṃ ṣaṇmāsād jñānavānbhavet //

The above process (of verse nos. 3-6) should be reversed. Inhalation should be done through the 'Piṅgalā' nerve (i.e. right nostril) and the time taken should be the same as taken while inhaling thought the left nostril as in verse nos. 3, i.e. the time taken to say sixteen 'Mātrās' topped or capped by the letter 'A' of the divine word OM. The mind should be kept concentrated and focused on OM. [This is the 'Pūraka' phase] (7).

When the stomach is full, expert aspirants should keep the wind inside it while repeating the 'Mātrās' four times (i.e. a total of 16 x 4 =64 Mātrās) capped or topped by the word OM after each cycle of repetition (as done in verse nos. 4). [This is the 'Kumbhaka' phase] (8).

The exhalation should also be a gradual process as in verse no. 6 and the time taken is also the same—thirty two 'Mātrās' capped or topped by OM with an emphasis on the letter 'M' of the divine word OM. A wise person should practice this repeatedly. This is the 'Recaka' phase. (9).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Oh the exalted sage! 'Prāṇāyāma should be diligently practiced daily with persistence and discipline. This enables the person to achieve success in acquiring the truthful knowledge and becoming erudite, wise and realised in a short period of only six months (10) [7-10].

वत्सराद्ब्रह्मविद्वान्स्यात्तस्मान्नित्यं समभ्यसेत्। योगाभ्यासरतो नित्यं स्वधर्मनिरतश्च यः॥11॥
प्राणसंयमनेनैव ज्ञानान्मुक्तो भविष्यति। बाह्यादापूरणं वायोरुदरे पूरको हि सः॥12॥
संपूर्णकुम्भवद्वायोर्धारणं कुम्भको भवेत्। बहिर्विरेचनं वायोरुदराद्रेचकः स्मृतः॥13॥

vatsarādbrahmavidvānsyāttasmānnityaṃ samabhyaset / yogābhyāsarato nityaṃ svadharmaniratasca yaḥ // prāṇasaṃyamanenaiva jñānānmukto bhaviṣyati / bāhyādāpūraṇaṃ vāyorudare pūrako hi saḥ // saṃpūrṇa-kumbhavadvāyordhāraṇaṃ kumbhako bhavet / bahirvirecanaṃ vāyorudarā-drecakaḥ smṛtaḥ //

By practicing 'Prāṇāyāma' for one full year according to the process described above (verse nos. 3-9), the seeker/aspirant is able to witness the imperishable Brahma. Hence, it should be diligently and faithfully practiced daily. A person who practices Yoga persistently while going about his designated duties in the world, is able to acquire the truthful life of enlightenment (11) by controlling his vital wind called 'Prāṇa' (i.e. by following the process of 'Prāṇāyāma'), and consequentially he becomes liberated and delivered from this ocean-like world for good. To pull in air (fresh breath) and fill the stomach (abdomen) with it, is called 'Pūraka' (literally, to fill, to complete) (12). To keep the stomach (abdomen) full with air like filling a pitcher up to the brim with water, is called 'Kumbhaka' (literally the pot or pitcher). The process of gradually exhalation of the withheld wind, is called 'Recaka' (literally the purging, cleansing, purifying, washing) (13) [11-13].

प्रस्वेदजनको यस्तु प्राणायामेषु सोऽधमः। कम्पनं मध्यं विद्यादुत्थानं चोत्तमं विदुः॥14॥ पूर्वं पूर्वं प्रकुर्वीत यावदुत्थानसंभवः। संभवत्युत्तमे प्राज्ञः प्राणायामे सुखी भवेत्॥15॥

prasvedajanako yastu prāṇāyāmeṣu so'dhamaḥ / kaṃpanaṃ madhyamaṃ vidyādutthānaṃ cottamaṃ viduḥ // pūrvaṃ pūrvaṃ prakurvīta yāvadutthānasaṃbhavaḥ / saṃbhavatyuttame prājñaḥ prāṇāyāme sukhī bhavet //

[The various categories of 'Prāṇāyāma' are being described now—]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

If the body perspires while doing 'Prāṇāyāma', then such a 'Prāṇāyāma' is considered to be of the lowest category or quality. If the body shakes or shivers or trembles, it is called a medium quality or category of 'Prāṇāyāma'. If the body appears to be lifting upwards (i.e. levitating), then it is said to be the best type of 'Prāṇāyāma'. Till the time an aspirant does not experience that the body is levitating or lifting upwards, one must continue to be persistent with the other two types of 'Prāṇāyāma' (because constant practice will lead to this best type of 'Prāṇāyāma'). When the aforesaid best form of 'Prāṇāyāma' is successfully done, the wise person becomes enlightened and is full of bliss. [See also verse no. 43-44.] (15) [14-15]

प्राणायामेन चित्तं तु शुद्धं भवति सुव्रत। चित्ते शुद्धे शुचिः साक्षात्प्रत्यग्ज्योति व्यवस्थितः।।16।।
प्राणाश्चित्तेन संयुक्तः परमात्मनि तिष्ठति। प्राणायामपरस्यास्य पुरुषस्य महात्मनः।।17।।
देहश्चोत्तिष्ठते तेन किंचिज्ज्ञानाद्विमुक्तता। रेचकं पूरकं मुक्त्वा कुम्भकं नित्यमभ्यसेत्।।18।।

prāṇāyāmena cittaṃ tu śuddhaṃ bhavati suvrata / citte śuddhe śuciḥ sākṣātpratyagjyotirvyavasthitaḥ // prāṇaścittena saṃyuktaḥ paramātmani tiṣṭhati / prāṇāyāmaparasyāsya puruṣasya mahātmanaḥ // dehaścottiṣṭhate tena kiṃcijjñānādvimuktatā / recakaṃ pūrakaṃ muktvā kumbhakaṃ nityamabhyaset //

Oh the wise one who is diligent in keeping his vows! The mind-intellect complex of the aspirant becomes cleansed and purified by the help of 'Prāṇāyāma' practice, and in the cleansed mind-intellect complex, the light of illumination effusing from the pure Ātmā or consciousness residing in the bosom of the aspirant is reflected or is witnessed and experienced (16).

The 'Prāṇa' or the vital wind of an exalted person who remains steady in pursuing the process of doing 'Prāṇāyāma', joins the mind-intellect complex (i.e. it surrounds or envelops the brain from all the sides like the air covering the earth) and becomes firmly established in the supreme Self (Brahma) symbolically present in the top of the head in the 'Brahma Randhra Cakra', resulting in the body gradually and imperceptibly becoming lighter and levitating upwards (17).

Consequentially, he attains enlightenment which leads to emancipation. Emphasis should be shifted from inhalation called 'Pūraka' and exhalation called 'Recaka' to keeping the breath inside for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

as long a period of time as possible by the aspirant in a state called 'Kumbhaka' (18) [16-18].

[Note :—There is nothing surprising and magical in levitation of the body. Citing the example of a 'hot air balloon' which not only lifts itself but also carries aloft a payload in the form of 1 or 2 passengers and their gear hanging from it in a basket. When the air is kept inside the body, it gets heated due to the body temperature or the 'abdominal fire element'. Hot air is lighter than cold air and therefore it rises up. When the nostrils are closed, that is during the 'Kumbhaka' stage, this hot trapped air will have a tendency to lift the body up from the ground because it cannot escape. There is another factor—verse no. 11 says that the practice should be done for one year to achieve success in witnessing Brahma, who is a metaphor for enlightenment. By this time, the aspirant loses flab and become thin and light in weight because of the various restrictions and austere life that he is ordained and expected to follow—see Canto 1, verse nos. 4-5, 19 of this Chapter. These two factors—hot air and thin body—together will be responsible for 'lifting of the body'.]

सर्वपापविनिर्मुक्तः सम्यग्ज्ञानमवाप्नुयात्। मनोजवत्वमाप्नोति पलितादि च नश्यति।।19।।
प्राणायामैकनिष्ठस्य न किंचिदपि दुर्लभम्। तस्मात्सर्वप्रयत्नेन प्राणायामान्समभ्यसेत्।।20।।

sarvapāpavinirmuktaḥ samyagjñānamavāpnuyāt / manojavatvamāpnoti palitādi ca naśyati // prāṇāyāmaikaniṣṭhasya na kiṃcidapi durlabham / tasmātsarvaprayatnena prāṇāyāmānsamabhyaset //

By consistently practicing 'Prāṇāyāma' as described above, a Yogī frees himself from all the sins and their cumulative effects, and attains enlightenment. That person conquers his mind and becomes as free and agile as it is possible to be. His hairs stop graying and other faults or shortcomings of the body (such as illnesses and other problems) are also taken care of[1] (19). Nothing is impossible for a man who is steadfast in doing 'Prāṇāyāma'. Hence, a man should diligently practice 'Prāṇāyāma' (20) [19-20].

[Note :—[1]By saying that a person following Yoga practice become free and agile like the mind, it is meant that he acquires the freedom that the mind enjoys to think of anything it wants, to imagine even unimaginable things, to move swiftly from one thought to another in a fraction of a second, to go to places where the physical body cannot reach. That is, the Yogī attains both magical and mystical powers which resemble the stupendous and unhindered powers of the mind. Prāṇāyāma helps to make the body healthy, and a healthy body allows a man to think coherently and fruitfully.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

विनियोगान्प्रवक्ष्यामि प्राणायामस्य सुव्रत। संध्ययोर्ब्राह्मकालेऽपि मध्याह्ने वाऽथवासदा।।21।।
बाह्यं प्राणं समाकृष्य पूरयित्वोदरेण च। नासाग्रे नाभिमध्ये च पादाङ्गुष्ठे च धारयेत्।।22।।

viniyogānpravakṣyāmi prāṇāyāmasya suvrata / saṃdhyayorbrāhmakāle'pi madhyāhne vā'thavāsadā // bāhyaṃ prāṇaṃ samākṛṣya pūrayitvodareṇa ca / nāsāgre nābhimadhye ca pādāṅguṣṭhe ca dhārayet //

Oh the wise one who is steadfast in his vows! Now I shall tell you the detailed process of how do to 'Prāṇāyāma' for special effects. During the hours of twilight and the pre-dawn hours and at noon, or if possible, at any other time (21), the external fresh air should be inhaled inside the stomach. That 'Prāṇa Vāyu' or the vital wind sustaining life should be established (held) in the stomach or abdomen as well as on the tip of the nose, the center of the navel and the big toes of the feet (22) [21-22].

[Note :—The word 'Viniyoga' (विनियोग) refers to the use of anything for attaining some special purpose or end. In this case, 'Prāṇāyāma', which is a meditative exercise which entails breath control, is harnessed by the Yogī in his spiritual progress. The word 'Viniyoga' also refers to the use of 'Mantras' during religious ceremonies because the mantras are used as means to accomplish certain specific goals.]

सर्वरोगविनिर्मुक्तो जीवेद्वर्षशतं नरः। नासाग्रधारणाद्वापि जितो भवति सुव्रत।।23।।
सर्वरोगनिवृत्तिः स्यान्नाभिमध्ये तु धारणात्। शरीरलघुता विप्र पदाङ्गुष्ठनिरोधनात्।।24।।

sarvarogavinirmukto jīvedvarṣaśataṃ naraḥ / nāsāgradhāraṇādvāpi jito bhavati suvrata // sarvaroganivṛttiḥ syānnābhimadhye tu dhāraṇāt / śarīralaghutā vipra pādāṅguṣṭhanirodhanāt //

Oh the wise one who is committed to his vows! Such a person is freed from all types of diseases and lives for hundred years. By establishing or wearing the 'Prāṇa Vāyu' (the fresh breath) at the tip of the nose it is possible to conquer (subdue, exert control over and harness) the vital wind. (By saying 'establishing or bearing the wind at the tip of the nose', the sage means that the aspirant Yogī should imagine or visualise that the wind, after being inhaled, is localised at the tip of the nose; it is ready to exit, but is prevented from doing so) (23).

Oh noble sage or Brāhmaṇa! By holding that wind in the (region of the) naval, all bodily ailments are ameliorated. By focusing it in the big toes of the feet, the body becomes lighter (24) [23-24].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

जिह्वया वायुमाकृष्य यः पिबेत्सततं नरः। श्रमदाहविनिर्मुक्तो योगी नीरोगतामियात्।।25।।
जिह्वया वायुमाकृष्य जिह्वामूले निरोधयेत्। पिबेदमृतमव्यग्रं सकलं सुखमाप्नुयात्।।26।।

jihvayā vāyumākṛṣya yaḥ pibetsatataṃ naraḥ / śramadāhavinirmukto yogī nīrogatāmiyāt // jihvayā vāyumākṛṣya jihvāmūle nirodhayet / pibedamṛta-mavyagraṃ sakalaṃ sukhamāpnuyāt //

Any person practicing Yoga who always 'drinks' this fresh air through his tongue, becomes free from tiredness and fatigue as well as a burning sensation in the body. He always remains disease free (25). The wind should be pulled in (sucked) through the tongue (that is, it should be slowly sucked through the mouth or the tongue should be held out like done by a dog who absorbs oxygen through his moist tongue) and held at the gullet. The Yogī should imaginatively and symbolically drink the 'Amṛta' (the elixir of bliss and eternity) while holding the air there. By doing so, he is able to acquire all sorts of happiness and bliss (26) [25-26].

[Note :—Sucking and holding the breath in the throat is possible, as many smokers of cigarette do not allow its toxic fumes to go into their lungs but revolve it in the buckle cavity of the mouth before exhaling it through the mouth itself. The chemicals contained in tobacco are dissolved in the mucous linings of the mouth and stimulate the brain without harming the lungs and the wind pipe. In the case of Prāṇāyāma, fresh oxygen and other life nourishing elements present in the fresh air are absorbed in the body when the air is held in the mouth after it is sucked slowly through the mouth, gliding over the wet tongue. The wet mucous linings of the tongue and the mouth help in absorbing the essential nutrients of fresh air directly into the blood vessels and this process is synonymous with the drinking of the ambrosia called Amṛta by the Yogī.]

इडया वायुमाकृष्य भ्रुवोर्मध्ये निरोधयेत्। यः पिबेदमृतं शुद्धं व्याधिभिर्मुच्यते हि सः।।27।।
इडया वेदतत्त्वज्ञस्तथा पिङ्गलयैव च। नाभौ निरोधयेत्तेन व्याधिभिर्मुच्यते नरः।।28।।

iḍayā vāyumākṛṣya bhruvormadhye nirodhayet / yaḥ pibedamṛtaṃ śuddhaṃ vyādhibhirmucyate hi saḥ // iḍayā vedatattvajñastathā piṅgalayaiva ca / nābhau nirodhayettena vyādhibhirmucyate naraḥ //

A person who inhales the wind through the 'Iḍā' nerve (left nostril) and concentrates it in between his eyebrows, enjoying the bliss obtained by drinking 'Amṛta' symbolically, becomes free from all types of diseases (27). Oh the one who is an expert in the basic knowledge of essentials of Vedas ! If the breath is pulled in through both 'Iḍā' and 'Piṅgalā' nerves

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(i.e. from both the left as well as the right nostrils) and concentrated in the region of the navel (the central part of the abdomen), then also that person becomes liberated and freed from all diseases (i.e. he becomes healthy) (28) [27-28].

मासमात्रं त्रिसन्ध्यायां जिह्वयारोप्य मारुतम्। अमृतं च पिबेन्नाभौ मन्दं मन्दं निरोधयेत्।।29।।
वातजाः पित्तजा दोषा नश्यन्त्येव न संशयः। नासाभ्यां वायुमाकृष्य नेत्रद्वन्द्वे निरोधयेत्।।30।।
नेत्ररोगा विनश्यन्ति तथा श्रोत्रनिरोधनात्। तथा वायुं समारोप्य धारयेच्छिरसि स्थितम्।।31।।

māsamātraṃ trisandhyāyāṃ jihvayāropya mārutam / amṛtaṃ ca pibennābhau mandaṃ mandaṃ nirodhayet // vātajāḥ pittajā doṣā naśyantyeva na saṃśayaḥ / nāsābhyāṃ vāyumākṛṣya netradvandve nirodhayet // netrarogā vinaśyanti tathā śrotranirodhanāt / tathā vāyuṃ samāropya dhārayecchirasi sthitam //

For one month, if the breath or fresh air is gradually sucked in through the tongue (i.e. slowly sipped through the mouth) at dawn, noon and twilight hours, imagining that the 'Amṛta' is being gradually sucked in (as mentioned in verse no. 27 above), and this breath is kept held in the region of the navel (abdomen) (29), then all diseases originating from misbalance of 'Vāta' and 'Pitta' (i.e. flatulence and bile) are cured or ameliorated without any doubt. If the air is pulled in through the two holes of the nostrils and concentrated in the region of the eyes (30), then all the diseases pertaining to the eyes are eliminated or ameliorated. By keeping the wind trapped in the ears, one can dispel or eliminate all ailments related to the ears (31) [29-31].

शिरोरोगा विनश्यन्ति सत्यमुक्तं हि सांस्कृते। स्वस्तिकासनमास्थाय समाहितमनास्तथा।।32।।
अपानमूर्ध्वमुत्थाप्य प्रणवेन शनैः शनैः। हस्ताभ्यां धारयेत्सम्यक्कर्णादिकरणानि च।।33।।
अङ्गुष्ठाभ्यां मुने श्रोत्रे तर्जनीभ्यां तु चक्षुषी। नासापुटावधानाभ्यां प्रच्छाद्य करणानि वै।।34।।
आनन्दाविर्भवो यावत्तावन्मूर्धनि धारणात्। प्राणः प्रयात्यनेनैव ब्रह्मरन्ध्रं महामुने।।35।।

śirorogā vinaśyanti satyamuktaṃ hi sāṃkṛte / svastikāsanamāsthāya samāhitamanāstathā // apānamūrdhvamutthāpya praṇavena śanaiḥ śanaiḥ / hastābhyāṃ dhārayetsamyakkarṇādikaraṇāni ca // aṅguṣṭhābhyāṃ mune śrotre tarjanībhyāṃ tu cakṣuṣī / nāsāpuṭavadhānābhyāṃ pracchādya karaṇāni vai // ānandāvirbhavo yāvattāvanmūrdhani dhāraṇāt / prāṇaḥ prayātyanenaiva brahmarandhraṃ mahāmune //

Similarly, if the air is pulled in (inhaled) and localised or focused in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the head region, then the diseases related to the head are cured. Oh Sāṃkṛti! I have told you the truth. The aspirant Yogī should sit in a 'Svāstika' posture with a focused mind (32). While repeating the divine 'Mantra' OM, he should gradually lift (divert) the 'Apāna Vāyu' upwards. [This wind is present in the intestine and it normally moves downwards instead of going upwards.] The ears and other such holes present in the body (e.g. nose, ears, eyes etc.) should be firmly closed by pressing them with the help of the fingers of the hands (33). The ears should be closed (covered) with the thumbs, the eyes should be closed (covered) by the first (index) fingers, while both the holes of the nostrils should be closed (covered) by two fingers each (34). In this way, all the organs in the upper part of the body should be closed (covered), and the wind held in the head till the time the elixir of bliss (called 'Amṛta') manifests/reveals itself. Oh great sage! By this process, the 'Prāṇa Vāyu' (the vital wind sustaining life; the breath which has been inhaled and concentrated in the head) enters the 'Brahma Randhra' in the head (35) [32-35].

[Note :—Verse no. 32 tells us that if the breath is focused in the head, it cures head ailments. Verse no. 35 tells us that if this 'Prāṇa Vāyu', mixed with the 'Apāna Vāyu', enters the head, it goes straight up to the subtle energy center present at the top of the head. 'Brahma Randhra' refers to the pin-head sized aperture present in the skull through which the trapped wind finally manages to escape in the vast sky beyond. When this happens, it is said that the microcosmic soul (the 'Prāṇa Vāyu') has merged or coalesced with the macrocosmic Soul (Vast sky pervaded by Vāyu or the wind/air element which is synonymous with Brahma). But before the exit, when the wind is circulating in the area, it gives a sense of eternal bliss and happiness to the Yogī/ascetic. Probably it is because all the important sensory nerves are located in the upper part of the brain which becomes titillated by the presence of the 'Prāṇa' as well as the 'Apāna Vāyu' there. A separate appendix no. 3 of this book describes the presence of various 'Cakra' or subtle energy centers of the body including the 'Brahma Randhra Cakra'.]

ब्रह्मरन्ध्रं गते वायौ नादश्चोत्पद्यतेऽनघ। शङ्खध्वनिनिभश्चादौ मध्येमेघध्वनिर्यथा॥36॥
शिरोमध्यगते वायौ गिरिप्रस्रवणं यथा। पश्चात्प्रीतो महाप्राज्ञ साक्षादात्मोन्मुखो भवेत्॥37॥

brahmarandhraṃ gate vāyau nādaścotpadyate'nagha / śaṅkhadhvaninibhaścādau madhyemeghadhvaniryathā // śiromadhyagate vāyau giriprasravaṇaṃ yathā / paścātprīto mahāprājñaḥ sākṣādātmonmukho bhavet //

Oh 'Anagha' (literally meaning the one who is pure, uncorrupt and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sinless; here the word refers to sage Sāṃkṛti) ! When the 'Prāṇa Vāyu' enters the 'Brahma Randhra Cakra' (see verse no. 35, note), the Yogī hears the deep sound of a conch being blown in the beginning of his Yogic (meditation exercise) practices. This sound, which is the cosmic 'Nāda', transforms itself gradually into the sound resembling the rumbling or thundering of clouds every now and then at intervals (36). When the wind becomes firmly established in the center of the head (or skull), at that time the sound resembles the rippling sound of water falling as a waterfall from a mountain. Oh the most erudite and wise sage! After that, the Yogī (ascetic) experiences extreme bliss and witnesses or experiences the presence of the 'Ātmā' (which is pure consciousness residing in his bosom) (37) [36-37].

पुनस्तज्ज्ञाननिष्पत्तिर्योगात्संसारनिह्नुतिः। दक्षिणोत्तरगुल्फेन सीवनीं पीडयेत्स्थिरम्।।38।।
सव्येतरेण गुल्फेन पीडयेद्बुद्धिमान्नरः। जान्वोरधःस्थितां सन्धिं स्मृत्वा देवं त्रियम्बकम्।।39।।

punastajjñānaniṣpattiryogātsaṃsāranihnutiḥ / dakṣiṇottaragulphena sīvinīṃ pīḍayetsthiram // savyetareṇa gulphena pīḍayedbuddhimānnaraḥ / jānvoradhaḥsthitāṃ sandhiṃ smṛtvā devaṃ triyambakam //

After that, one comes to realise (i.e. witness and experience) the essential truth of the element called 'Ātmā', and all the worldly fetters are consequentially completely destroyed.

(Now the sage describes another method to control the 'Prāṇa Vāyu' or breath or the vital wind which sustain life—) The part of the body which is present at the junction point of the anus and the genitals is the 'southern most point' of the body, and it is called 'Sīvanī'. The word 'Sīvanī' means a 'suture' and it is called so because it sews the two parts of the body, the left half and the right half, together at that point (38).

An erudite and wise person should sit in a kneeled-down posture, with legs folded in and this 'Sīvanī' pressed down upon the two ankles of the two folded legs. Then he should imagine and meditate upon the Lord called 'Tryambaka' while sitting in this posture (39) [38-39].

[Note :—This process has also been described with slight variation in Yogacūḍāmaṇyupaniṣad, verse nos. 46 and 114 of Chapter 7 of this book.]

विनायकं च संस्मृत्य तथा वागीश्वरीं पुनः। लिङ्गनालात्समाकृष्य वायुमप्यग्रतो मुने।।40।।
प्रणवेन नियुक्तेन बिन्दुयुक्तेन बुद्धिमान्। मूलाधारस्य विप्रेन्द्र मध्ये तं तु निरोधयेत्।।41।।
निरुध्य वायुना दीप्तो वह्निरूहति कुण्डलीम्। पुनः सुषुम्नया वायुर्वह्निना सह गच्छति।।42।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vināyakaṃ ca saṃsmṛtya tathā vāgīśvarīṃ punaḥ / liṅganālātsamākṛṣya vāyumapyagrato mune // praṇavena niyuktena binduyuktena buddhimān / mūlādhārasya viprendra madhye taṃ tu nirodhayet // nirudhya vāyunā dīpto vahnirūhati kuṇḍalīm / punaḥ suṣumnayā vāyurvahninā saha gacchati //

Then one should deeply contemplate upon Lord Gaṇeśa, also called Lord Vināyaka, and the Goddess of speech, i.e. Sarasvatī. Oh sage! After that, the Yogī should pull in the wind (fresh air) through the opening of the penis (40). While doing so, all the while he should repeat the divine Mantra pertaining to 'Praṇava', i.e. OM, and focus the vital wind (or incarcerate it, or trap it, or localise it) in the center of the 'Mūlādhāra Cakra'. Oh the intelligent and exalted sage! (41). The subtle fire located here (in the 'Mūlādhāra Cakra') is kindled or ignited by this fresh (oxygen laden) air inhaled as mentioned above, and this fire then rises up the 'Kuṇḍalinī'. The heated air, charged with the energy of the fire, enters the 'Suṣumnā' nerve and it snakes up through it towards the top of the head (42) [40-42].

एवमभ्यासतस्तस्य जितो वायुर्भवेद्भृशम्। प्रस्वेदः प्रथमः पश्चात्कम्पनं मुनिपुङ्गव।।43।। उत्थानं च शरीरस्य चिह्नमेतज्जितेऽनिले। एवमभ्यासतस्तस्य मूलरोगो विनश्यति।।44।।

evamabhyāsatastasya jito vāyurbhavedbhṛśam / prasvedaḥ prathamaḥ paścātkampanaṃ munipuṅgava // utthānaṃ ca śarīrasya cihnametajjite'nile / evamabhyāsatastasya mūlarogo vinaśyati //

Oh exalted sage! By regularly exercising in this way, one can eventually establish his control over the vital wind forces of life. In the beginning there is profuse sweating; this is followed by the trembling of the body (43), and finally it appears that the body is lifting up (or levitating)—all theses are indications of victory over the vital winds of the body. All the diseases of the body of a person who practices these Yoga (meditation) exercises are eliminated. [See also verse no. 14-15 in this context.] (44) [43-44]

भगन्दरं च नष्टं स्यात्सर्वरोगाश्च सांकृते। पातकानि विनश्यन्ति क्षुद्राणि च महान्ति च।।45।। नष्टे पापे विशुद्धं स्याच्चित्तदर्पणमद्भुतम्। पुर्नब्रह्मादिभोगेभ्यो वैराग्यं जायते हृदि।।46।।

bhagandaraṃ ca naṣṭaṃ syātsarvarogāśca sāṃkṛte / pātakāni vinaśyanti kṣudrāṇi ca mahānti ca // naṣṭe pāpe viśuddhaṃ syāccittadarpaṇamadbhutam / punarbrahmādibhogebhyo vairāgyaṃ jayate hṛdi //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Oh Sāṃkṛti! By this means of controlling of the vital winds, diseases such as fistula and other such diseases (of the anus and alimentary canal etc.) are cured, big and small sins (misdeeds) and their effects are also eliminated or destroyed (45). When this happens and all the corrupting influences that tarnish the mind are removed, the mind-intellect complex becomes clean and clear as a mirror and also becomes pristine pure. This results in generation of total dispassion and disinterest towards all the myriad comforts, enjoyments and other allurements or attractions of the materialistic but artificial and mortal world, and even for those of the celestial and heavenly immortal worlds which are the abodes of Brahmā and all other Gods (46) [45-46].

[Note :—When the mind-intellect complex is cleansed and purged of all the dust and slime symbolising perversions and evil thoughts which act as a dirty and dark layer on the mind-intellect complex of a creature, then it shines like a 'cleaned mirror', and like a mirror, it reflects the image of the 'Reality and Truth' which is the immaculate 'Ātmā' or pure-self or pure consciousness of the creature. This 'Ātmā' is, in itself, an image of its macrocosmic counterpart, the Brahma. This divine, sublime and eclectic view of the absolute truth and ultimate reality removes all delusions and doubts from the mind of the Yogī seeker/aspirant that comes face-to-face with the reality and truth. Then he realises the falsehood and futility of worldly pursuits and, once having tasted the juicy nectar of the supreme eclectic essence, he is no more enticed or lured by or interested in the false liquid which he had hitherto been erroneously regarding as the truth, but now realises to be nothing but a deluding and hallucinating mirage-like liquid masquerading as 'Amṛta', the elixir of eternity and bliss. This causes total renunciation, disinterst, disenchantment and dispassion towards the world. The Yogī, once having drunk the actual liquid called 'Amṛta', shuns other false liquids which call themselves 'Amṛta' but are actually the opposite of it.]

विरक्तस्य तु संसाराज्ज्ञानं कैवल्यसाधनम्। तेन पाशापहानिः स्याज्ज्ञात्वा देवं सदाशिवम्।।47।।
ज्ञानामृतरसो येन सकृदास्वादितो भवेत्। स सर्वकार्यमुत्सृज्य तत्रैव परिधावति।।48।।

viraktasya tu saṃsārājjñānaṃ kaivalyasādhanam / tena pāśāpahāniḥ syājjñātvā devaṃ sadāśivam // jñānāmṛtaraso yena sakṛdāsvādito bhavet / sa sarvakāryamutsṛjya tatraiva paridhāvati //

A person who becomes dispassionate towards and totally disinterested in this world after having realised the truth of Brahma and falsehood of the world, is able to attain Jñāna (wisdom, truthful

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

knowledge about the reality, enlightenment and erudition) which leads him to 'Kaivalya Mokṣa', or the state of non-duality between the Ātmā of the Yogī and the supreme Brahma, as a result of which he finds complete and truthful liberation from the fetters that tie him to this mundane and artificial world, and he is able to deliver his soul in the sense that it merges with its primary source, the Brahma. This Brahma is the supreme Lord who is eternal, auspicious and truthful. With the help of this truthful knowledge and awareness of the eternal truth, all types of fetters are removed and all sorts of ties are broken from their roots (i.e. they are completely routed and eliminated for good) (47).

A person who has once tasted the divine, supreme, esoteric, eclectic and sublime taste of this divine nectar of Jñāna, becomes so intoxicated by its utopian charms and sublime taste that he goes pursuing it like a man in trance who abandons all other work in this world and follows the source of the magical spell which is cast upon him and which seems to completely overwhelm his being and hold him in thrall (48) [47-48].

ज्ञानस्वरूपमेवाहुर्जगदेतद्विचक्षणाः। अर्थस्वरूपमज्ञानात्पश्यन्त्यन्ये कुदृष्टयः॥49॥
आत्मस्वरूपविज्ञानादज्ञानस्य परिक्षयः। क्षीणेऽज्ञाने महाप्राज्ञ रागादीनां परिक्षयः॥50॥
रागाद्यसंभवे प्राज्ञ पुण्यपापविमर्दनम्। तयोर्नाशे शरीरेण न पुनः संप्रयुज्यते॥51॥

jñānasvarūpamevāhurjagadetadvicakṣaṇaḥ / arthasvarūpamajñānātpaśyantyanye kudṛṣṭayaḥ // ātmasvarūpavijñānādajñānasya parikṣayaḥ / kṣīṇe'jñāne mahāprājña rāgādīnāṃ parikṣayaḥ // rāgādyasaṃbhave prājña puṇyapāpavimardanam / tayornāśe śarīreṇa na punaḥ saṃprayujyate //

Wise and erudite persons call and look at this world as an image or personification of Jñāna. [That is, they look at this world with the eyes of wisdom, erudition and deep insight. Whatever they see or observe is filtered in their intellect, and they learn a lesson from each view, from each sight, from each perception, from each experience. They judge for themselves what is true and what is merely a deception. That is why such people call the world a 'classroom of Jñāna'.]

On the contrary, those whose eyes of wisdom are corrupted or veiled in cataract of ignorance and their mind is pervert and deluded, such persons see and perceive this world as a source of material comfort and enjoyment, as a source of sensual pleasure and gratification (49).

With a comprehensive and integrated knowledge of the essential truth

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

about the Ātmā, the deluding darkness of ignorance (called Ajñāna) is dispelled or removed. When delusions and ignorance are removed, their accompanying evils such as 'Rāga and Dveṣa' (i.e. various attachments, attractions, infatuations as well as ill-will, malice, spite, jealously and envy etc.) are also removed or destroyed (50).

When everything else is removed, the demarcation between what is good and what is not (literally, 'Puṇya and Pāpa' respectively) is also erased. When this distinction between 'Pāpa' and 'Puṇya' is removed, the Yogī becomes even and equanimous, tranquil and serene, sedate and calm. As a result, such an enlightened person (Prajñā) does not have to wear (or acquire) a gross body again (i.e. he does not have to take birth again). [That is, he obtains the ultimate emancipation and deliverance and the final salvation of his soul by getting it merged with the supreme Soul of the cosmos, a stage of attainment which has been defined as 'Kaivalya Mokṣa' or literally, 'the only truthful form of salvation' in verse no. 47.] (51) [49-51]

* * *

Canto 7

In this Canto, 'Pratyāhāra', which literally means 'self-restraint', is being described.

अथातः संप्रवक्ष्यामि प्रत्याहारं महामुने। इन्द्रियाणां विचरतां विषयेषु स्वभावतः ।।1।। बलादाहरणं तेषां प्रत्याहारः स उच्यते। यत्पश्यति तु तत्सर्वं ब्रह्म पश्यन्समाहितः ।।2।। प्रत्याहारे भवेदेष ब्रह्मविद्भिः पुरोदितः। यद्यच्छुद्धमशुद्धं वा करोत्यामरणान्तिकम्।।3।। तत्सर्वं ब्रह्मणे कुर्यात्प्रत्याहारः स उच्यते। अथवा नित्यकर्माणि ब्रह्माराधनबुद्धितः ।।4।।

athātaḥ saṃpravakṣyāmi pratyāhāraṃ mahāmune / indriyāṇāṃ vicaratāṃ viṣayeṣu svabhāvataḥ // balādāharaṇaṃ teṣāṃ pratyāhāraḥ sa ucyate / yatpaśyati tu tatsarvaṃ brahma paśyansamāhitaḥ // pratyāhāro bhavedeṣa brahmavidbhiḥ puroditaḥ / yadyacchuddhamaśuddhaṃ vā karotyāmaraṇāntikam // tatsarvaṃ brahmaṇe kuryātpratyāhāraḥ sa ucyate / athavā nityakarmāṇi brahmārādhanabuddhitaḥ //

Oh great sage! Now I shall describe 'Pratyāhāra' (self-restraint) to you. The sense organs have a natural tendency to be enticed or lured by the various material objects of sensual gratification in this surrounding

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

world; they have a mutual affinity or attraction towards each other (1). The effort to forcefully, willingly, diligently and with commitment pull the sense organs away from their natural comfort zones in the world (i.e. to exercise self-restraint over them and prevent the sense organs of the body from gravitating towards the objects of the world which pull them continuously and relentlessly towards themselves) is defined as 'Pratyāhāra'. 'Whatever a person sees is nothing else but Brahma' (2)—firm conviction in this principle and putting the restless mind under a tight leash, is also called 'Pratyāhāra'. This is what those who are experts in the knowledge of the essentials of Brahma assert.

Whatever good or bad deeds a man does in his life time till the time of his death (3) should be offered to the supreme Lord—this is also defined as a form of 'Pratyāhāra'. [That is, non-involvement in deeds and actions, or doing them with complete, sincere and honest detachment and without any expectation of any reward or having any fear of punishment, is also called 'Pratyāhāra'.] In other words, all the daily routine chores of this mundane world should be done with complete selflessness, a sense of honest service, total detachment and sincere humility, and they should be treated as an offering made to the supreme Lord (4) [1-4].

काम्यानि च तथा कुर्यात्प्रत्याहारः स उच्यते। अथवा वायुमाकृष्य स्थानात्स्थानं निरोधयेत्।।5।।
दन्तमूलात्तथा कण्ठे कण्ठादुरसि मारुतम्। उरोदेशात्समाकृष्य नाभिदेशे निरोधयेत्।।6।।
नाभिदेशात्समाकृष्य कुण्डल्यां तु निरोधयेत्। कुण्डलीदेशतो विद्वान्मूलाधारे निरोधयेत्।।7।।
अथापानात्कटिद्वन्द्वे तथोरौ च सुमध्यमे। तस्माज्जानुद्वये जङ्घे पादाङ्गुष्ठे निरोधयेत्।।8।।
प्रत्याहारोऽयमुक्तस्तु प्रत्याहारस्मरैः पुरा। एवमभ्यासयुक्तस्य पुरुषस्य महात्मनः।।9।।

kāmyāni ca tathā kuryātpratyāhāraḥ sa ucyate / athavā vāyumākṛṣya sthānātsthānaṃ nirodhayet // dantamūlāttathā kaṇṭhe kaṇṭhādurasi mārutam / urodeśātsamākṛṣya nābhideśe nirodhayet // nābhideśātsamākṛṣya kuṇḍalyāṃ tu nirodhayet / kuṇḍalīdeśato vidvānmūlādhāre nirodhayet // athāpānātkaṭi-dvandve tathorau ca sumadhyame / tasmājjānudvaye jaṅghe pādāṅguṣṭhe nirodhayet // pratyāhāro'yamuktastu pratyāhārasmaraiḥ purā / evamabhyāsa-yuktasya puruṣasya mahātmanaḥ //

Doing one's duty (and treating it as a form of worship of the Lord) is also a type of 'Pratyāhāra'. [Now, the Yoga practice of 'controlling of the vital wind' is being described as another form of 'Pratyāhāra' or self restraint—] The wind should be pulled from one place or point and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

established at another (5). This is how it should be done—the wind ('Prāṇa Vāyu' or the fresh air or breath) should be sucked in through the teeth (or the cavity of the mouth surrounded or walled on all sides by the row of teeth; here, it simply means through the mouth while the teeth are clenched and the lips are open as opposed to the posture when the mouth is wide open) and localised or established or focused or trapped or incarcerated in the region of the throat. It should then sequentially be moved down step by step as follows—from the throat to the region of the heart (chest), then pulled away from the region of the heart and sent to the area around the navel (abdomen) (6), then from here it should be shifted downwards to the 'Kuṇḍalinī' (located at the base of the spine), and an expert practitioner should then transfer this wind to the 'Mūlādhāra Cakra' (7). After that, the vital wind present in the anus and rectum, called the 'Apāna Vāyu', should be removed from its normal habitat (location) and shifted to the two sides of the hip-region (the pelvic girdle) and from there to the center of the two thighs. From here it should be progressively transferred to the knees, from the knees to the calves, from there to the big toes of the feet, and established there (8).

Experts in Yoga exercises have described the above process of controlling the two vital winds (the 'Prāṇa and the Apāna Vāyus') and finally mixing them and focusing them in the toe as 'Pratyāhāra'. [The vital wind that is present in the legs is known as Udāna. See canto 4, verse no. 29.] (9) [5-9].

सर्वपापानि नश्यन्ति भवरोगश्च सुव्रत। नासाभ्यां वायुमाकृष्य निश्चलः स्वस्तिकासनः।।10।।
पूरयेदनिलं विद्वानापादतलमस्तकम्। पश्चात्पाददद्वये तद्वन्मूलाधारे तथैव च।।11।।
नाभिकन्दे च हृन्मध्ये कण्ठमूले च तालुके। भ्रुवोर्मध्ये ललाटे च तथा मूर्धनि धारयेत्।।12।।

sarvapāpāni naśyanti bhavarogaśca suvrata / nāsābhyāṃ vāyumākṛṣya niścalaḥ svastikāsanaḥ // pūrayedanilaṃ vidvānāpādatalamastakam / paścātpādadvaye tadvanmūlādhare tathaiva ca // nābhikande ca hṛnmadhye kaṇṭhamūle ca tāluke / bhruvormadhye lalāṭe ca tathā mūrdhani dhārayet //

For a person who makes diligent and sincere efforts to follow the process prescribed to do 'Pratyāhāra' (as described in the above verses), all his sins and miseries taking the form of repeated births and deaths (and their accompanying cycle of endless torments and troubles) are eliminated or dispelled on their own.

[Now, another Yoga exercise is described to accomplish 'Pratyā-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

hāra'—] The wise and erudite aspirant should sit calmly in a 'Svāstika' posture[1] (10). The 'Prāṇa Vāyu' should be drawn in through the nostril and the whole body—from the legs right up to the head—should be filled with it. It should be established in both the legs, in the 'Mūlādhāra Cakra' (the subtle energy center located between the genitals and the anus) (11), the navel region of the abdomen, the center of the heart (the chest region), the base of the throat, the gullet and the palate, the center of the two eyebrows and the root of the nose, the forehead and finally the head—the wind should be established in all these locations. [This is called the Samāna Vāyu. See canto 4, verse no. 29.] (12) [10-12]

[Note :—[1]The *Svāstika* posture mentioned in verse no. 10 is the following—The person should sit cross-legged in such a way that the left foot rests on the center of the right thigh and the right foot rests on the left thigh. The rest of the body—abdomen, neck, head etc.—should be held straight, and the hands should rest on top of the knees. See canto 3, verse no. 1-3.]

देहे स्वात्ममतिं विद्वान्समाकृष्य समाहितः। आत्मनाऽऽत्मनि निर्द्वन्द्वे निर्विकल्पे निरोधयेत्।।13।।
प्रत्याहारः समाख्यातः साक्षाद्वेदान्तवेदिभिः। एवमभ्यसतस्तस्य न किंचिदपि दुर्लभम्।।14।।

dehe svātmamatiṃ vidvānsamākṛṣya samāhitaḥ / ātmanā''tmani nirdvandve nirvikalpe nirodhayet // pratyāhāraḥ samākhyātaḥ sākṣādvedāntavedibhiḥ / evamabhyasatastasya na kiṃcidapi durlabham //

A wise, erudite and expert person should pacify his mind (i.e. remove all its restlessness and calm it down) and detach or delink it from the gross body. [That is, he should realise that his true self is the 'Ātmā' and it is separate from the body; they are two independent and distinct entities.] With this realisation, he should focus the mind and firmly establish it in the truthful entity called the Ātmā', without having any confusions or doubts in the mind that this is the only and truthful alternative. Or, in other words, that the Ātmā is the only truthful form of existence, while the other alternative, the body, is utterly and completely gross, base and false (13).

Those wise ones who are well versed in the essence of the knowledge of Vedānta, have called this awareness or realisation as the actual form of 'Pratyāhāra', or the ultimate aim of perfect self-restraint. Nothing is inaccessible for a person who practices 'Pratyāhāra' in the above manner because he is endowed with stupendous mystical and eclectical powers (14) [13-14].

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Canto 8

'Dhāraṇā'—literally meaning firm belief and conviction, a firm resolution about the fundamental truth that the vast macrocosm is present in the basic five elements of Nature, which are earth, water, fire, wind and space—is being described in this canto.

अथातः संप्रवक्ष्यामि धारणाः पञ्च सुव्रत। देहमध्यगते व्योम्नि बाह्याऽऽकाशं तु धारयेत्।।1।।
प्राणे बाह्यानिलं तद्वज्ज्वलने चाग्निमौदरे। तोयं तोयांशके भूमिं भूमिभागे महामुने।।2।।
ह्यरावलकाराख्यं मंत्रमुच्चारयेत्क्रमात्। धारणैषा परा प्रोक्ता सर्वपापविशोधिनी।।3।।

athātaḥ saṃpravakṣyāmi dhāraṇāḥ pañca suvrata / dehamadhyagate vyomni bāhyā''kāśaṃ tu dhārayet // prāṇe bāhyānilaṃ tadvajjvalane cāgnimaudare / toyaṃ toyāṃśake bhūmiṃ bhūmibhāge mahāmune // hayarāvalakārākhyaṃ mantramuccārayetkramāt / dhāraṇaiṣā parā proktā sarvapāpaviśodhinī //

Oh the one who diligently follows the righteous path! Now I shall describe to you what is meant by 'Pañca Dhāraṇā'. [The word 'Pañca' means 'five', and the word 'Dhāraṇā' means 'belief, faith, imagination, thinking, conviction, resolution, perception and view'.]

The 'sky element' present in the body should be visualised as being similar to the vast space present outside the body (1).

Similarly, one should imagine that the vital wind called 'Prāṇa' in the body is the same as the wind present outside the body in the vast space of the sky. The heat present in the stomach (abdomen) is the 'fire element' of the cosmos, the fluid portion of the body is akin to the 'water element' of the world, and the gross form of the body (skin, bone, hair, teeth, nail) is nothing else but the 'earth or soil element' in its entirety (2).

While one contemplates and ponders deeply on this fact, i.e. while one imagines that, for example, the 'breath is the wind present in the sky' and so on and so forth, he should pronounce the relevant seed or root word for that element[1]. This sort of imagination or contemplation upon the five elements of Nature by using their respective seed words is considered the best form of 'Dhāraṇā'. This process has the potential to destroy and eliminate all the sins and their cumulative effects (3) [1-3].

[Note :—[1]The seed or root of the words for the five basic elements of creation are the following—(i) 'haṃ' (हं) for the space/sky element; (ii) 'yaṃ' (यं) for the wind/air element; (iii) 'raṃ' (रं) for the fire element;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(iv) 'vaṃ' (वं) for the water element; and (v) 'laṃ' (लं) for the earth element—हयरावलकाराख्यं.]

जान्वन्तं पृथिवी ह्यंशो ह्यपां पाय्वन्तमुच्यते। हृदयांशस्तथाग्न्यंशो भ्रूमध्यान्तोऽनिलांशकः।।4।।
आकाशांशस्तथा प्राज्ञ मूर्धांशः परिकीर्तितः। ब्रह्माणं पृथिवीभागे विष्णुं तोयांशके तथा।।5।।
अग्न्यंशे च महेशानमीश्वरं चानिलांशके। आकाशांशे महाप्राज्ञ धारयेत्तु सदाशिवम्।।6।।

jānvantaṃ pṛthivī hyaṃśo hyapāṃ payvantamucyate / hṛdayāṃśastathāgnyaṃśo bhrūmadhyānto'nilāṃśakaḥ // ākāśāṃśastathā prājña mūrdhāṃśaḥ parikīrtitaḥ / brahmāṇaṃ pṛthivībhāge viṣṇuṃ toyāṃśake tathā // agnyaṃśe ca maheśānamīśvaraṃ cānilāṃśake / ākāśāṃśe mahāprājña dhārayettu sadāśivam //

The part of the body from foot to the knee is regarded as the earth element; from the knee to the anus is considered as the water element; from the anus to the heart (chest) is regarded as the fire element (4); from the heart right up to the middle point of the two eyebrows is determined to be the wind element; and the area of the head/skull is the space or the sky element.

Oh the enlightened and wise one! One should imagine and contemplate that Brahmā, the creator, resides (or pervades) in the earth element, Viṣṇu, the sustainer, in the water element (5), Śiva, the destroyer, in the fire element, Īśvara (the all-pervading, almighty supreme macrocosmic causal body of the Lord) in the wind element, and the infinite, eternal, universal, blissful, auspicious, esoteric, eclectical, immaculate and the supreme absolute Truth called 'Sadā Śiva' in the sky/space element (6) [4-6].

[Note :—Basically, this Canto establishes a direct equation between the microcosm and the macrocosm. It essentially tells us that what we see at the macro level as an individual creature's body is the same as the vast macrocosmic form of the Lord called the 'Virāṭ Puruṣa' revealed in the form of Nature and cosmos. This concept has been elaborately explained in a separate appendix no. 6 of this book.]

अथवा तव वक्ष्यामि धारणां मुनिपुङ्गव। पुरुषे सर्वशास्तारं बोधानन्दमयं शिवम्।।7।।
धारयेद्बुद्धिमान्नित्यं सर्वपापविशुद्धये। ब्रह्मादिकार्यरूपाणि स्वे स्वे संहृत्य कारणे।।8।।
सर्वकारणमव्यक्तमनिरूप्यमचेतनम्। साक्षादात्मनि संपूर्णे धारयेत्प्रणवे मनः। इन्द्रियाणि समाहृत्य मनसात्मनि योजयेत्।।9।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

athavā tava vakṣyāmi dhāraṇāṃ munipuṅgava / puruṣe sarvaśāstāraṃ bodhānandamayaṃ śivam // dhārayedbuddhimānnityaṃ sarvapāpaviśuddhaye / brahmādikāryarūpāṇi sve sve saṃhṛtya kāraṇe // sarvakāraṇamavyaktamanirūpyamacetanam / sākṣādātmani saṃpūrṇe dhārayetpraṇave manaḥ / indriyāṇi samāhṛtya manasātmani yojayet //

Oh exalted sage! I shall now tell you another way of looking at the truth with a firm conviction. A wise person should be firm and steadfast in his belief that the supreme, enlightened, blissful, auspicious, imperishable and universally truthful Lord is present in the bosom (heart) of the individual himself (7). Such a firm faith that the Lord resides in my bosom is able to destroy or eliminate or overcome all the sins, misdeeds and evils. [See canto 4, verse nos. 48-63.]

The aspirant Yogī should remove the distinction between various manifestations of that supreme and immutable Lord in the form of Brahmā (Viṣṇu, Śiva) etc. by dissolving or merging all these myriad forms into their original and primary form called the Brahma (8).

This enigmatic entity called Brahma is the cause of everything, is unmanifest, attributeless, indescribable and incomprehensible. The aspirant should establish that supreme Soul (Brahma or Praṇava) in his own soul or Ātmā. [That is, he should firmly belief that his Ātmā is the seat of the supreme Lord, that his microcosmic pure-self is the habitat of the vast macrocosmic supreme Self. There is 'non-duality' between them. They are the one and the same.]

With this firmness and steadfastness of conviction and faith, he should assidiously fix his attention (mind and intellect) on the 'Praṇava' or the sublime and supreme Lord as a wholesome and complete entity. Alongside this, he should simultaneously use his will power and discriminatory intellect to remove his sense organs away from their respective perceptions pertaining to the world and their respective desires for gratifications. Instead of it, the mind should be fixed on the Ātmā or soul. [That is, the aspirant should endeavour to remove the mind from or train it to stop receiving any stimuli or impulses from the outside world through the medium of the organs of perceptions such as the ears, eyes, nose, tongue and skin, and instead divert its attentions and focus it towards the Ātmā which is the pure-self of the aspirant and which is the truthful form of pure consciousness] (9) [7-9].

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Canto 9

The two ways of 'Dhyāna' (i.e. contemplation and meditation, or the fixing of the attention on any object, or remembrance and deep thought of anything) are being described in this Canto.

अथातः संप्रवक्ष्यामि ध्यानं संसारनाशनम्। ऋतं सत्यं परं ब्रह्म सर्वसंसारभेषजम्।।1।। ऊर्ध्वरेतं विरूपाक्षं विश्वरूपं महेश्वरम्। सोऽहमित्यादरेणैव ध्यायेद्योगीश्वरेश्वरम्।।2।।

athātaḥ saṃpravakṣyāmi dhyānaṃ saṃsāranāśanam / ṛtaṃ satyaṃ paraṃ brahma sarvasaṃsārabheṣajam // ūrdhvaretaṃ virūpākṣaṃ viśvarūpaṃ maheśvaram / so'hamityādareṇaiva dhyāyedyogīśvareśvaram //

Now I shall describe to you the contemplation or the deep-thought process which gives insight into the essentials of the ultimate Truth and Reality as well as of the fetters that tie a creature to the world of ignorance. This 'Dhyāna' or deep concentration of the mind on the real facts of existence can destroy all the shackles pertaining to the entrapping, illusionary and deluding mundane world. This 'Dhyāna' is like a medicine for all the aliments pertaining to this artificial, mortal and mundane world. One should contemplate upon the supreme, transcendental Brahma who is 'Ṛta' (honest, honoured, revered, worthy and righteous), is 'Satya' (i.e. truthful and real), is 'Ūrdhva Reta' (i.e. one who is the most exalted and resides high above; it is a metaphor for one who is noble and great, spiritually exalted, ethereal and eclectic), has 'stern and penetrating eyes' (i.e. who cannot be cheated, mislead, deceived and be subject to deceit and conceit), who is 'an image of the vast universe' (i.e. is macrocosmic, all-pervading, immanent, omnipresent and all-encompassing) and who is 'the great Lord of all the Gods', i.e. he is the supreme Authority called Maheśvara. Such an exalted, supreme and revered Brahma should be thought of as having his image in the pure-self or Ātmā of the individual. That is, the seeker or aspirant must concentrate his thoughts on the fact that his Ātmā and Brahma are one and the same. This fact should be firmly entrenched and established in his mind-intellect complex. This is the 'Dhyāna' of the supreme Lord which a Yogic (ascetic) should endeavour to do with due diligence, sincerity and commitment (1-2).

अथवा सत्यमीशानं ज्ञानमानन्दमद्वयम्। अत्यर्थममलं नित्यमादिमध्यान्तवर्जितम्।।3।। तथाऽस्थूलमनाकाशमसंस्पृश्यमचाक्षुषम्। न रसं न च गन्धाख्यमप्रमेयमनूपमम्।।4।। आत्मानं सच्चिदानन्दमनन्तं ब्रह्म सुव्रत। अहमस्मीत्यभिध्यायेद्ध्येयातीतं विमुक्तये।।5।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

athavā satyamīśānaṃ jñānamānandamadvayam / atyarthamamalaṃ nityamādimadhyāntavarjitam // tathā'sthūlamanākāśamasaṃspṛśyamacākṣuṣam / na rasaṃ na ca gandhākhyamaprameyamanūpamam // ātmānaṃ saccidānandamanantaṃ brahma suvrata / ahamasmītyabhidhyāyeddhyeyātītaṃ vimuktaye //

There is another way of thinking about Brahma. One should deeply contemplate on the fact that 'He—who is an embodiment of truth, is the Lord of all creation, is eclectic and ethereal, is enlightenment and wisdom personified, is an image of bliss, happiness and tranquility, is unique and beautiful, is most auspicious, pure and uncorrupt, is eternal and infinite, is without a beginning, a middle and an end (3), is beyond the delusions and ignorance created by this gross, temporal, artificial world, is distinct from the sky element (but pervades the sky), is stronger than the wind that can be felt (i.e. his presence is more subtle and sublime than the existence of the wind which cannot be seen but can be proved to be present by the sense of touch only), is distinct from the fire element which can be actually seen by the eyes, is more mysterious and majestic, wonderful and fascinating, powerful and stupendous than the water element which can be physically tasted, as well as the earth element from which emanates various hues of smell, odors and fragrances which can be physically smelt, who cannot be understood, comprehended or witnessed with the aid or help of visual or physical proofs (as is the case with wind, fire, water, earth) (4), who is without a match, is unique and the only one of his kind, who is beyond the concept of a physical body (i.e. who cannot be reached by this gross body of a creature and who has no physical body of his own), who is pure and truthful consciousness, pure bliss, immutable, indistinguishable, supreme and transcendental —such an enigmatic entity with all these attributes and virtues is called Brahma.

The seeker/aspirant Yogī should think that his Ātmā is noting else but this Brahma with the characteristics described above.

Firm conviction and belief, diligent and honest pursuit of this righteous and auspicious way of thinking, and ever remaining steadfast in such thoughts and beliefs that 'the supreme Brahma is non other than my pure self', is a way to attain liberation and deliverance from this world. It provides emancipation, deliverance and salvation of the soul of the individual (5) [3-5].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

एवमभ्यासयुक्तस्य पुरुषस्य महात्मनः। क्रमाद्वेदान्तविज्ञानं विजायेत न संशयः।।6।।

evamabhyāsayuktasya puruṣasya mahātmanaḥ / kramādvedāntavijñānaṃ vijāyeta na saṃśayaḥ //

A wise and erudite person who remains engrossed in practicing such rightful and auspicious thinking and contemplation is surely able to acquire special and expert knowledge about the truthful reality of Brahma as described in Vedāntic treatises (Upaniṣads)—there is no doubt about it (6).

* * *

Canto 10

This Canto describes the concept of 'Samādhi' or a trance like state which is the culmination stage obtained by Yogīs, and is a state of bliss and a feeling of oneness with Brahma as well as a feeling of a vastness like that of the Brahma. This Canto is the climax or a citadel of Vedāntic philosophy pertaining to Yoga. The concept of Samādhi has also being elaborately described in appendix no. 5.

अथातः संप्रवक्ष्यामि समाधिं भवनाशनम्। समाधिः संविदुत्पत्तिः परजीवैकतां प्रति।।1।।

athātaḥ saṃpravakṣyāmi samādhiṃ bhavanāśanam / samādhiḥ saṃvidutpattiḥ parajīvaikatāṃ prati //

Now I shall describe to you the concept of 'Samādhi' (the trance like state of complete bliss) which can destroy or eliminate all ties that shackles a creature to this mundane, gross and entrapping world. It is defined as 'the revelation of oneness between the Ātmā of the creature and the supreme Ātmā of the cosmos' (1).

नित्यः सर्वगतो ह्यात्मा कूटस्थो दोषवर्जितः। एकः संभिद्यते भ्रान्त्या मायया न स्वरूपतः।।2।।

nityaḥ sarvagato hyātmā kūṭastho doṣavarjitaḥ / ekaḥ saṃbhidyate bhrāntyā māyayā na svarūpataḥ //

Ātmā is impeccable, imperishable, eternal and infinite, all pervading and immanent, immutable and uniform, and without any fault or blemishes of any kind. Though it is immutable and one, it is out of delusions created by ignorance that it appears to take myriad forms of different contours, shapes and sizes, having separate and distinct

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

identities. But all this is merely an illusion. The fact is that there is no distinction between any of these forms (because the same Ātmā has revealed itself in all these myriad different forms) (2).

तस्मादद्वैतमेवास्ति न प्रपञ्चो न संसृतिः। यथाकाशो घटाकाशो मठाकाश इतीरितः।।3।।
तथा भ्रान्तैर्द्विधा प्रोक्तो ह्यात्मा जीवेश्वरात्मना। नाहं देहो न च प्राणो नेन्द्रियाणि मनो नहि।।4।।
सदा साक्षिस्वरूपत्वाच्छिव एवास्मि केवलः। इति धीर्या मुनिश्रेष्ठ सा समाधिरिहोच्यते।।5।।

tasmādadvaitamevāsti na prapañco na saṃsṛtiḥ / yathākāśo ghaṭākāśo maṭhākāśa itīritaḥ // tathā bhrāntairdvidhā prokto hyātmā jīveśvarātmanā / nāhaṃ deho na ca prāṇo nendriyāṇi mano nahi // sadā sākṣisvarūpatvācchiva evāsmi kevalaḥ / iti dhīryā muniśreṣṭha sā samādhirihocyate //

This is the reason why 'non-duality' is an established and irrefutable truth and an established fact. There is no such thing as 'delusions' or 'a world' (because they are based on ignorance). Just like the same sky has different names as 'Ghaṭākāśa' and 'Maṭhākāśa' (literally meaning 'the space inside an empty pot' and 'the space inside a large abbey' respectively) (3), ignorant and foolish people, out of their ignorance and foolishness, illusionary and erroneous conceptions and their stupidity, treat the same non-dual supreme Lord as being two distinct entities, such as the creature or 'Jīva' and the God, or the Ātmā of the creature and the supreme Ātmā of the cosmos called 'Paramātmā'. [This latter concept is called 'duality' which is contradictory to the established fact that the Ātmā of an individual creature and the supreme Ātmā of the cosmos are one and the same and are distinguishable from one another, a concept called 'non-duality' which is the Truth propounded and expounded by the Upaniṣads.]

I am not the gross body, and neither am I the 'Prāṇa', nor a collection of the sense organs or the mind and heart (4).

My true identity is established in the eternal blissful state of the Supreme Essence (i.e. the Ātmā) which is only a neutral witness and a dispassionate observer to everything around it. Oh the best amongst sages! To be in such a state of clear understanding, having firm conviction, having a doubtless mind which is free from all confusions and delusions, is called 'Samādhi' (5) [3-5].

सोऽहं ब्रह्म न संसारी न मत्तोऽन्यः कदाचन। यथा फेनतरङ्गादि समुद्रादुत्थितं पुनः।।6।। समुद्रे
लीयते तद्वज्जगन्मय्यनुलीयते। तस्मान्मनः पृथङ्नास्ति जगन्माया च नास्ति हि।।7।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

so'haṃ brahma na saṃsārī na matto'nyaḥ kadācana / yathā phenataraṅgādi samudrādutthitaṃ punaḥ // samudre līyate tadvajjaganmayyanulīyate / tasmānmanaḥ pṛthaṅnāsti jaganmāyā ca nāsti hi //

I am that supreme Lord called Brahma. I am not an ordinary mortal creature who is trapped or deluded by the delusions and misconceptions created by the world. Hence, nothing has ever existed in any dimensions of time (past, present, future) that is separate or distinct or different or independent from me. [That is, I was virtually present in the past, am present now, and shall be present in the future as well.]

Even as foam and waves etc. emerge from the surface of an ocean and eventually disappear into it once again (6), this world also emerges from me and falls back or disappears or merges back into me. Hence, the 'Mana' (the mind, intellect and heart), which is the cause of all the creation and the existence of this world, also has no separate existence besides me. Likewise, this artificial world and the 'Māyā' (delusions and ignorance)[1] associated with it too has no independent existence that is distinct from me. [Here, the Yogī or ascetic is treating himself as an enlightenment Being, and not as an ordinary mortal human being, because all the characteristics described in these verses belong to the supreme, all pervading, macrocosmic Brahma] (7) [6-7].

[Note :—[1]The concept of Māyā has been elaborately explained elsewhere in other upaniṣads of the anthology, such as for example (i) chapter 2, Chāndogyopaniṣad, canto 7, section 16, verse no. 1 (note), (ii) chapter 4, Maitrāyaṇyupaniṣad, canto 4, verse no. 3 (note), (iii) chapter 5, Maitreyupaniṣad, canto 2, verse no. 25 (note), (iv) chapter 9, Mahopaniṣad, canto 5, verse no. 111 (note), (v) chapter 10, Saṃnyāsopaniṣad, canto 2, verse no. 20 (note no. v), (vi) chapter 11, Avyaktopaniṣad, verse no. 1 (note), and (vii) chapter 12, Kuṇḍikopaniṣad, verse no. 14 (note) of this book also in this context.]

यस्यैवं परमात्माऽयं प्रत्यग्भूतः प्रकाशितः। स तु याति च पुंभावं स्वयं साक्षात्परामृतम्॥8॥

yasyaivaṃ paramātmāyaṃ pratyagbhūtaḥ prakāśitaḥ / sa tu yāti ca puṃbhāvaṃ svayaṃ sākṣātparāmṛtam //

In this way, a person who begins to acknowledge, experience and witness the supreme Soul (Lord, Brahma) in his own soul (the Ātmā) is able to attain the supreme, ecletical, ethereal and transcendental stature which is equivalent to the supreme Brahma personified, and which resembles the nectar of eternity and bliss called 'Amṛta' (8).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यदा मनसि चैतन्यं भाति सर्वत्रगं सदा। योगिनेऽव्यवधानेन तदा संपद्यते स्वयम्।।9।।
यदा सर्वाणि भूतानि स्वात्मन्येव हि पश्यति। सर्वभूतेषु चात्मानं ब्रह्म संपद्यते तदा।।10।।

yadā manasi caitanyaṃ bhāti sarvatragaṃ sadā / yogino'vyavadhānena tadā saṃpadyate svayam // yadā sarvāṇi bhūtāni svātmanyeva hi paśyati / sarvabhūteṣu cātmānaṃ brahma saṃpadyate tadā //

When the Yogī (ascetic) begins to subtly experience and witness the eternal, immanent, all pervading, impeccable, supreme and transcendental pure consciousness in his mind-intellect-heart complex called the 'Mana', then at that time he finds himself rooted or firmly established in that supreme state of consciousness on his own (i.e. without any special efforts or prodding to feel such an elevated stature) (9). When that Yogī sees all the mortal creatures as being present in subtle forms in his own self and, at the same time, sees himself as being subtly present or revealed in all of them, then at that time he becomes a true personification of Brahma. [That is, a real wise and truly enlightened Yogī is one who sees no distinction between any two individuals as well as between himself and others] (10) [9-10].

यदा सर्वाणि भूतानि समाधिस्थो न पश्यति। एकीभूतः परेणाऽसौ तदा भवतिकेवलः।।11।।
यदा पश्यति चात्मानं केवलं परमार्थतः। मायामात्रं जगत्कृत्स्नं तदा भवति निर्वृतिः।।12।।

yadā sarvāṇi bhūtāni samādhistho na paśyati / ekībhūtaḥ pareṇā'sau tadā bhavati kevalaḥ // yadā paśyati cātmānaṃ kevalaṃ paramārthataḥ / māyāmātraṃ jagatkṛtsnaṃ tadā bhavati nirvṛtiḥ //

When a person in 'Samādhi' attains oneness between his microcosmic Ātmā (self) and the macrocosmic Ātmā (the supreme Self or Brahma), he does not see any distinction between himself and the other creatures. This establishes him in the only one state of existence called 'non-duality' which is universal and supreme in nature and essence (11).

When he sees his Ātmā as the only eclectic, ethereal, supreme and transcendental immaculate Truth and absolute Realty, and the visible world as nothing else but an extension of 'Māyā' (or of delusions and ignorance), then he obtains supreme bliss and beatitude' (12) [11-12].

एवमुक्त्वा स भगवान्दत्तात्रेयो महामुनिः। सांस्कृतिः स्वस्वरूपेण सुखमास्तेऽतिनिर्भयः।।13।।

evamuktvā sa bhagavāndattātreyo mahāmuniḥ / sāṃkṛtiḥ svasvarūpeṇa sukhamāste'tinirbhayaḥ //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In this way, the great and enlightened Lord Dattātreya gave his discourse and fell silent. Sage Sāṃkṛti enshrined that knowledge in his heart and became fearless. Having realised his true nature (i.e. having understood the true nature of the pure self, which is the Ātmā), he spent his time happily and blissfully thereafter (13).

[Note :—The concept of 'Samādhi' has been elaborately dealt with in 'Muktikopaniṣad', Canto 2, verse nos. 52-56. An English version of this Upaniṣad has been published separately in a book titled 'An anthology of Śrī Rāma's principal Upaniṣads' by this author. A separate appendix no. 5 of this book also explains this concept.]

* * *

शान्तिपाठ

Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

जाबाल्युपनिषद्
Jābālyupaniṣad

This Upaniṣads has twenty three 'Mantras' and pertains to Lord Śiva as 'Paśupati' which literally means 'the Lord of animals or the Lord of animal-like creatures', as well as 'Īśa' which means 'the supreme Lord God'. It is typical of the pattern adopted by the Upaniṣads—there is a pointed question and a specific answer to that question. The teacher in this case is sage Jābāli who answers questions asked by Paippalādi, the son of Pippalāda. The main questions are—what is the truthful essence called 'Tattva', who is a creature or 'Jīva', who is an animal or 'Paśu', who is Lord or 'Īśa', and how is salvation obtained. The symbolism of the three lines made on the forehead of an ascetic (called the 'Tilaka Mark' or 'Tripuṇḍra') is also explained in detail. It is a highly precise, esoteric metaphysical Upaniṣad which explains eclectical concepts most succinctly in brief. It has a lot of symbolism.

Sage Jābāli belonged to the lineage of sage Kaśyapa, and he was one of the moral preceptors of king Daśratha of Ayodhyā, the father of Lord Rāma.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

16

जाबाल्युपनिषद्
Jābālyupaniṣad

शान्तिपाठ
Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

Please see appendix no. 1 for the meaning of this Śāntipāṭha.

अथ हैनं भगवन्त जाबालिं पैप्पलादिः पप्रच्छ भगवन्मे ब्रूहि परमतत्त्वरहस्यम्।।1।।

atha hainaṃ bhagavantaṃ jābāliṃ paippalādiḥ papraccha bhagavanme brūhi paramatattvarahasyam //

Sage Paippalādi (who was the son of sage Pippalāda) asked the exalted and learned Jābāli, 'Oh Lord! Tell me about the supreme, eclectical, sublime and essential Truth which is the absolute Reality (1).

किं तत्त्वं को जीवः कः पशुः क ईशः को मोक्षोपाय इति।।2।।

kiṃ tattvaṃ ko jīvaḥ kaḥ paśuḥ ka īśaḥ ko mokṣopāya iti //

What is 'Tattva' (essence), who is a 'Jīva' (creature), who is a 'Paśu'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(an animal), who is 'Īśa' (Lord God), and what is the way of obtaining 'Mokṣa' (emancipation and salvation)?' (2)

स तं होवाच साधु पृष्टं सर्वं निवेदयामि यथाज्ञातमिति।।3।।

sa taṃ hovāca sādhu pṛṣṭaṃ sarvaṃ nivedayāmi yathājñātamiti //

Sage Jābāli replied, 'You have asked me an excellent question. I shall describe to you whatever is known to me' (3).

पुनः स तमुवाच कुतस्त्वया ज्ञातमिति।।4।।

punaḥ sa tamuvāca kutastvayā jñātamiti //

Paippalādi asked again, 'From where have you learnt all this?' (4)

पुनः सा तमुवाच षडाननादिति।।5।।

punaḥ sa tamuvāca ṣaḍānanāditi //

Jābāli said, 'I have come to know of it from 'Ṣaḍānana' or Lord Gaṇeśa (the elephant-headed son of Lord Śiva who is regarded as the wisest amongst the Gods)' (5).

पुनः स तमुवाच तेनाथ कुतो ज्ञातमिति।।6।।

punaḥ sa tamuvāca tenātha kuto jñātamiti //

Paippalādi asked once again, 'And from where had Ṣaḍānana got it?' (6)

पुनः स तमुवाच तेनेशानादिति।।7।।

punaḥ sa tamuvāca teneśānāditi //

Jābāli replied, 'He received this knowledge or wisdom from Īśāna (Lord Śiva)' (7).

पुनः स तमुवाच कथं तस्मात्तेन ज्ञातमिति।।8।।

punaḥ sa tamuvāca kathaṃ tasmāttena jñātamiti //

Paippalādi persisted, 'And how did he (Īśāna, Śiva) get it?' (8)

पुनः स तमुवाच तदुपासनादिति।।9।।

punaḥ sa tamuvāca tadupāsanāditi //

Jābāli replied, 'He (Śiva) got it by doing meditation and having devotional worship' (9).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पुनः स तमुवाच भगवन्कृपया मे सरहस्यं सर्वं निवेदयेति।।10।।

punaḥ sa tamuvāca bhagavankṛpayā me sarahasyaṃ sarvaṃ nivedayeti //

Hearing this, Paippalādi said, 'Oh Lord, be kind to tell me all about it along with its eclectic and esoteric mystery' (10).

स तेन पृष्टः सर्वं निवेदयामास तत्त्वम्। पशुपतिरहंकाराविष्टः संसारी जीवः स एव पशुः। सर्वज्ञः पञ्चकृत्यसंपन्नः सर्वेश्वर ईशः पशुपतिः।।11।।

sa tena pṛṣṭaḥ sarvaṃ nivedayāmāsa tattvam / paśupatirahaṅkārāviṣṭaḥ saṃsārī jīvaḥ sa eva paśuḥ / sarvajñaḥ pañcakṛtyasaṃpannaḥ sarveśvara īśaḥ paśupatiḥ //

Sage Jābāli reiterated, 'I shall tell you everything in its entirety. Lord Paśupati (Śiva), when 'Ahaṃkāra' (the negative trait of pride, ego, arrogance, haughtiness) dominates him, becomes a worldly creature. Then such a creature or 'Jīva' (having Ahaṃkāra) becomes an animal. [That is, a creature or any living being having 'Ahaṃkāra' in him is equivalent to an animal though his origin was as exalted and enlightened as Lord Śiva himself. Therefore, a person who has pride, ego, arrogance, vanity and haughtiness is no better than an animal.] The all-knowing, all-pervading and supreme Lord of all creation is called 'Īśa', and under the influence of Ahaṃkāra, he becomes 'Paśupati'. He is deemed to have done the sanctified 'five noble and auspicious sacrifices or deeds' that an exalted and senior soul is expected to do' (11).

[Note :—(i) Īśa, Īśāna, Paśupati—all these are the various names for Lord Śiva. (ii) The sanctified 'five auspicious and great sacrifices or deeds' referred above are called 'Pāñca Mahāyajña' (पञ्चमहायज्ञ), and they are the following—(a) Brahma Yajña (ब्रह्म यज्ञ)—study and teaching of the Vedas, (b) Deva Yajña (देव यज्ञ)—the fire sacrifice offered to Gods, (c) Pitṛ Yajña (पितृ यज्ञ)—paying homage to ancestors, (d) Service to mankind called 'Jīva Yajña' (जीव यज्ञ), and (e) Bhūta Yajña (भूत यज्ञ)—service to all the creatures including animals, insects, plants etc. such as giving them food and taking care of them.]

के पशव इति पुनः स तमुवाच।।12।।

ke paśava iti punaḥ sa tamuvāca //

Paippalādi asked him, 'Who is an animal (Paśu)?' (12)

जीवाः पशव उक्ताः। तत्पतित्वात्पशुपतिः।।13।।

jīvāḥ paśava uktāḥ / tatpatitvātpaśupatiḥ //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Jābāli replied, 'A living creature or 'Jīva' (with Ahaṃkāra) is called an animal. Since he is the Lord and master of all creatures, he is also called 'Paśupati'. [See verse no. 11.] (13)

[Note :—A person who has denigrated himself by having 'Ahaṃkāra in him is no better than an animal. The Lord of the creature is Lord Śiva; hence he is also the Lord of that animal-like creature. Therefore, he is called 'Paśupati'. The word 'animal' is a metaphor to describe that the particular person has lost his higher place in the society and has allowed himself to be morally and spiritually demoted to the level of an animal, i.e. he becomes mean, lowly, crass, ignorant, selfish, indulgent and foolish like an animal.]

स पुनस्तं होवाच कथं जीवाः पशव इति। कथं तत्पतिरिति।।14।।

sa punastaṃ hovāca kathaṃ jīvāḥ paśava iti / kathaṃ tatpatiriti //

He asked again, 'How is a person an animal (or why is a creature regarded as an animal)? And how is he (Śiva) their Lord or master (Paśupati)?' (14)

स तमुवाच यथा तृणाशिनो विवेकहीनाः परप्रेष्याः कृष्यादिकर्मसु नियुक्ताः सकलदुःखसहाः स्वस्वामिबध्यमाना गवादयः पशवः। यथा तत्स्वामिन इव सर्वज्ञ ईशः पशुपतिः।।15।।

sa tamuvāca yathā tṛṇāśino vivekahīnāḥ parapreṣyāḥ kṛṣyādikarmasu niyuktāḥ sakaladuḥkhasahāḥ svasvāmibadhyamānā gavādayaḥ paśavaḥ / yathā tatsvāmina iva sarvajña īśaḥ paśupatiḥ //

Jābāli replied, 'A creature is deemed to be an animal if he eats grass[1], is ignorant and stupid, is subservient to and under the subjection and command of someone else, who remains engrossed in various worldly activities such as agriculture etc. and remains perpetually under subjection and dominance of accompanying worries, miseries, troubles and agitations, and like cows and other cattle, is tied to the shed of its master[2], and thereby remains shackled to this world. Hence, such creatures are no better than animals. Just like domestic animals have their master, these creatures too have a Lord, and this Lord is known as the all-knowing, all-pervading Īśvara, or the Lord of animals—'Paśupati' (because he is the controlling Lord of all these so-called animals, or those creatures who are no better than animals) (15).

[Note :—(A) [1]Eating grass is a figure of speech to stress the point that if a man has fallen from his exalted stature and develops mean animal like

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

nature, then he is no better than an animal who eats grass. But this verse is not to denigrate vegetarians in the least, because all living creatures depend on plants for their food, directly or indirectly. Here grass is metaphor for plant-based food. Even meat eaters can be categorised as grass eaters because the animals whose meat they eat also depend on plants for their survival. [2]All persons who are employed under an employer are servants of their Lord or master. They depend on their employers and have to obey their orders. So literally, they are like animals tied in the shed of their master for they are not free to do what they want.

(B) Verse no. 11-13 clearly brings out the following facts in simple language—'Īśa' is the supreme Lord and authority of creation. When somehow he gets tainted with the blemish of 'Ahaṃkāra' (the negative trait of pride, ego, arrogance, vanity, haughtiness and hypocrisy), he becomes a 'Paśupati', or the Lord of animals. Since Brahma has revealed himself as the Ātmā of all the creatures, since the entire creation is a revelation of that Brahma, since Brahma has also manifested himself as the Trinity Gods of whom Śiva is one, and since Brahma is the ultimate Lord or Īśa of the entire creation, it naturally follows that Brahma is also Paśupati who has manifested himself as animal-like living being called a 'Jīva'.

Now, the factor that makes Īśa into a Paśupati is 'Ahaṃkāra'. Hence, if a noble, wise and enlightened man has Ahaṃkāra in him, he is no better than an animal, and since a man stands at the highest rung of the evolutionary ladder, he is also deemed to be the Lord of the rest of the animal kingdom or the animal-like creatures. Hence he is also called Paśupati.

Again, since the determining factor to decide whether or not a creature is an animal is Ahaṃkāra, it follows that a man without Ahaṃkāra is 'not an animal', or in other words 'he is a human being'. Therefore, amongst men, those who have no Ahaṃkāra are equivalent to 'Īśa' (i.e. they are praise worthy, revered, adored, worshipped, wise and enlightened like the supreme Lord), while those that have the element of Ahaṃkāra in them are like Paśupati who is the Lord of animals. This is the subtle and implied meaning of verse nos. 14-15. Such animal-like person remains tied to this world like a domestic animal is tied in its Lord's cattle shed.

(C) Another remarkable interpretation of these verses pertains to the animal sacrifice offered at fire sacrifices. The 'sacrificing of animals' actually mans 'the annihilation of Ahaṃkāra' in a person because it is the only determining factor, according to this Upaniṣad, to decide and categorise a creature as an animal or as a Lord. What a stupidity and height of ignorance it is to spill the blood of innocent and helpless animal

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in the guise of religion when the 'animal disguised as Ahaṃkāra' is still sitting inside the bosom of a man who boasts of doing a rightful thing of sacrificing a humble, terrified and docile animal which actually is a most reprehensible, contemptuous, unrighteous and unreligious deed to be done. Brahma is Ātmā; if Ātmā is non-dual, if Brahma is the Lord, if Ātmā resides uniformally in all the creatures, then is not killing a scared and terrified animal not equivalent to killing or injuring or insulting of the Ātmā or Brahma?]

तज्ज्ञानं केनोपायेन जायते।।16।।

tajjñānaṃ kenopāyena jāyate //

Paippalādi persisted with his queries, 'How is it is possible to acquire that 'truthful, essential and fundamental knowledge'?' (16)

पुनः स तमुवाच विभूतिधारणादेव।।17।।

punaḥ sa tamuvāca vibhūtidhāraṇādeva //

Jābāli replied, 'That truthful and essential knowledge can be acquired by wearing (smearing) 'Vibhūti' of the Lord on the body' (17).

तत्प्रकारः कथमिति। कुत्र कुत्र धार्यम्।।18।।

tatprakāraḥ kathamiti / kutra kutra dhāryam //

Paippalādi asked once again, 'What is the proper method or process to wear this 'Vibhūti'? Where should it be worn or applied?' (18)

[Note :—The word *Vibhūti* comes from the word 'Vaibhava' meaning, inter alia, excellence, dignity, majesty, glory and fame. It also means riches, wealth and prosperity. When applied to Lord Śiva, it means, 'the ash of the sacrificial fire sacrifice which Lord Śiva, as an erudite and most enlightened Yogī (ascetic), performs. This ash is a metaphor for the arousal of renunciation and dispassion towards the world because it symbolises that the world, along with all its enticing allurements, will come to an end one day and be reduced to ash like the residue of the sacrificial fire called 'Vibhūti'. The application of 'Vibhūti' is only symbolic; it is a metaphor for majesty, excellence, dignity as well as for erudition, wisdom and enlightenment marked by renunciation and detachment from the material world and its alluring entrapments—all of which are the hallmarks of Lord Śiva.

Now, here 'wearing the ash' literally means 'smearing the ash of the fire sacrifice on the body'. Therefore, the smearing of the ash over the body implies that one should become truly renunciate and burn all his worldly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

passions and desires in the sacrificial fire of renunciation, become as pure as the residue which remains after all the impurities have been burnt by the fire of the sacrifice. With attachments of the world eliminated by burning them to ashes in the fire of renunciation, what else will remain to attract or distract the creature from his chosen path leading to Brahma? All his 'Ahaṃkāra' has been symbolically reduced to ashes. He becomes an 'Īśa' from a 'Paśupati'; in other words he has become a purified creature in the place of an animal-like creature. This transformation or metamorphosis—from an animal to a non-animal or from an animal-like creature to a wise and erudite person—is tantamount to acquiring truthful knowledge. This is the significance of wearing the Vibhūti.]

पुनः स तमुवाच सद्योजातादिपञ्चब्रह्ममन्त्रैर्भस्म संगृह्याग्निरिति भस्मेत्यनेनाभिमन्त्र्य मानस्तोक इति समुद्धृत्य जलेन संसृज्य त्र्यायुषमिति शिरोललाटवक्षःस्कन्धेष्विति तिसृभिस्त्र्यायुषैस्त्र्यम्बकैस्तिस्रो रेखाः प्रकुर्वीत। व्रतमेतच्छाम्भवं सर्वेषु वेदेषु वेदावादिभिरुक्तं भवति। तत्समाचारेन्मुमुक्षुर्न पुनर्भवाय।।19।।

punaḥ sa tamuvāca sadyojātādipañcabrahmamantrairbhasma saṃgṛhyāgniriti bhasmetyanenābhimantrya mānastoka iti samuddhṛtya jalena saṃsṛjya tryāyuṣamiti śirolalāṭavakṣaḥskandheṣviti tisṛbhistryāyuṣaistryambakaistisro rekhāḥ prakurvīta / vratametacchāmbhavaṃ sarveṣu vedeṣu vedavādibhiruktaṃ bhavati / tatsamācarenmumukṣurna punarbhavāya /

Sage Jābāli said, 'The 'Vibhūti', also known as 'Bhasma' (or the ash of the fire sacrifice) should be collected from the site of the fire sacrifice or the fire pit while pronouncing the 'five Brahma Mantras' (or the Mantras offered as prayers of Brahma as prescribed in the Vedas) such as 'Sadyojāta' etc.[1] Then it should be empowered by divine powers or energy by using the Mantra called 'Agniriti'[2]. The 'Bhasma' or 'Vibhūti' should be lifted while pronouncing the Mantra called 'Mānastoka'[3]. It should be wetted (soaked) with water and then applied on the Yogī's (ascetic seeker's or aspirant's) head, forehead, chest and shoulders while pronouncing the Mantra 'Trayāyuṣam'[4].

After that, three parallel lines should be drawn at the places mentioned above using the paste made of this ash with water while saying the Mantra 'Trāyuṣa' and 'Tryambaka'[5] three times each. [That is, one set of Mantra should be pronounced when one line is drawn. The process should be repeated for every line. Therefore, each 3-line mark made on the body will require the pronunciation of this Mantra three times.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

According to those who are experts in Vedas, this is the process prescribed (or described) in them (i.e. in the Vedas) for the worship of Lord Śiva. A seeker or aspirant who follows this religious vow with diligence, is able to attain salvation. He does not have to take birth again (19).

[Note :—[1]The *Sadyojāta* five Mantras are the following—(i) ***oṃ sadyojātaṃ prapadyāmi sadyojātāya vai namo namaḥ / bhavebhave nāti bhave bhavasva maṃ bhavodbhāva namaḥ //*** (1) (ॐ सद्योजातं प्रपद्यामि सद्योजाताय वै नमो नमः। भवेभवे नाति भवे भवस्व मां भवोद्भाव नमः।। 1 ।।)

(ii) ***vāmadevāya nāme jyeṣṭhāya namaḥ / śreṣṭhāya namo rudrāya namaḥ / kālāya namaḥ kala vikaraṇāya namo bala vikaraṇāya namaḥ //*** (2) (वामदेवाय नामे ज्येष्ठाय नमः। श्रेष्ठाय नमो रुद्राय नमः। कालाय नमः कल विकरणाय नमो बल विकरणाय नमः।। 2 ।।)

(iii) ***balāya namo bala pramathanāya namaḥ / sarvabhūtadamanāya namo manonmanāya namaḥ //*** (3) (बलाय नमो बल प्रमथनाय नमः। सर्वभूतदमनाय नमो मनोन्मनाय नमः। 3 ।।)

(iv) ***aghorebhyo'tha ghorebhyo ghoraghoratarebhyaḥ sarvebhyaḥ sarva śarvebhyo namaste'astu rudrarūpebhyaḥ //*** (4) (अघोरेभ्योऽथ घोरेभ्यो घोरघोरतरेभ्यः सर्वेभ्यः सर्व शर्वेभ्यो नमस्तेऽअस्तु रुद्ररूपेभ्यः।। 4 ।।)

(v) ***tatpuruṣāya vidmahe mahādevāya dhīmahi / tanno rudraḥ pracodayāt /*** (5) (तत्पुरुषाय विद्महे महादेवाय धीमहि। तन्नो रुद्रः प्रचोदयात्। 5 ।।). [Rudrāṣṭādhyāyī]

[2]The *Agniriti Mantras* are the following—(i) ***oṃ agniriti*** (fire) ***bhasma.*** (ii) ***vāyuriti*** (wind) ***bhasma.*** (iii) ***jalamiti*** (water) ***bhasma.*** (iv) ***sthalamiti*** (earth) ***bhasma.*** (v) ***vyometi*** (sky) ***bhasma.*** (vi) ***sarvam oṃ*** (i.e. everything is ***oṃ***). (vii) ***ha va idaṃ bhasma*** (viii) ***mana etāni*** (i.e. the mind-intellect complex) ***cakṣūṃṣi*** (the eye) ***bhasmāni*** etc. (ॐ अग्निरिति भस्म। वायुरिति भस्म। जलमिति भस्म। स्थलमिति भस्म। व्योमेति भस्म। सर्वँ ह वा इदं भस्म। मन एतानि चक्षूंषि भस्मानि इति।।). [Āhnik Sūtravalī, p. 65.]

The word *Bhasma* means to reduce to ashes. Put simply, this Mantra means that I have symbolically burnt all the elements forming my gross, subtle and causal bodies, and I have established myself in the remainder, which is nothing else but pure consciousness represented by the divine word OM.

[3]The *Mānasatok Mantra* appears in Yajur Veda, 16/16.

[4]The *Trāyuṣam Mantra* appear in Yajur Veda, 3/62.

[5]The *Tryambaka Mantra* appear in Yajur Veda, 3/60. Tryambaka literally

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

means 'the 3-eyed Lord Śiva, or 'the Lord of the 3 worlds—subterranean, terrestrial, celestial worlds.]

अथ सनत्कुमारः प्रमाणं पृच्छति। त्रिपुण्ड्रधारणस्य त्रिधा रेखा आललाटादाचक्षुषोराभ्रुवोर्मध्यतश्च।।20।।

atha sanatkumāraḥ pramāṇaṃ pṛcchati / tripuṇḍradhāraṇasya tridhāḥ rekhā ālalāṭādācakṣuṣorābhruvormadhyataśca //

When asked about proof of how to mark these lines of the 'Tripuṇḍra' on the body, sage Sanatkumāra said that the three transverse lines drawn on the forehead should be parallel to each other such that one crosses the forehead, the second traverses along the eyebrows and the third crosses across the root of the nose and over the eyelids (20).

याऽस्य प्रथमा रेखा सा गार्हपत्यश्चाकारो रजो भूर्लोकः स्वात्मा क्रियाशक्तिः ऋग्वेदः प्रातःसवनं प्रजापतिर्देवो देवतेति। याऽस्य द्वितीया रेखा सा दक्षिणाग्निरुकारः सत्त्वमन्तरिक्षमन्तरात्मा चेच्छशक्तिर्यजुर्वेदो माध्यन्दिनसवनं विष्णुर्देवो देवतेति। याऽस्य तृतीया रेखा साऽऽहवनीयो मकारस्तमो द्यौर्लोकः परमात्मा ज्ञानशक्तिः सामवेदस्तृतीयसवनं महादेवो देवतेति।।21।।

yā'sya prathamā rekhā sā gārhapatyaścākāro rajo bhūrlokaḥ svātmā kriyāśaktiḥ ṛgvedaḥ prātaḥsavanaṃ prajāpatirdevo devateti / yā'sya dvitīyā rekhā sā dakṣiṇāgnirukāraḥ sattvamantarikṣamantarātmā cecchāśaktiryajurvedo mādhyandinasavanaṃ viṣṇurdevo devateti / yā'sya tṛtīyā rekhā sā''havanīyo makārastamo dyaurlokaḥ paramātmā jñānaśaktiḥ sāmavedastṛtīyasavanaṃ mahādevo devateti //

The first line of this 3-line 'Tripuṇḍra' symbolises the fire called 'Gārhapatya' or the household fire of the hearth, the second quality called 'Raja' present in a creature, the first letter 'A' of the divine word OM, the terrestrial world, the powers of the Ātmā to act and perform various deeds, the first purification bath done at the time of sunrise at dawn, and is like the Ṛg Veda itself personified. Its patron deity/God is 'Prajāpati Brahmā' himself; he is the creator and guardian of creation .

The second line of the 'Tripuṇḍra' stands for 'Dakṣiṇāgni' which is the fire used as a witness to making charities and giving donations, for the first and the best quality called 'Satguṇa' present in a creature, for the second letter 'U' of the divine word OM, for the second word called 'Bhuvaḥ' (or the celestial sky of the solar system), for the potential of the Ātmā to have various desires and wishes, hopes and expectations, for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the purification bath done at the mid part of the day (i.e. at noon), and for the Yajur Veda. Its patron deity or God is Viṣṇu, the sustainer and protector of the creation.

The third line of the 'Tripuṇḍra' represents the fire known as 'Āhavanīya' or the ritualistic fire used to invoke the fire-God, the third letter 'M' of the divine word OM, the third quality called 'Tama' present in the creature, the celestial world called the heaven, the strength of enlightenment and knowledge possessed by Paramātmā, the supreme Soul, the third purification bath taken in the evening hours (at the time of sunset at dusk), and the Sāma Veda itself personified. Its patron deity/ God is Lord Śiva himself ; he is the annihilator or destroyer of the evil factors in the creation (21).

[Note :—The three lines of the *Tripuṇḍra* mark present on the head of a Saṃnyāsī or an ascetic or a hermit encompasses the whole gamut of creation, because as we see, it incorporates in its ambit the following— (a) The three main fires which are the fire of the household hearth (गार्हपत्य), the fire which stands witness to doing righteous deeds such as making charities (दक्षिणाग्नि), and the fire of sacrifice (ऽहवनीय); (b) the three qualities inherent in all the creatures and which determine all the characteristic qualities and virtues of a creature—the 'Sat' (सत्) quality which is the best and the noblest of the three qualities which inclines a creature towards spiritualism, the 'Raja' (रज) quality which is medium in nature and leads to worldly attractions, and the third quality called 'Tama' (तम) which is the lowest and the meanest of the three, and it creates tendencies to do evil, commit sins and misdeeds as well as possess various vices; (c) the three letters A, U, M which together constitute the divine word OM. According to Vedānta, this word OM encapsulates the entire spectrum of the creation, from its very beginning till its final end. It stands for Brahma and its first manifestation in the form of 'sound' or the 'cosmic Nāda'. From this Nāda which is represented by the word symbol OM was created the rest of the universe. Please see a detailed appendix no. 4 of this book on this concept; (d) all the three world—the terrestrial, the celestial and subterranean, or the temporal, the solar system as well as the heavens beyond it represented by the words 'Bhūḥ' (भूः), 'Bhuvaḥ' (भुवः) and 'Svaḥ' (स्वः) respectively; (e) the three legendary powers of the Ātmā—to act, to wish and to contemplate on the reality and the ability to become enlightened and wise; (f) the three main Vedas—the Ṛg, the Yajur and the Sāma Vedas, (the Atharva which is the fourth was created by Brahmā for the welfare of the creatures after the creation of these

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

three Vedas. It is considered the last Veda and was created along with the terrestrial world inhabited by creatures and represented by the word Janaḥ (जनः); (g) the three sacraments of purification baths called 'Sandhyā'—bathing for symbolic purification done in the morning, at noon and in the evening (सवनं); and (h) the trinity Gods—Brahmā, Viṣṇu and Śiva representing the creation, its sustenance and its annihilation respectively. So we see that this 'Tripuṇḍra' mark present on the forehead is synonymous with the entire creation.]

त्रिपुण्ड्रं भस्मना करोति यो विद्वान्ब्रह्मचारी गृही वानप्रस्थो यतिर्वा स महापातकोपपातकेभ्यः पूतो भवति। स सर्वान् वेदानधीतो भवति। स सर्वान्देवान्ध्यातो भवति। स सर्वेषु तीर्थेषु स्नातो भवति। स सकलरुद्रमन्त्रजापी भवति। न स पुनरावर्तते न स पुनरावर्तते।।इति।।22।।ॐ सत्यमित्युपनिषत्।।23।।

tripuṇḍraṃ bhasmanā karoti / yo vidvānbrahmacārī gṛhī vānaprastho yatirvā sa mahāpātakopapātakebhyaḥ pūto bhavati / sa sarvāndevāndhyāto bhavati / sa sarveṣu tīrtheṣu snāto bhavati / sa sakalarudramantrajāpī bhavati / na sa punarāvartate na sa punarāvartate / iti // oṃ satyamityupaniṣat //

Any wise 'Brahmacārī' (a celibate student), a 'Gṛhastha' (a householder), a 'Vānaprastha' (a person who renounces the household and heads to the forest; this is the third phase of life) or a 'Yati' (an ascetic or hermit) who puts this 'Tripuṇḍra' (the three lines presenting the entire creation) made of the ash from the fire sacrifice on his forehead (as described in verse nos. 19-21) is freed from the evil effects of all the great or ordinary sins and misdeeds that he might have committed or done willing or unwillingly. He is deemed to have accepted and followed all the Vedas, he is deemed to contemplate and meditate upon all the divine Gods (i.e. worship and honour them), he is deemed to be eligible to receive the benefit of going on a pilgrimage and bathing at all the holy sites there, and is deemed to be doing Japa, which is constant repetition of the divine Mantra pertaining to Lord Rudra or Śiva. Such a person does not come back in this world (i.e. he does not take birth again because he gets final salvation) (22). Verily, this is the truth which this Upaniṣad says (23).

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

शान्तिपाठ

Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ !!!

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Appendix - 1

शान्तिपाठ
Śāntipāṭha

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

oṃ āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi / sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu / tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu //

oṃ śāntiḥ ! śāntiḥ !! śāntiḥ!!!

OM salutations! Oh supreme Lord! Let all my sense organs of perception such as speech, eyes, ears etc. as well as the parts of my body which are called the organs of action (such as hands, legs etc.), all the 'Prāṇas' (the vital forces of life) as well as the strength and powers of my body and the mind-intellect apparatus, my overall vitality, vigour and prowess as well as glory and fame become progressively more robust, be enhanced and attain more exalted stature than what they are at present. Let that Brahma who has been described and defined by the Upaniṣads never forsake me, and at the same time, let me never deny him. Brahma should always treat me as his own, and let the mutual relationship that is already established between the two of us become sound and eternal, constant and consistent. Let all those auspicious virtues, noble qualities and exemplary characteristic features which are collectively called 'Dharma' (i.e. righteousness, probity, propriety) by the Upaniṣads always and constantly shine and illuminate

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

my inner-self. Let me regularly, persistently and consistently pursue the supreme Brahma as the only target or goal of my life (i.e. let me concentrate on and divert all my energy and activities in this world exclusively towards a single Utopian goal—and that is, attainment or realisation of the supreme Brahma). Let all my three torments be calmed down. [The so-called three Traitapas are the torments that the creature is subjected to due to his body such as illness, old age; due to other worldly creatures such as fear from the king, thieves etc.; due to the malignant stars and opposed Gods.] Let us have peace! Let us have peace!! Let us have peace!!!

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Appendix - 2

Saṃnyāsa

with

Vairāgya Śatakam of Bhartṛhari

'But whosoever drinketh of the water that I shall give him shall never thirst; the water that I shall give him be in him a well of water springing up into ever lasting life' (Gospel of St. John 1/14). 'You will know the truth and the truth will set you free' (Gospel St. John, 8/6). The heart of him that hath understanding seeketh knowledge—(Proverb, 15/14), Let the peoples praise, O Lord, let all the peoples praise you (Psalm, 67/5), Forever, O Lord, your word is settled in heaven... I will never forget your precepts, for by them you have given me life... but your commandment is exceedingly broad (Psalm, 119/89, 93, 96).

(Part - A)

Saṃnyāsa

There are many Upaniṣads spread over all the five divisions of the Vedas which deal with the concept of 'Saṃnyāsa' in elaborate details and elucidate all the finer points of this form of spiritual life which is considered the best and the most exalted form of existence that a wise, erudite and enlightened person is expected to live once true enlightenment dawns upon him, leading him to total renunciation of this artificial world, creating a sense of complete dispassion and detachment towards it.

The word 'Saṃnyāsa' as a noun broadly means 'a life of renunciation and abandonments of all worldly desires, attachments, passions, needs etc. and turning towards self-realisation in preparation for the final exit from this temporal world'. As a verb, it refers to the actual leading of such a life. A 'Saṃnyāsī' is a person who decides to lead a life of Saṃnyāsa, diligently and faithfully.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

All the various Upaniṣads on this subject, a list of which is given at the end of part A of this appendix, give details of the various aspects of Saṃnyāsa—its meaning, how to get initiated into it, its basic principals, a detailed guideline of the various do's and don'ts (e.g. Saṃnyāsopaniṣad, 2/104-108) for a meaningful life of Saṃnyāsa, its symbols, its tenets, its various stages, its pitfalls as well as how to avoid them, its rewards, its eligibility criterion etc. (e.g. Nārada-parivrājaka, Canto 3, and Saṃnyāsopaniṣad, Canto 2, verse 1-7)etc. For details, the reader should see the main text of these Upaniṣads, English version of all have been written by this humble author and published in separate volumes according to the Veda they relate to.

However, here we shall see the broad aspects of Saṃnyāsa and its general classification. This is because it will help to get a general idea of the concept.

The Saṃnyāsī is one who has been successful in exercising control over his mind and the sense organs (five organs of perception—eyes, nose, tongue, ears and skin, and their respective senses—sight, smell, taste, hearing and bodily comfort and gratification or touch). He has also controlled his organs of action (hands, legs, mouth, genitals and excretory). He is completely dispassionate towards and detached from the mundane, artificial and illusionary world of materialistic comforts, because he has realised the futility of its pursuit as well as its falsehood. He has realised that all this is like a dream; even his body is an illusionary self and will decay and perish like the whole world, and that his true identity is the Ātmā which is, inter alia, imperishable, pure, conscious, eternal, universal, immanent and one like the supreme Ātmā of the cosmos which is called Brahma. He treats his body like a temporary cage for his pure self which is the Ātmā, and therefore endeavours to fly off into freedom like a trapped bird fleeing from its cage at the first opportunity.

There are many words used as synonyms for a Saṃnyāsī—Parivrājaka (परिव्राजक), Yati (यति), Avadhūta (अवधूत), Haṃsa (हंस), Paramahaṃsa (परमहंस), Yogī (योगी) etc. Ascetics and hermits, monks, friers and wandering mendicants are also Saṃnyāsīs because they have renounced the world along with its allurements as well as the comforts and pleasures of a family life. But if this renunciation is only superficial just in order to fulfil religious obligations or to show off to the world how pious and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

holy a person is, or to please the world in some other way, or have been done under some compulsion, whereas in fact the person is internally attracted towards and attached to the world, then such a Saṃnyāsī is a deceitful imposter. Some of the sages and seers cannot be called a Saṃnyāsī in the strict sense of the word because they had wives (e.g. sages Vasiṣṭha, Atri etc.) while others are known to have children (e.g. sage Garga, Manu, Gautama). On the other hand, taking into account the basic tenet, objective and essential meaning of 'Saṃnyāsa'—which is internal, sincere, honest and truthful renunciation and desire for self realisation—a householder could also be a Saṃnyāsī in theory and reality if he is totally detached mentally from the external world surrounding him, whereas a hermit or an ascetic who pretends to be a renouncer of worldly desires but covertly yearns for it, is nothing else but an imposter, a cheat who is not only cheating the world but also himself.

The emphasis should be on honest renunciation, and it should have its roots in the heart and the mind. External symbols and life style aid the process of Saṃnyāsa; they only create an ambiance and psychological foundation conducive to following the path of Saṃnyāsa and would help the aspirant in his pursuits of renunciation or leading a life of a sincere and honest reclusive ascetic or a Saṃnyāsī. But if his mind and heart are riveted in the world of sensual comforts, then he better not cheat himself and others by becoming a pseudo Saṃnyāsī.

A Saṃnyāsī should abandon all attachments and infatuations with this world and contemplate upon the great sayings of the Vedas—That art thou, Thou art that, Thou art Brahma, I am Brahma, All is Brahma, I am thou, and Thou am I etc. which lead him to be firmly established in the concepts of non-duality of Brahma and his own pure conscious Ātmā.

The life of a man is broadly divided into four phases of 20-25 years each— (i) Brahmacarya—The 1st phase when a person observes continence, celibacy and abstains from indulgences of all kinds, stays with his teacher to study and serve him, and generally leads a regimental and disciplined life of austerity, acquires skills which empowers him to stand on his own two feet as he enters the second phase of life.

(ii) Gṛhastha—The 2nd householder phase when he marries, raises a family, looks after it, earns money and creates wealth. When his son or heir is mature, he is expected to pass over worldly responsibilities to him and head for the forest, which is the third stage.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(iii) Vānaprastha—The 3rd phase which entails going to the forest. This system of going to the forest was envisioned in earlier times, but in modern society it may not be possible and prudent. The basic idea was to step aside from active participation in daily chores of the households affairs and not interfere with the life of the new generation which might not like the 'old man's constant nagging' . A Vānaprastha was supposed to act as an advisor from a respectable distance. This 3rd phase of life was a preparatory stage for the rigors of the 4th and the final phase called Saṃnyāsa. If the householder could not bear with the rigid and lonely life of a Vānaprastha, he was not supposed to take to Saṃnyāsa. Besides this, one important factor which distinguished a Vānaprastha from a Saṃnyāsī was that the former was usually accompanied by his wife and maintained a causal and cursory link with the family and son if it was deemed very necessary, while the latter (Saṃnyāsī) was expected to abandon all contacts with a female as well as all other members of his family, remain all to himself, beg for food, be a wandering vagabond and care not at all for his body as he prepares himself mentally to die. It is also prescribed that if true renunciation sprouts in the heart of a person even when he is young and still in the early stages of the 1st phase of life (Brahmacarya) he can still take to Saṃnyāsa directly without passing through the other two phases (refer Yājñavalkyopaniṣad, verse no. 1 of Śukla Yajur Veda.

A 'Parivrājaka' Saṃnyāsī is one who wonders in this world spreading, wherever he goes, the good and truthful knowledge about the Lord, the Ātmā and Brahma as well as about the truthful nature of the existence and futility of worldly pursuits, of the falseness and artificiality of this world, and the ultimate aim of life which is emancipation and salvation as well as liberation from the fetters that shackles a creature to this mundane world of artificiality and provides its soul with deliverance. So he roams about for the spiritual betterment of others as well as for seeking liberation for his own Ātmā from the various shackles that tie it down to this world. He must, inter alia, exercise control over himself as a pre-requisite of Saṃnyāsa, because everything else will revolve around this 'self-restraint' factor.

Once having entered this last phase of life, he is ordained, as a preliminary requirement at the initial stage, to wear the following marks—hold a wooden staff and a water pot, wear a sacred thread, a loin cloth, a sling bag, and a 'Pavitrī' (a brush of Kuśa grass to sprinkle water for purification purposes and it is worn like a ring on one of the fingers).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

These should be regarded by him as symbols of Brahma. As he progresses in his spiritual pursuits, all these external symbols become redundant and should be progressively discarded. This fact has been highlighted in the 'Turīyātītopaniṣad' of Śukla Yajur Veda.

There are six categories of Saṃnyāsīs according to 'Saṃnyāsopaniṣad', 2/23 of Sāma Veda—(i) Kuṭicaka (कुटीचक), (ii) Bahudaka (बहुदक), (iii) Haṃsa (हंस), (iv) Paramahaṃsa (परमहंस), (v) Turīyātīta (तुरीयातीत) and (vi) Avadhūta (अवधूत). The last is the highest state of Saṃnyāsa. This categorisation is akin to the various stages that a student has to pass before he becomes a truly enlightened scholar in the spiritual realm. The characteristic features of these 6 classes of Saṃnyāsīs are briefly enumerated below :—

(a) Kuṭīcaka—also know as Kuṭicakra has the following marks—a tuft of hair on the back of his tonsured head, wears a sacred thread and a loin cloth, carries a staff, a water pot, a sheet to cover the body, and a tattered over-garment (like an overcoat). He worships his parents and Guru, stays at a place, possesses a pot to cook food, a light axe and a spade (for emergencies) and a sling bag with him. He repeats holy Mantras, eats cooked cereals, and wears a white, vertical Tilaka Mark having three erect lines on his forehead. He also carries a trident. [Refer Saṃnyāsopaniṣad, 2/24.]

(b) Bahudaka—the only difference between this type of Saṃnyāsī and the former is that a Bahudaka does not cook his own meal. He begs for cooked food and eats only 8 mouthfuls. [Refer Saṃnyāsopaniṣad, 2/25.]

(c) Haṃsa—he has a lock of long matted hairs on his head (forming a crown), does not stay at one place, begs for food and wears only a loin cloth on his body. [Refer Saṃnyāsopaniṣad, 2/26 and Jābālopaniṣad, Section 4-6.]

(d) Paramahaṃsa—he does not keep a tuft of hair or a sacred thread. He uses his cupped hands as a pot (instead of regular pot) to take (accept) food from not more than five households. He wears a loin cloth, wraps a sheet around him, smears ash over the body, and holds a wooden staff. He discards all the rest. [Refer Sanaysopaniṣad, 2/27, Parama-haṃsopaniṣad, verse no. 2-4, and Jābālopaniṣad, Section 4-6.]

(e) Turīyātīta—the characteristics of this Saṃnyāsī have been elaborately described in Turīyātītopaniṣad. Basically, he takes food

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

directly in his mouth like a cow (i.e. instead of using his hands to eat, he uses his mouth to imbibe food directly, like a cow, from his cupped hands in which the food is held), begs from only three houses and accepts only fruits or cooked cereals. He firmly believes that his true identity is the pure conscious Ātmā, and his body is a lifeless, gross and perishable entity. [Refer Saṃnyāsopaniṣad, 2/28 and Turīyātītopaniṣad.]

(f) Avadhūta—this is the most exalted stage in the life of a Saṃnyāsī. He has become equivalent to the imperishable supreme Brahma or Ātmā, is free from worldly bondages, is an embodiment or a living example of the great sayings of the Vedas (such as, 'I am Brahma', 'You are Brahma', 'Whatever that exists is Brahma', 'Brahma is Ātmā', 'Nothing but Ātmā is true' etc.). He does not have to follow any formal set of rules or tradition or sacraments or rituals. He accepts food like a python—i.e. accepts whatever comes to him without searching for it; he accepts that food which is offered to him by someone who comes to his place to give it to him instead of his going out to beg for the same. He remains ever engrossed in self contemplation, stays alone on mountains, in caves, under trees, and sleeps on the ground on a bed of grass. [Refer Saṃnyāsopaniṣad, 2/29-30, Avadhūtopaniṣad, verse no. 2.]

Besides the above classification based on their physical characteristic features, behaviours, life styles and symbols, the Saṃnyāsopaniṣad, canto 2, verse no. 18-22 of Sāma Veda enumerates and defines the four others categories under which Saṃnyāsīs can be classified—(i) Vairāgya (वैराग्य), (ii) Jñāna (ज्ञान), (iii) Jñāna-Vairāgya (ज्ञान-वैराग्य), and (iv) Karma (कर्म).

Broadly, these four classes of Saṃnyāsī can be defined as follows—(i) A 'Vairāgya Saṃnyāsī' is one who sees falsehood in the visible world, has developed detachment from it early on in life, and renunciation is a natural, inborn trait in him, though he may not be a scholar. (ii) A 'Jñāna Saṃnyāsī' is one who has learnt about the falseness of the world by studying the scriptures and is consequentially filled with disenchantment with it. (iii) A 'Jñāna-Vairāgya Saṃnyāsī' is one who has experienced everything that is worth experiencing in this world, and has become wisened to the transient and perishable nature of worldly happiness. Being thus experienced and first hand witness, he realises the truth of what is said in the scriptures, and this knowledge or Jñāna, which he has got out of experience and witnessing, nourishes and bolsters renunciation in him and fills him with dispassion and detachment towards this artificial

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and perishable world, he has Jñāna as well as Vairāgya. (iv) 'Karma Saṃnyāsī' is one who takes to Saṃnyāsa at the end of the 3rd phase of life as a matter of routine or course as an expected way of life as ordained by the scriptures and by tradition, fearing ignominy, censor and reproach from the society if he does not do so, though renunciation has not sprouted in his heart.

We can cite some example of great sages who belonged to different classes of Saṃnyāsī as described above—(i) Kuṭīcaka—Gautama, Bharadvāja, Yājñavalka and Vasiṣṭha; (ii) Paramahaṃsa—Sāmavartaka, Āruṇi, Śvetaketu, Jaḍabharata, Dattātreya, Śukadeva, Vāmadeva, Hārītaka (Bhikṣukopaniṣad, verse no. 1, 5), Durvāsā, Ṛbhu, Nidāgha and Raivataka (Jābālopaniṣad, 6/1).

The five external signs or symbols held by such Saṃnyāsī are the following—a trident, sacred thread, loin cloth, a tattered sling bag (or a water pot), and a 'Pavitrī' (a brush to sprinkle water for purification purposes; also a finger ring made of Kuśa grass). (Śāṭyāyanyupaniṣad, verse no. 6 and Kuṇḍikopaniṣad, verse no. 10). The signs on his body are the tuft of hair, tonsured head and a Tilaka Mark on the forehead, but as he progresses in his spiritual pursuits, it is expected that he would abandon all these external visible signs of Saṃnyāsa and remain without them (refer Yājñavalkyopaniṣad, verse no. 7 and Saṃnyāsopaniṣad, canto 2, verse no. 8).

A true Saṃnyāsī should treat the divine symbol OM as incorporating all the symbols of Saṃnyāsa (Śāṭyāyanyupaniṣad, verse no. 8), and should be always engrossed in contemplation upon the supreme Brahma and his pure-self (Saṃnyāsopaniṣad, 2/36-73).

Generally speaking, he should eat just sufficient enough to sustain his body, and that too by begging. He should treat his body as a carrier of the Ātmā till the time comes for the latter to discard it and find freedom by merging itself in the supreme Ātmā or Brahma. He should not stay in one place for long, and should select a lonely place for such temporary dwelling. He should not even accept disciples (Saṃnyāsopaniṣad, 2/98), nor worship Gods or idols (Saṃnyāsopaniṣad, 2/74-75, 97). Among other things, he should abhor contacts with a woman and guard against anger and wrathfulness (Yājñavalkyopaniṣad, 14-23, 28-31).

What is the purpose of taking the rigorous vows of Saṃnyāsa? This has been answered precisely in Kuṇḍikopaniṣad, verse no. 5-9; his ways

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of thinking have been enumerated in verse nos. 14-17, 23-27, and his basic life style in verse no. 11-13, and 28 of this Upaniṣad. In its verse no. 28-27, his broad, all-encompassing views about the Ātmā and his enlightened approach towards his non-dual self, leading to what is called 'self realisation' has been highlighted. Similar eclectic and ethereal views are also expressed in Saṃnyāsopaniṣad, canto 2, verse nos. 36-73.

These are just a few points cited here to illustrate the concept of true Saṃnyāsa. It is futile to go into details here because all the texts pertaining to Saṃnyāsa are themselves very exhaustive and detail here would only be repeating the texts uselessly.

List of Saṃnyāsa Upaniṣads—the following list groups those Upaniṣads which have Saṃnyāsa as the main theme and classifies them according to the different Vedas to which they relate. English versions of all the Upaniṣads have been published separately in different volumes according to their Vedas by this humble author. The chapter number after each Upaniṣad listed below indicates the chapter of that particular Upaniṣad as it appears in the volume of the 'Anthology of the Upaniṣad belonging to a particular Veda':—

(a) Ṛg Veda Upaniṣad— (i) Nirvāṇopaniṣad (Chapter 5).

(b) Sāma Veda Upaniṣads—(i) Āruṇyupaniṣad (Chapter 3), (ii) Maitreyupaniṣad (Chapter 5), (iii) Saṃnyāsopaniṣad (Chapter 10), and (iv) Kuṇḍikopaniṣad (Chapter 12).

(c) Śukla Yajur Veda Upaniṣads—(i) Jābālopaniṣad (Canto 4-6, Chapter 3), (ii) Paramahaṃsopaniṣad (Chapter 5), (iii) Subalopaniṣad (Canto 12-13, Chapter 6), (iv) Nirālambopaniṣad (Chapter 8), (v) Bhikṣukopaniṣad (Chapter 13), (vi) Turīyopaniṣad (Chapter 14), (vii) Yājñavalkyopaniṣad (Chapter 17), (viii) Śāṭyāyanīyopaniṣad (Chapter 18).

(d) Kṛṣṇa Yajur Veda Upaniṣads—(i) Avadhūtopaniṣad (Chapter 22) and (ii) Kaṭharudropaniṣad (Chapter 25).

(e) Atharva Veda Upaniṣads— (i) Nārada Parivrājakopaniṣad (Chapter 8), Paramahaṃsa-Parivrājakopaniṣad (Chapter 15), and (iii) Parabrahmopaniṣad (Chapter 20).

The **Bible** also lays down certain rules for wandering friers that are very similar to those laid down for mendicant Saṃnyāsīs as described in the various Upaniṣads. These tenets are almost identical. When Jesus Christ sent forth his twelve disciples as his messengers, he laid down

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

certain guidelines for them, which are, inter alia, the following in the words of the Holy Bible itself—'These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of the Sāmaritans enter ye not, ... freely ye have receive, freely give. Provide neither gold, nor silver, nor brass in your purse, nor scrip for your journey, neither two coats, neither shoes, nor yet staves.. for the workman is worthy of his meat. And into whosoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence' (Gospel, St. Mathew, 10/5, 8-10).

The Bible further says that Jesus ordained his 12 messengers as follows—'And into whatever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your worth, when ye depart out of that house or city, shake off the dust of your feet' (Gospel, St. Mathew, 10/11-14).

The doctrine for the Saṃnyāsa way of life of detachment, dispassion and austerity, the philosophy of non-importance of the body and total renunciation is beautifully encapsulated in these words of the Bible—'Take no thought of your life, what ye shall eat, or what ye shall drink, what ye shall put on. Is not the life more than meat and the body more than raiment? Behold the fowls of the air...your heavenly father feedeth them; are ye not much better then they; ....if God so clothe the grass of the field, shall he not much more clothe you....but seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, take therefore no thought for the morrow; for the morrow shall take thought for the things itself' (Gospel, St. Matthew, 6/25-26, 30-31, 33-34). This remarkable doctrine has clear resonance in Saṃnyāsopaniṣad.

Regarding abstaining from 'Mada' (ego, haughtiness, false pride, arrogance, hypocrisy, vanity), Jesus has this to say—'Thou hypocrite, first cast out the bean of thine own eyes' (Gospel, St. Matthew, 7/5). The repeated restraint imposed by the Upaniṣads that these texts should not be taught to unworthy disciples is also emphasised by Jesus Christ when he says—'Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you' (Gospel, St. Matthew, 7/6).

The basic idea in following the righteous path is to make one's life

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

worthy of living. Discipline of mind, body and demeanours, commitment and dedication towards the goal of life, are essential prerequisites for any success. A disciplined and regulated life only goes to improve our selves. To follow the principles laid down in the various Upaniṣads helps us to make the tree of life good. 'Either make the tree good and his fruit good. Or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit' (Gospel, St. Matthew, 12/33). Sure enough, even for those who do not believe in anything as Brahma or Ātmā, at least this more worldly consideration to be called good and wise, to be known as a good person and to be shown respect, should propel them to a righteous way of life.

(Part - B)

Vairāgya Śatakam of Bhartṛhari

During the golden age of ancient India (320 A.D.—544 A.D.), known as the Gupta period, king Vikramāditya of the Parmar dynasty ruled in Ujjain, which was the capital of India at that time. His elder brother was Bhartṛhari. Earlier he was a very lustful man, but later on in life he renounced his kingdom and became a reclusive ascetic. He took to Saṃnyāsa and became a Yogī, being initiated into the discipline by none other than the legendary Guru Gorakhanātha who himself was regarded as an incarnation of Lord Śiva. Bhartṛhari has composed 'Vairāgya Śatakam' which was one of his three literary outputs, the other two being 'Śṛṅgāra Śatakam' and 'Nīti Śatakam'. These verses of 'Vairāgya Śatakam' in chaste Sanskrit are as succulent and vibrant as they can ever be, moving even the sternest of hearts. In it, Bhartṛhari has laid great stress on the futility of worldly pursuits, the temporary nature of the body, the pleasures of the world and the life itself, the importance of detachment, dispassion and renunciation, on spiritual upliftment and enlightenment, and on leading a life of equanimity, Tapa (austerity, penance and observation of strict righteous vows), Yoga (contemplation and mediation) and peace. This helps a person to break free from the cycle of birth and death.

Whereas the Upaniṣads talk in authoritative language as if a teacher is teaching his students profound truths, Bhartṛhari's verses are juicier and they touch the heart more than the mind which is not so in the case of the Upaniṣadic teaching which are intellectual treatises, appealing more to the intellect, but they speak the same truth. The reason in Bhartṛhari's

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

succulence and lucidity is that he had had personally experienced all the joys and comforts of life as a lustful king, and then had a bad taste in his mouth, as it were, that comes after eating too many sweets. His personal experience of pain and sorrows led him to sincere and severe disenchantment with this world, and this puts an element of utter sincerity and earnestness in his verses which might lack in a bland and emotionless discourse which is often staid, crisp and clinical, said in an environment similar to a college or university where their is a wise and learned teacher surrounded by his eager students, as in the case of the Upaniṣads which are said in a methodical manner in a sterile, disinfected environment of learning and purity, because the sages or seers who pronounced the Upaniṣads had always lived a life of renunciation and detachment from the world; they hadn't tasted the 'sweet' that Bhartṛhari had tasted. A person who has suffered the pain of a stab from a knife and experiences the excruciating pain that follows it is better placed than a doctor who has merely studied about the pain in a medical text book. So be it.

I am including a wide swathe of Vairāgya Śatakam's verses in this appendix on Saṃnyāsa because they are very relevant here and they would add succulence, flavour and fragrance as well as lend a depth and a wide sweep to the basic tenets enshrined in the concept of Saṃnyāsa discussed in this appendix as well as the relevant Upaniṣads.

न संसारोत्पन्नं चरितम् अनुपश्यामि कुशलं विपाकः पुण्यानां जनयति भयं मे विमृशतः। महद्भिः पुण्यौघैश्चिर परिगृहीताश्च विषया महान्तो जायन्ते व्यसनमिव दातुं विषयिणाम्।।3।।

na saṃsārotpannaṃ caritam anupaśyāmi kuśalaṃ vipākaḥ puṇyānāṃ janayati bhayaṃ me vimṛśataḥ / mahadbhiḥ puṇyaudhaiścira parigṛhītāśca viṣayā mahānto jāyante vyasanamiva dātuṃ viṣayiṇām //

1. Verse no. 3 (on true happiness) 'Verily, as I perceive, the doings in this world with expectations of a reward are not a source of happiness and auspiciousness. Similarly, I'm uncertain of even the end result of good, noble and virtuous deeds that we did in our past lives and which are rewarded by the pleasures and comforts that we get in the present life. But, one thing is certain, and that is the end result is unhappiness'.

उत्खातं निधिशंक्रया क्षितितलं ध्याता गिरे र्धातवो निस्तीर्णाः सरितां पतिर्तृपतयो यत्नेन सन्तोषिताः। मन्त्राराधन तत्परेण मनसः नीताः श्मशाने निशाः प्राप्तं काण वराटकोऽपि न मया तृष्णेऽधुना मुञ्च माम्।।4।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

utkhātaṃ nidhiśaṃkrayā kṣititalaṃ dhyātā gire rdhātavo nistīrṇāḥ saritāṃ patirtṛpatayo yatnena santoṣitāḥ / mantrārādhana tatpareṇa manasaḥ nītāḥ śmaśāne niśāḥ prāptaṃ kāṇa varāṭako'pi na mayā tṛṣṇe'dhunā muñca mām //

2. Verse no. 4 (on greed/avarice/rapacity) 'Oh greed, now leave me alone. Under your influence, I dug deep into the earth in search of hidden treasure, but found nothing; I reduced to rubble huge mountains in search of precious stones, I sailed across the rivers and mighty oceans in search of riches, but for what purpose? I did not succeed in getting peace and contentedness; I tried to please the king, but in vein; I spent many a sleepless nights near cremation/burial grounds chanting Mantras to acquire mystical powers, but I got no where. Oh Tṛṣṇā (greed)! Let me be at peace now.'

भ्रान्तं देशमनेक दुर्ग विषमं प्राप्तं न किञ्चित्फलं त्यक्त्वा जाति कुलाभिमान मुचितं सेवा कृता निष्फला। भुक्तं मानविवर्जितं पर गृहेष्वाशङ्कया काकवत् दुर्गतिपाप कर्म निरते नाऽद्यापि सन्तुष्यसि।।5।।

bhrāntaṃ deśamaneka durga viṣamaṃ prāptaṃ na kiñcitphalaṃ tyaktvā jāti kulābhimāna mucitaṃ sevā kṛtā niṣphalā/ bhuktaṃ mānavivarjitaṃ para gṛheṣvāśaṅkayā kākavat durgatipāpa karma nirate nā'dyāpi santuṣyasi //

3. Verse no. 5 (on greed/avarice/rapacity) 'Greed and avarice, born out of ignorance, is never satisfied. I've traveled far and wide in many countries and through formidable fortresses seeking riches (literally, fruits—फलं), but in futility. I served so many high masters seeking their favours and compromising on my high linage, caste and self respect. All was futile and in vain. I lived on crumbs of bread in houses of strangers, serving them like a humble servant/supplicant, always fearful of annoying them like a scared crow. But to what end or purpose—I was no where; I got no peace or satisfaction. I committed so many sins and misdeeds, but to no avail. My greed is still as robust as it was before.

आदित्यस्य गतागतैहरहः संक्षीयते जीवितं व्यापारै र्बहुकार्य भार गुरुभिः कालो न विज्ञायते। दृष्ट्वा जन्न जरा विपत्ति मरणं त्रासश्चनोत्पद्यते पीत्वा मोहमयी प्रमाद मदिरा मुन्मुक्तभूतं जगत्।।7।।

ādityasya gatāgataiharahaḥ saṅkṣīyate jīvitaṃ vyāpārai rbahukārya bhāra gurubhiḥ kālo na vijñāyate / dṛṣṭvā yanna jarā vipatti maraṇaṃ trāsaścanot-padyate pītvā mohamayī pramāda madirā munmuktabhūtaṃ jagat //

4. Verse no. 7 (the transient world) 'Under the delusions caused by

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

intoxicating wine of attachments and infatuations, its very unfortunate that the whole creation and its resident creatures do not pay attention and notice that their life is gradually ebbing away with every sunrise and sunset (i.e. everyday, by the passing of every moment). All of them are so preoccupied with worldly humdrum buiseness that they don't have time or the inclination to note that the time is passing away. It is for the same reason that the sight of a continuous cycle of birth, old age, sufferings and death do not scare them (because they don't have the time to ponder and contemplate and reflect upon at the sorry state of affairs and the trap that they have fallen into). It appears as if the whole world is so intoxicated by the wine of 'Moha' (attractions, attachments, allurements, infatuations and delusions pertaining to the world) and 'Pramāda' (being engrossed in sensual gratification, comforts and pleasures) that it has lost track of the fast fading away of life and time.

निवृत्ता भोगेच्छा पुरुषबहुमानोऽविगलितः समानाः स्वर्याताः सषदि सुह्रदो जीवित समाः शनैर्यष्टं युत्थानं घनतिमिर रुद्धो च नयने अहो दृष्टः कायस्तदपि मरणोपाय चकितः।।9।।

nivṛttā bhogecchā puruṣabahumāno'vigalitaḥ samānāḥ svaryātāḥ saṣadi suhṛdo jīvita samāḥ śanairyaṣṭaṃ yutthānaṃ ghanatimira ruddho ca nayane aho dṛṣṭaḥ kāyastadapi maraṇopāya cakitaḥ //

5. Verse no. 9 (on awareness of old age that kindles renunciation) 'His libido and passions have totally declined. The man's so many prides have vanished. His many friends and companions do not show the respect to him as they had been doing earlier when he was young. Many of his fellow compatriots of his age group have passed away, and many of his friends await their death. He cannot get up without support, and that too with great effort, lifting himself on the support of a stick, tottering and limping along with its help when he attempts to move at all. His eyes are clouded with a blinding veil of cataract. Inspite of all these blatant and bold signals, the very mention of impending death almost astonishes and shocks this idiotic, stubborn and shameless creature. How unfortunate and stupid!'

भोगा न भुक्ता वयमेव भुक्ता, तपो न तप्तं वयमेव तप्ता। कालो न यातो वयमेव याता स्तृष्णा न जीर्णा वयमेव जीर्णाः।।12।।

bhogā na bhuktā vayameva bhuktā, tapo na taptaṃ vayameva taptā / kālo na yāto vayameva yātā stṛṣṇā na jīrṇā vayameva jīṇaraḥ //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

6. Verse no. 12 (on transient world and old age). 'We were never able to enjoy or lord over the sensual material objects of this world; rather it was they that got the better of us. We did not observe austerities, abstinence, continence and self control. Yet our bodies are burning hot like in fever. The caravan of time moves ahead relentlessly; we have run our course but our desires and wants haven't abetted. Rather it's the body that has worn and burnt out as we become old and physically crippled.'

बलिभिमुख क्रान्त पलितैरङ्कितं शिरः। गात्राणि शिथिलायन्ते तृष्णै का तरुणायते।।14।।

balibhimukha krānta palitairṅkitaṃ śiraḥ/ gātrāṇi śithilāyante tṛṣṇai kā taruṇāyate //

7. Verse no. 14 (on old age) 'My face has wrinkled, my hair turned grey and my limbs are giving away with age. But my greed and avarice, my yearnings and rapacity haven't abetted or diminished a bit. Rather, it grows stronger, more robust and younger with the passage of time.'

अवश्यं यातारश्चिर मुषि त्वाऽपि विषया वियोगे को भेद स्त्यजति न मनो यत्स्वयममूम्। जन्तः स्वातन्त्र्यादतुल परितापाय मनसः व्रस्बयं त्यक्ता ह्यो ते शमसुख मनन्तं विदधतिः।।16।।

avaśyaṃ yātāraścira muṣi tvā'pi viṣayā viyoge ko bheda styajati na mano yatsvayamamūm / jantaḥ svātantryādatula paritāpāya manasaḥ vrasbayaṃ tyaktā hye te śamasukha manantaṃ vidadhatiḥ //

8. Verse no. 16 (on futility of worldly pursuits) 'Our sensual indulgences, however long lasting in a lifetime, has to ultimately come to an end. Hence, we must forsake them on our own or they will leave us sooner than later; there is no doubt about the latter event happening. So, why not leave them? It is such regrettable that, even though aware of it, we remain engrossed in worldly affairs and pursuits, we yearn for sensual pleasure and gratification. When these abandon and betray us, we feel let down. Hence, if we choose to forsake them with our own free will and at a time convenient to us, we can attain infinite happiness and peace of mind.'

विवेक ब्याकोशे विदधति शमे शाम्यति तृषा परिप्वंगे तुङ्गे प्रसरतितरां सा परिणतिः। जरा जीर्णे श्वर्यग्रसन गहना क्षेप कृपण तृषा पात्रं यस्यां भधति मरुतामप्यधिपतिः।।17।।

viveka byākośe vidadhati śame śāmyati tṛṣā paripvaṅge tuṅge prasaratitarāṃ sā pariṇatiḥ / jarā jīṇre śvaryagrasana gahanā kṣepa kṛpaṇa tṛṣā pātraṃ yasyāṃ bhadhati marutāmapyadhipatiḥ //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

9. Verse no. 17 (on true happiness) 'Upon attaining peace of mind obtained by following the pathway of knowledge and discrimination, and upon conquering the formidable heights of desire and avarice, a man can experience and witness that spiritual and matchless contentment for which Indra, the king of Gods, is so eager (but is unable to attain). On the contrary, the man (is so stupid and ignorant that he) has become old enjoying countless properties and pleasures of life in this world, but having no real peace of mind because, like Indra, he has spent his life in worldly enjoyment and sensual gratification which become all the more robust, unrelenting and steady in old age than what they were earlier.'

भिक्षाशनं यदपि नीरसमेक वारं शय्या च भूः परिजनो निजदेह मात्रम्। वस्त्रं च जीर्ण शतखण्डमयो च कन्था हा हा तथापि विष्यान्न परि त्यजन्ति।।18।।

bhikṣāśanaṃ yadapi nīrasameka vāraṃ śayyā ca bhūḥ parijano nijadeha mātram/ vastraṃ ca jīṇra śatakhaṇḍamayo ca kanthā hā hā tathāpi viṣyānna pari tyajanti //

10. Verse no. 18 (on true renunciation and Saṃnyāsa) 'It's so unfortunate that he (i.e. a Saṃnyāsī or a roaming mendicant, a fryer) lives on alms as well as on tasteless, bland and insipid food got while begging, and that too hardly once a day, he sleeps on bare earth, has no one to call his kith and kin except his own body and his self (Ātmā), he wears tatters with hundreds of patches on it. Alas, yet he is unable to forsake sensual desires.'

अजानन्माहात्म्यं पततु शलभो दीप दहने स मीनोऽप्यज्ञानाद् बडिशयुत मश्नानु विशितम्। विजानन्तोऽप्येते व्यमिह विपज्जाल जटिलान् न मुञ्चामः कामानह ऽहा गहनो मोह महिमा।।20।।

ajānanmāhātmyaṃ patatu śalabho dīpa dahane sa mīno'pyajñānād baḍiśayuta maśnānu viśitam/ vijānanto'pyete vyamiha vipajjāla jaṭilān na muñcāmaḥ kāmānaha 'hā gahano moha mahimā //

11. Verse no. 20 (on futility of worldly pursuits) 'Even as a moth, ignorant of the consequences, flies into a flame to get burnt, and a fish, unaware of a fisherman's intentions, swims to a bait of meat to get caught, a man also does not give up worldly pleasures though he is fully aware that they are laced with poison of miseries, sorrows, troubles and torments. Truly, Māyā (delusions, ignorance, deceit, fraud, illusion and unreality of this world) has cast a stranglehold on mankind and supersedes all else.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

फलमलशनाय स्वादु उपानाय तोयं शयनम् अवनि पृष्ठं वाससी च। नव धन मधपान भ्रान्त सर्वेन्द्रियाणाम् अविनय मनु मन्तुं नोत्सहे दुर्जनानाम्।।21।।

phalamalaśanāya svādu upānāya toyaṃ śayanam avani pṛṣṭhaṃ vāsasī ca / nava dhana madhapāna bhrānta sarvendriyāṇām avinaya manu mantuṃ notsahe durjanānām //

12. Verse no. 21 (on life of a Saṃnyāsī) 'When we have fresh fruit to eat, sweet water to drink, mother earth to sleep upon and clothes of bark of trees (birch) to wear (i.e. when all our basic needs are met), why should we (true renunciates and Saṃnyāsīs) need to tolerate the rude and arrogant behaviour of the rich and powerful who are haughty, proud and intoxicated by their worldly wealth.'

अशिमहि वयं भिक्षाम्, आशा आवासो वसीमहि। शायेमहि महि पृष्टे, कर्विमहि किम ऐश्वर्यहि।।30।।

aśimahi vayaṃ bhikṣām, āśā āvāso vasīmahi / śāyemahi mahi pṛṣṭe, karvimahi kima aiśvaryahi //

13. Verse no. 30 (on the life of a Saṃnyāsī) 'When I can survive on food got as alms during my begging forays, when I can stay naked with the wind from all the ten directions enveloping me like an invisible shroud or cloak, when I can sleep in comfort on my back on the bare earth, say than what have I to do with those who are rich and arrogant. [A true Saṃnyāsī doesn't bother about riches and he shuns arrogance of his being a Saṃnyāsī; he rather abhors even the company of those who are such.]'

मानेम्लायिनि खण्डिते च वसुवसुनि व्यर्थं प्रायेतऽतिथिनि क्षीणं बंधु जने गते परिजने नेष्टे शनैर्यौवने। युक्तं केवल मेतदेव सुधियां यञ्जङ्गु कन्या पयः पूत ग्राव गिरीन्द्र कन्दर तटो कुञ्जे निवासः क्वचित्।। 31।।

mānemlāyini khaṇḍite ca vasuvasuni vyarthaṃ prāyet'tithini kṣīṇaṃ bandhu jane gate prijane neṣṭe śanairyauvane / yuktaṃ kevala metadeva sudhiyāṃ yañjaṅgu kanyā payaḥ pūta grāva girīndra kandara taṭo kuñje nivāsaḥ kvcit //

14. Verse no. 31 (on the life of a Saṃnyāsī) 'When his prestige has declined, when he has lost his wealth and cannot satisfy those who come to him for favours and has to turn them away empty handed, when his friends have deserted him, when his kith and kin have died, and when his youth has given way to old age—that is the time for the wise and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

erudite to go and live in a cave in the Himalayas, in a solitary bower of creepers, or at a site made holy and august by the presence of the river Ganges flowing in the vicinity.'

परेषां चेतांसि प्रति दिवसमाराध्य बहुधा प्रसादं किं नेतुं विशसि हृदयं क्लेश कलितम्। प्रसन्ने त्वय्यन्तः स्वय मुदित चिन्तामणि गुणो विमुक्तः सङ्कल्पः किमभिलषितं पुष्यति न ते।।32।।

pareṣāṃ cetāṃsi prati divasamārādhya bahudhā prasādaṃ kiṃ netuṃ viśasi hṛdayaṃ kleśa kalitam / prasanne tvayyantaḥ svaya mudita cintāmaṇi guṇo vimuktaḥ saṅkalpaḥ kimabhilaṣitaṃ puṣyati na te //

15. Verse no. 32 (on true happiness) 'Oh my self! All the while you've been trying to please others in many ways. For what purpose do you do it? Why don't you find your true happiness and joy, bliss and peace in your inner self, your Ātmā? When that happens, the 'Cintāmaṇi gem' (a magnificent gem that has mystical powers to remove all worries and satisfy all desires) present in your heart/bosom will illuminate your thoughts from within and without. By fulfilling and extinguishing (or totally eliminating) your desires, it will ensure that you are satisfied and fulfilled.' [Here, the Cintāmaṇi gem is used as a metaphor for Brahmā or the supreme Lord God who removes all worries and gives complete bliss and happiness.]

स्थितः पुण्य आरण्ये सहः परिछ्यो हन्तब हरिनैव फलैब मेध्या वृत्ति प्रति दिवस तलपानी दृषदः। इत्येम सामग्रि भवति बरभक्तिम स्पृहताम् वनम् वा गेहम् वा सदृषम् उपशान्ति एक मनसाम्।।33।।

sthitaḥ puṇya āraṇye sahaḥ parichyo hantaba harinaiva phalaiba medhyā vṛtti prati divasa talapānī dṛṣadaḥ / ityema sāmagri bhavati barabhaktima spṛhatām vanam vā geham vā sadṛṣam upaśānti eka manasām //

16. Verse no. 33 (on peace and the life of a Saṃnyāsī) 'For men at peace with themselves, it matters not whether they reside in a forest in the company of wild deer, eating fruits and vegetables daily, sleeping on a bed of stones every night and worshiping their Gods with sincerity and devotion, or in the household; or in a forest; for them both are equal.'

अमीषां प्राणानां तुलित बिसिनी पत्र पयसां कृते किं नास्माभिर्विगलित विवेकैर्व्यवसितम्। यद्ग्द्यानाा माग्रे द्रविणमद निःशङ्क मनसां कृत वीत व्रीडै र्निजगुण कथा पातकमपि।।34।।

amīṣāṃ prāṇānāṃ tulita bisinī patra payasāṃ kṛte kiṃ nāsmābhirvigalita vivekairvyavsitam / yadgdhyānā māgre draviṇamada niḥśaṅka manasāṃ kṛta vīta vrīḍai rnijaguṇa kathā pātakamapi //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

17. Verse no. 34 (on transient life) 'Life is as transient as a drop of dew precariously perched on the leaf of a lotus flower. Yet, in our ignorance and foolishness, what despicable and abhorable and deplorable and contemptible deed have we not done for the sake of this life? In our unabashed shame, we flatter the rich people whose head whirl as if intoxicated with wine. Drunk with pride and pelf, they have become arrogant and too sure of themselves. But what have we gained in the bargain?'

अति क्रान्तः कालो लतभ ललना भोगा सुभगो भ्रमन्तः भ्रान्ताः स्मः सुचिर्मिः संसार सर्नौ। इदानिम् स्वः सिन्धोः तत् भुवि सम आक्रन्दन गिरः सुतरैः फूटकारैः शिव शिव शिवेति प्रतनुमः।।35।।

ati krāntaḥ kālo latabha lalanā bhogā subhago/ bhramantaḥ bhrāntāḥ smaḥ sucirmiḥ saṃsāra sarnau / idānim svaḥ sindhoḥ tat bhuvi sama ākrandana giraḥ sutaraiḥ phūṭakāraiḥ śiva śiva śiveti pratanumaḥ //

18. Verse no. 35 (on the life of a Saṃnyāsī) 'My age for enjoying the company of charming women is long gone. As a traveler in the world, I am tired of wandering for such a long time. I'm weary and exhausted. Therefore, I have decided to settle on the banks of river Ganges where I shall pass my years chanting the holy name of Lord Śiva constantly in a voice that shall reverberate in the mountain caves around.'

भ्रातहः। कष्टम् अहो महान्स नृपतिः, सामन्त चक्रम च तत्पार्ष्क, तस्य च साऽपि राजा परिषद्, तः चन्द्रबिम्ब आसनाः। उद्रिक्त स च राजपुत्रन्, इव वसते बन्दिनः ताब, कथाब, सर्वं यस्य वषात् गात् स्मिप्रतिपदम् काल्याय तस्मय नमः।। 36।।

bhrātahaḥ /kaṣṭam aho mahānsa nṛpatiḥ, sāmanta cakrama ca tatpārṣka, tasya ca sā'pi rājā pariṣad/ taḥ candrabimba āsanāḥ/ udrikta sa ca rājaputran/ iva vasate bandinaḥ tāba, kathāba, sarvaṃ yasya vaṣāt gāt smripratipadam kālyāya tasmaya namaḥ //

19. Verse no. 36 (on life is transient; preeminence of Kāla) 'Dear brother, I bow to the mighty, formidable and relentless 'Kāla' which, in my own lifetime and as I watched helplessly, has devoured great and powerful kings, their knights and their junior kings, their court, its courtiers and the surrounding pomp and circumstance, their concubines and ladies with faces as sweet as the moon, their proud progeny, their prisoners and serfs, as well as the sycophantic bards and minstrels who sang their glories of valour. All of them have been lost to Time; only their

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

memories remain. This makes me feel very sorrowful, remorseful, disenchanted and dismayed. I bow before that invincible Kāla (the unavoidable, irrepressible and relentless death factor in creation).'

वयं येभ्यो जाताश्चिर परिगता एव खलु ते समं यैः संवृद्धाः स्मृति विषयतां तेऽपि गमिताः। इदानीमेते स्मः प्रति दिवस मासन्न पतना गतास्तुल्यावस्थां सिकतिल नदीतीरतरुभिः।।37।।

vayaṃ yebhyo jātāścira parigatā eva khalu te samaṃ yaiḥ saṃvṛddhāḥ smṛti viṣayatāṃ te'pi gamitāḥ / idānīmete smaḥ prati divasa māsanna patanā gatāstulyāvasthāṃ sikatila nadītīratarubhiḥ //

20. Verse no. 37 (on life is transient) 'My parents who gave me birth have long passed away. My compatriots, friends and siblings, with whom I grew up, played and studied, have also become part of memory or history. I myself am passing my days as a countdown to the ever approaching death. I'm like a tree growing on the banks of a river running swiftly through mounds of sand and under-cutting at my roots.'

तपस्यन्तः सन्तः किमधिनिवसामः सुर नदी। गुणा दारान्दारानुत परिचरामः सविनयम्।। पिबामः शास्त्रौघानुत विविध काव्यामृत्त रसान्। न विद्मः किं कुर्मः कतिपय निमेषायुषि जने।। 39।।

tapasyantaḥ santaḥ kimadhinivasāmaḥ sura nadī / guṇā dārāndārānuta paricarāmaḥ savinayam // pibāmaḥ śāstraughānuta vividha kāvyāmṛtta rasān/ na vidmaḥ kiṃ kurmaḥ katipaya nimeṣāyuṣi jane //

21. Verse no. 39 (on renunciation and wisdom) 'I am at a loss to decide what to do in this brief life. Should I spend my time absorbed in meditation living on the banks of the holy river Ganges like a pious person? Or should I continue to humbly enjoy the company of a beautiful wife, no matter how wise she might be? Or shall I spend my time in studying the poetry contained in the different scriptures?

ऽहयु वा हारे वा बलवति रिपुः वा सुहृदि वा, मणौ वा लोहते वा, कुसुम शयने वा दृशह् वा तृणे वा स्त्रैने वा, मम् समदृशो चान्तु दिवसाः। सदा पुण्ये अरण्ये शिव शिव शिवेति प्रजापतः।।40।।

'hayu vā hāre vā balavati ripuḥ vā suhṛdi vā, maṇau vā lohate vā, kusuma śayane vā dṛśah vā tṛṇe vā stryaine vā, mam samadṛśo cāntu divasāḥ / sadā puṇye araṇye śiva śiva śiveti prajāpataḥ //

22. Verse no. 40 (on the life of a true renunciate and Saṃnyāsī) 'I wish to lead a life of equanimity and spend my days chanting the auspicious name of Śiva, the Lord of his subjects, living somewhere in a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

holy forest. I wish to look with detachment and indifference upon everything and everyone, whether—it is a serpent or a priceless necklace, a powerful enemy or a fast and dear friend, a mass of iron or a piece of precious gem, a bed of rocks or that of flowers, a blade of grass or the body of a charming women.'

गंगा तीरे हिमगिरि शिला बद्ध पद्मासनस्य ब्रह्मा ध्यानाभ्यसन विधिना योगनिद्रां गतस्य। किं तैर्भाव्यं मम सुदिव सैर्यत्र ते निविशंकाः सनप्राप्स्यन्ते जरठ हरिणाः स्वांगमंगे मदीये।।41।।

gaṅgā tīre himagiri śilā baddha padmāsanasya brahmā dhyānābhyasana vidhinā yognidrāṃ gatasya / kiṃ tairbhāvyaṃ mama sudiva sairyatra te niviśaṅkāḥ sanaprāpsyante jaraṭha hariṇāḥ svāṃgamaṃge madīye//

23. Verse no. 41 (on the life of a true renunciate and Saṃnyāsī) 'I wait eagerly for that moment when I would sit in Padmāsana (a lotus like sitting posture during Yoga) on a rock in the snow covered Himālayas (Himgiri) on the banks of the holy river Ganges, contemplating on the supreme Being (Brahma). Then, I shall be lost in a meditative trance (Samādhi, called Yoga Nidrā). I shall be so unconcerned and oblivious of the surroundings that the aged antler, who would be roaming freely in the forest, would poke me with its horns without fear. After making diligent and persistent efforts in accordance with the prescribed meditation (Yoga) methods and techniques, I shall submerge myself in the deep and relaxed mental state achieved by great Yogīs (ascetic) wherein all external senses and their experiences are no longer relevant.'

स्फुर त्स्फारज्योत्स्ना धवलिततहो क्वापि पुलिने सुखासीनाः शान्त ध्वनिषु रजनीषु द्यसरितः। भवाभोगोद्विग्नाः शिव शिव शिवत्यादि वचसा कदास्यामानन्दो दगत बहुल वाष्पाकुल दशाम्।।42।।

sphura tsphārajyotsnā dhavalitataho kvāpi puline sukhāsīnāḥ śānta dhvaniṣu rajanīṣu dyasaritaḥ / bhavābhogodvignāḥ śiva śiva śivatyādi vacasā kadāsyāmānando dagata bahula vāṣpākula daśām //

24. Verse no. 42 (on true bliss) 'When will the time come when I, having given up worldly attachments and attractions that have tormented and pained me so much over the years, start chanting the blissful and auspicious name of Śiva repeatedly to alleviate my pain and suffering. I wait for that moment when sitting on the banks of the holy river Ganges, in a silent moonlit night, with tears of joy running down my eyes, I shall constantly incant 'Śiva, Śiva' in total bliss and lost in ecstasy.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आसंसारम् त्रिभुवनमिदं चिन्वतां तात सादृङ्नैवास्माकं नयन पदवीं श्रोत्रवर्त्मागतो वा। योऽयं धत्ते विषय करिणी गाढ गूढा भिमानक्षीवस्यान्तक्ररणः करिण संयभानाय लीलाम्।।44।।

āsaṃsāram tribhuvanamidaṃ cinvatāṃ tāta sādṛṅnaivāsmākaṃ nayana padavīṃ śrotravartmāgato vā / yo'yaṃ dhatte viṣaya kariṇī gāḍha gūḍhā bhimānakṣīvasyāntakraraṇaḥ kariṇa saṃyabhānāya līlām //

25. Verse no. 44 (on worldly desires) 'My friend, I have yet to meet a noble and wise person in any of the three mythological worlds (heavens, earth, nether), nor have I heard of any one such who has exercised control and has tamed and kept tied to the staff of self restraint the he-elephant present innately in him as his natural temperaments, inclinations and habits that has created a havoc for him, being excited by the she-elephant representing worldly desires and yearnings.'

महादेवो देवः सरितपि च सैषा सुरसरिद् गुहा एवागारं वसनमपि ता एव हरितः। सुह्रदा कालोऽयं व्रतमिदमदैन्यं व्रतमिंद कियाद्वा वक्ष्यामो वट विटप एवास्तु दयिता।।45।।

mahādevo devaḥ saritapi ca saiṣā surasarid guhā evāgāraṃ vasanampi tā eva haritaḥ/suhṛdā kālo'yaṃ vratamidamadainyaṃ vrataminda kiyādvā vakṣyāmo vaṭa viṭapa evāstu dayitā //

26. Verse no. 45 (on life of a Saṃnyāsī) 'I need not elaborate on this—the worship of Lord Mahādeva, the supreme God, is uppermost in the mind of those who have decided to shun the world, to have no attachments with it and not to get involved with it anymore. For them, the holy river of the Gods, river Ganges, is dear to their hearts. They prefer to live in stony mountain caves and wrap themselves in the sky. 'Time' is their company. They have vowed to preserve their self respect by not cringing like a supplicant or a serf before anyone. They spend their time in the vicinity of the banyan tree as if it was their beloved wife.'

वित्तीर्णे सर्वस्वे तरुणा करुणापूर्ण हृदयाः स्मरन्तः संसारे विगुण परिणामां विधिगतिम्। वय पुण्यारण्ये परिणत शरच्चन्द्रकिरणा स्त्रियामा नेब्यामो हरचरण चिन्तैकशरणाः।।48।।

vittīrṇe sarvasve taruṇā karuṇāpūrṇa hṛdayāḥ smarantaḥ saṃsāre viguṇa pariṇāmāṃ vidhigatim / vaya puṇyāraṇye pariṇata śaraccandrakiraṇā striyāmā nebyāmo haracaraṇa cintaikaśaraṇāḥ //

27. Verse no. 48 (on life of a Saṃnyāsī) 'I look forward to the time when I have renounced all that I have; when I, full of the milk of human kindness and keeping in view the evil, deceitful and pervert ways of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

world, spend my time/days in the worship of the lotus feet of Lord Śiva who is the supreme ascetic. I long for the moment, when by his blessings, I live in a sacred forest (away from the world), marveling at the autumn nights illuminated by the sight of the full moon.'

वयमिह परितुष्टा वल्कलस्त्वं दुकूलैः, सम इव परितोषो निर्विशेषो विशेषः। स तु भवति दरिद्रो यस्य तृष्णा विशाला, मनसि च परितुष्टै कोऽर्थवान् को दरिद्रः।।49।।

vayamiha parituṣṭā valkalastvaṃ dukūlaiḥ, sama iva paritoṣo nirviśeṣo viśeṣaḥ/ sa tu bhavati daridro yasya tṛṣṇā viśālā, manasi ca parituṣṭai ko'rthavān ko daridraḥ //

28. Verse no. 49 (on contentedness) 'Our satisfaction takes different forms. Ok king! Whereas I am satisfied wearing the bark of a birch tree, you satisfy your needs with your worldly riches. We are both contented and therefore equal. Remember that one whose wants are unlimited, is in fact a destitute overidden with poverty. It is the spirit of contentment that makes the rich and the poor alike happy and blissful, and not the material riches of the world.'

पाणिः पात्रं पवित्रं भ्रमण परिगतं भैक्षमक्षय्यमन्नं विस्तीर्णं वस्त्र माशा दशकम चपलं तल्पमस्वल्पमुर्वी। येषां निःसन्तगताङ्गी करण परिणत स्वात्म संतोषिगणस्ते धन्या संन्यस्तदैन्य व्यति कर निकराः कर्मनिर्मूलयन्ति।।51।।

pāṇiḥ pātraṃ pavitraṃ bhramaṇa parigataṃ bhaikṣamakṣayyamannaṃ vistīrṇa vastra māśā daśakama capalaṃ talpamasvalpamurvī / yeṣāṃ niḥsantagatāṅgī karaṇa pariṇata svātma santoṣigaṇaste dhanyā saṃnyastadainya vyati kara nikarāḥ karmanirmūlayanti //

29. Verse no. 51 (on life of a Saṃnyāsī) 'Blessed are the noble souls who can rely on their hands to perform pure (good) deeds, who are content with bland food gathered in their open palms as alms from door to door, who can do with the minimal of clothing, feeling that Mother Nature (the sky and the wind and the directions) has wrapped them from all the sides, who can treat the entire earth as their clean bed, who find contentment in purifying their innerself like those of saintly and pious people who are at peace with themselves, and who have given up the bad habit of seeking favours from others. Such persons are indeed praiseworthy and deserve honour and respect.'

दुराराध्याश्चामी तुरग चल चित्ताः क्षितिभुजो वयं तु स्थूलेच्छाः सुहति च पदे बद्ध मनसः। जरा देहं मृत्युर्हरति दयितं जीवितमिदं सखे नान्यच्छ्रेयो जगति विदुषोऽन्यत्र तपसः।।52।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

durārādhyāścāmī turaga cala cittāḥ kṣitibhujo vayaṃ tu sthūlecchāḥ suhati ca pade baddha manasaḥ / jarā dehaṃ mṛtyurharati dayitaṃ jīvitamidaṃ sakhe nānyacchreyo jagati viduṣo'nyatra tapasaḥ //

30. Verse no. 52 (on transient life, importance of meditation and austerities) 'While it is difficult to please one's master, it's almost impossible to please a fickle minded king. Mind is as restless as a horse in this world, always trying to climb higher and higher on the mountain of gross desires and yearnings, hoping for greater respects and higher stature. The mind is like a captive to its own endless desires. But unfortunately, old age is ruining my body. Death, when it eventually comes, will take away everything. Hence, oh friend, for a learned and wise man in this world, there is nothing more beneficial than doing Tapa (austerity, penance and observing righteous vows) and meditation.'

भोगा मेघ वितान मध्य विलसत्सौदामिनी चञ्चला आयुर्वायु विघट्टिता भ्रपट ली लानाम्बुछद् भंगुरम्। लोला यौवन लालसा स्तनु भृता मित्या कलय्य दुतं योगे धैर्य समाधि सिद्धि सुलभे बुद्धिं विदध्यं बुधाः।।53।।

bhogā megha vitāna madhya vilasatsaudāminī cañcalā āyurvāyu vighaṭṭitā bhrapaṭa lī lānāmbuchad bhaṃguram / lolā yauvana lālasā stanu bhṛtā mityā kalayya drutaṃ yoge dhairya samādhi siddhi sulabhe buddhiṃ vidadhyaṃ budhāḥ //

31. Verse no. 53 (on futility of worldly pursuits) 'The enjoyment of sensual pleasures of the world is as transient as the lightening streaking across the bosom of the clouds. A man's life is as unstable and momentary as the raindrops coming down from the clouds and getting scattered by the wind in the vast sky. The desire for enjoyment of youthful days is equally temporary. Oh wise and enlightened men, you should therefore heed wise council and concentrate your attention and mind in meditation in order to attain equanimity and patience as well as acquring mystical powers and control of the mind.'

पुण्ये ग्रामे वने वा महति सितपटच्छन्ना पालिं कपालिं ह्यदाम्य न्यायगर्भद्विजहुतहुत भृग्धू भ्रोपकष्ठम्। द्वारं द्वारं प्रविष्टो वरमुहरदरीपूरणाय क्षुधार्तो मानी प्राणैः स धन्यो न पुनरनुदिन तुल्य कल्येषु दीनः।।54।।

puṇye grāme vane vā mahati sitapaṭacchanga pāliṃ kapāliṃ hyadāmya nyāyagarbhadvijahutahuta bhṛgdhū bhropakaṣṭham / dvāraṃ dvāraṃ praviṣṭo varamuharadarīpūraṇāya kṣudhārto mānī prāṇaiḥ sa dhanyo na punaranudina tulya kalyeṣu dīnaḥ //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

32. Verse no. 54 (on life of a Saṃnyāsī) 'It does not behoove of a respectable person (a Saṃnyāsī) to humbly beg for food everyday from equals. Rather, he should, when he feels hungry, go to a place (of a householder) where the sacrificial fire is burning in a village, or even in the midst of a forest (at a hermitage of a forest-dwelling hermit, sage or seer), with a begging bowl covered with a clean scarf or a leaf. He should ask for food from several doors which have been blackened due to the smoke of the fire sacrifice done by the inhabitants of that house, and from the place from where the smoke rising from sacred fires create tears in his eyes and obscures his view (as to who is giving the alms). [That is, alms should be taken and given anonymously. Otherwise it creates a sense of attachment and obligation; it creates a sense of shame in the Saṃnyāsī while causing a sense of pride and a desire of recognition in the mind of the alms giver. Further, alms should be accepted from righteous people only, as corrupted food would also corrupt the mind of the eater.]'

चाण्डालः किमयं द्विजाति रथवा शूद्रोऽथ किं तापसः किंवा तत्त्व विवेक पेशलम मतिर्योगिश्वरा कोऽपि किम्। इत्युत्पन्नविकल्प जल्प मुखरैः सम्भाष्य माणा जने र्नकुद्धाः पथिनेव तुष्ट मनसो यान्ति स्वयं योगिनः।।55।।

cāṇḍālaḥ kimayaṃ dvijāti rathavā śūdro'tha kiṃ tāpasaḥ kiṃvā tattva viveka peśalama matiryogiśvarā ko'pi kim / ityutpannavikalpa jalpa mukharaiḥ sambhāṣya māṇā jane rnakuddhāḥ pathineva tuṣṭa manaso yānti svayaṃ yoginaḥ //

33. Verse no. 55 (on life of a Saṃnyāsī) 'Yogīs (ascetics) are not bothered about inquisitive questions put to them by ordinary people who enquire about their antecedents. The people might wish to know the caste of the Yogī (Saṃnyāsī)—whether he is a Śūdra or Cāṇḍāla (a low caste) or of the upper caste (such as Vaiśya, a Kṣatriya and a Brāhmaṇa). They want to find out if he is a hermit or a sage, a meditating Yogī who has renounced the world in the search of the 'truth', or if he is one who is already an enlightened and self-realised one. A true ascetic should not get annoyed at this enquiry made out of ignorance, nor do they feel important (that people are showing respect to them). They are happy with their chosen path and continue to walk over it freely and cheerfully, unbothered about what people are saying about him, for he is deemed to have risen above such mundane worldly classifications.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सखे, धन्याः केचितत्रुतित भवबन्ध व्यतिकरा वनान्ते चिन्तान्तः विषम विश्याषी विषगताः। शरत चन्द्र ज्योत्स्ना धवल गगना भोग शुभगाम् नयन्ते ये रात्रिम् सुकृति धाया चित्रेक् शरणाः।।56।।

sakhe, dhanyāḥ kecitatrutita bhavabandha vyatikarā vanānte cintāntaḥ viṣama viśyāṣī viṣagatāḥ / śarata candra jyotsnā dhavala gaganā bhoga śubhagām nayante ye rātrim sukṛti dhāyā citrek śaraṇāḥ //

34. Verse no. 56 (on life of a Saṃnyāsī) 'Oh my friend! They are blessed who, after having rid themselves of poisonous snakes representing sensual pleasures of this world that have twined around them like a creeper does around a tree, have abandoned worldly attachments and have settled down to live in a lonely forest. Living there, they pass their nights, lit by the light of the full moon of autumn, in peace and bliss, serving others and doing good deeds with diligence and sincerity. They have taken the shelter of their Ātmā which is non-dual.'

इतस्मात् विरम् इन्द्रियार्थ गहनात आयास् दादासु च, श्रेयो माग्रम् शेष दुःखशमन् व्यापार दक्षम् क्षणम्। शान्तिम् भावमयुप्येहि संत्यज निजम् कल्लोललोलाम मतिम्। भूयो मा भज भंगुराम भवः रतिम् चेतः प्रसीद् अधुना।।57।।

itasmāt viram indriyārtha gahanāta āyās dādāsu ca, śreyo māgram śeṣa duḥkhaśaman vyāpāra dakṣam kṣaṇam / śāntim bhāvamayupyehi saṃtyaja nijam kallolalolāma matim / bhūyo mā bhaja bhaṅgurāma bhavaḥ ratim cetaḥ prasīd adhunā //

35. Verse no. 57 (on life of a Saṃnyāsī) 'Oh my heart! Your wellbeing lies in—(a) forsaking quickly this dense forest of lust and sensual enjoyment wherein there is nothing else but sorrows (b) settling down in a peaceful and serene state of the mind that can eliminate all sufferings (because mind that is restless is the seat of all problems), (c) forsaking pervert and denigrating thought processes which are mercurial like a drop of water, and (d) abounding attachments with this mortal and perishable world.'

पुण्येः मूल फलैप्रिये प्रणयिनि प्रीतम् कुरुष्वा अधुना मूशैया नव वल्कलिः कर्णिः उत्तिष्ठः यामो वनम्। शुद्रानाम विवेक मूढ मनसाम् यात्रा ईश्वरनानान् सदा चित्त व्यध्यः अविवेक विह्वलगिरान नामापि न श्रूयते।।58।।

puṇyeḥ mūla phalaipriye praṇayini prītam kuruṣvā adhunā mūśaiyā nava valkaliḥ kṇriḥ uttiṣṭhaḥ yāmo vanam / śudrānāma viveka mūḍha manasām

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

yātrā īśvaranānān sadā cittā vyadhyaḥ aviveka vihvalagirāna nāmāpi na śrūyate //

36. Verse no. 58 (on life of a Saṃnyāsī) 'Oh dear! Its high time that we partake simple diet of sanctified fruits and edible roots, to wear clothes made from a fresh bark of the birch tree, and feel comfortable on bare earth (as we do on a soft mattress). The correct life for us would be to move to a forest (as a Saṃnyāsī) where one rarely comes across rich people who are ignorant and blind in their beliefs, who are mean and petty in their mental setup and outlook, who lack wisdom, are pervert and speak ill of others.'

मातर्लक्ष्मि भजस्व कञ्चिदपरं मत्कांक्षिणा मास्मभूर्भोगेषु स्पृह्यालवो नहि वय का निःस्पृहाणामसि। सद्यः स्यूत पलाश पत्र पुटिकापात्रै पवित्री कृतैर्भिक्षासक्तु भिरेव सम्प्रति वयं वृत्तिं समीहामहे।।62।।

mātarlakṣmi bhajasva kañcidaparaṃ matkāṃkṣiṇā māsmabhūrbhogeṣu spṛhyālavo nahi vaya kā niḥspṛhāṇāmasi / sadyaḥ syūta palāśa patra puṭikāpātrai pavitrī kṛtairbhikṣāsaktu bhireva samprati vayaṃ vṛttiṃ samīhāmahe //

37. Verse no. 62 (on life of a Saṃnyāsī) 'Oh Goddess Lakṣmī! Go and befriend someone else and don't bother me in the false hope that I shall enjoy your company (i.e. wealth and prosperity). I'm no longer interested in indulging in the riches of the world. I think you are also not interested in such men. I only desire to get along with frugal meals that I beg for in a bowl made of fresh leaves of the Palāśa plant (i.e. the forest plant known as the 'flame of the forest' which has bright red flowers).'

बाले लीलामुकुलितमयी सुन्दरा दृष्टिपाताः किं क्षिप्यन्ते विरम व्यर्थ एष श्रमस्ते। सम्प्रत्यन्ते वयमुपरतं बाल्यामास्था वनान्ते क्षीणो मोहस्तृणमिव जगज्जालमालोकयामः।।64।।

bāle līlāmukulitamayī sundarā dṛṣṭipātāḥ kiṃ kṣipyante virama vyartha eṣa śramaste / sampratyante vayamuparataṃ bālyāmāsthā vanānte kṣīṇo mohastṛṇamiva jagajjālamālokayāmaḥ //

38. Verse no. 64 (on wisdom) 'Listen beautiful woman! Why are you looking at me through the corners of your half shut (or half open) lustful eyes as a part of your seductive plans to trap me? [See also verse no. 65 below.] Please abandon this useless effort because I'm past my youth and my desires, attachments, infatuations, libido and passions have subsided and calmed down. I'm not the same person I was during my

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

youth. Today, I stay in a forest, look upon the snares of the worldly pursuits as if these were blades of useless straw and my Moha (delusions) have been decimated.'

इयं बाला मां प्रत्यनवरतमिंदीवरदलप्रभा चोरं चक्षुः क्षिपति किमभिप्रेतमनया। गतो मोहो ऽस्माकं स्मरशबर बाण व्यतिकरज्वलज्जवालाः शांतास्तदपि न वराकी विरमति।।65।।

iyaṃ bālā māṃ pratyanavaratamindīvaradalaprabhā coraṃ cakṣuḥ kṣipati kimabhipretamanayā / gato moho 'smākaṃ smaraśabara bāṇa vyatikara-jvalajjavālāḥ śāntāstadapi na varākī viramati //

39. Verse no. 65 (on lust and passion) 'I fail to understand the nature of this young damsel who is repeatedly glancing at me from the corners of her blue lotus-like eyes. [See also verse no. 64 above.] At my old age, all my libido and passion, all my delusion and infatuation have subsided. This fire of passion that is ignited by Kamdeva—cupid, the God of love, with his bow and arrows made of flowers, has long been extinguished. Therefore, why doesn't this stupid woman let me alone?'

रम्यं हम्यं तलं न किं वसयते श्रव्यं न गीतादिकं किंवा प्राण समासमागमसुखं नैवाधिकं प्रीयते। किं तु भ्रान्त पतत्यतं गयवन व्यालोलदीपांकुर च्छया चञ्चल माकल्य्य सकलं सन्तो वनान्तं गताः।।66।।

ramyaṃ hamyaṃ talaṃ na kiṃ vasayate śravyaṃ na gītādikaṃ kiṃvā prāṇa samāsamāgamasukhaṃ naivādhikaṃ prīyate / kiṃ tu bhrānta patatyataṃ gayavana vyāloladīpāṅkura cchāyā cañcala mākalyya sakalaṃ santo vanāntaṃ gatāḥ //

40. Verse no. 66 (on renunciation) 'These saintly and pious persons had everything in life—comfortable house to live in, pleasures of the world, melodious music to entertain them and company of lusty females who were at their command. Yet these wise, noble and enlightened souls preferred the life of a forest dweller in comparison to them. They regarded these enjoyments of the world to be as transient as the flickering shadow caused by the wings of a moth by its blinking light, or the shadow cast by a flame being buffeted by a gust of wind blowing around it.'

यदा मेरुः श्रीमन्निपतति युगान्ताग्निनिहितः समुद्राः शुष्यन्ति प्रचुर मकर ग्राह निलिया। धरा गच्छत्यन्त धरणिधर पादैरपिधृता क्षरीरे का वार्ता करिकल अकर्णाग्र चपले।।69।।

yadā meruḥ śrīmannipatati yugāntāgninihitaḥ samudrāḥ śuṣyanti pracura makara grāha niliyā / dharā gacchatyanta dharaṇidhara pādairapidhṛtā kṣarīre kā vārtā karikala akarṇāgra capale //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

41. Verse no. 69 (on transient life) 'The fire of dooms day will destroy even Mt. Sumeru, the most grand amongst the mountains. The ocean which is a home of so many great marine creatures such as the crocodile will also dry up. Even the earth, so solid, heavy and dense, is rattled by an earthquake. No wander than that this body is as shaky as the front lobe of a baby elephant's ear lobe, and it too would be destroyed when the time comes. So, say, what reliance can be put on it.'

प्राप्ताः श्रियः सकल काम दुधास्ततः किं दलं पदं शिरसि विदुषतां ततः किम्। सम्मानिताः प्रणयिनो विभवैस्ततः किं कल्पस्थिता स्तनु भृत्तां तनवस्ततः किम्।।71।। जीर्णा कन्था ततः किं सितममलपटं पट्ट सूत्रं ततः किं एक भार्याततः किं वहु हय करिभिः कोटि संख्यास्ततः किं। भक्तं भुक्सं ततः किं कशशमथवा वासरान्ते ततः किं वयक्तं ज्योति वर्व वान्तर्मस्त्रित भवभयं वैभवैः वा ततः किं।।72।।

prāptāḥ śriyaḥ sakala kāma dudhāstataḥ kiṃ dalaṃ padaṃ śirasi viduṣatāṃ tataḥ kim / sammānitāḥ praṇayino vibhavaistataḥ kiṃ kalpasthitā stanu bhṛttāṃ tanavastataḥ kim // jīrṇā kanthā taḥ kiṃ sitamamalapaṭaṃ paṭṭa sūtraṃ tataḥ kim eka bhāryātataḥ kiṃ vahu haya karibhiḥ koṭi saṃkhyāstataḥ kiṃ / bhaktaṃ bhuksaṃ tataḥ kiṃ kaśaśamathavā vāsarānte tataḥ kiṃ vayaktaṃ jyoti varva vāntarmastrita bhavabhayaṃ vaibhavaiḥ vā tataḥ kiṃ //

42. Verse no. 71-72 (on true wisdom) 'Of what good is it if you have amassed huge wealth to satisfy your needs and desires; of what good is it if you have conquered all enemies; of what good is it if you are glorified, honoured and bestowed with titles by your well wishers whom you have served with your wealth, resources and other means; and of what good is it if you have prolonged your life knowing fully well that you are mortal (verse no. 71), of what good is it if you have put on tattered rags or dressed yourself in finery; it neither matters if you've spent your life loyally with your wife, or if you have had the privilege of being the great owner of numerous horses and served by a retinue of servants; it matters not also if you had a frugal meal of rice and curry or had stale food for supper; and it is of no consequence if you have rolled in luxuries—if you have not enlightened yourself about the subtle but profound real 'truth' about the world, about life and about your self. This makes you unhappy and fearful, full of consternations and perplexities. So, say, what's the use of all that you've done.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पातालमाविशसि यासि नभो विलंघ्य दिङ्मण्डलं भ्रमसि मानस चापलेन। भ्रान्त्यापि जातु विमलं कथमात्मनानां तद् ब्रह्म न स्मरसि निर्वृति मेषि येन।।75।।

pātālamāviśasi yāsi nabho vilaṃghya diṅmaṇḍalaṃ bhramasi mānasa cāpalena/ bhrāntyāpi jātu vimalaṃ kathamātmanānāṃ tad brahma na smarasi nirvṛti meṣi yena //

43. Verse no. 75 (on life of meditation and self realisation) 'Oh my mind! It's so unfortunate that you are so unstable, fidgety and restless that you wander from the earth to the nether world to the skies. You just wander aimlessly from one direction to another (like a rudderless ship or a kite detached from its string). Oh my mind! It's so regrettable that you do not contemplate and meditate upon the supreme, self-illuminated Brahma even by mistake. That Brahma resides within you (and that's why it is so regrettable that you haven't realised him). Your emancipation and salvation lies in honouring, worshipping and adoring him (Brahma).'

रात्रिः सैव पुनः स एव दिवसो मत्वाऽबुध जन्तवो धावन्त्यु द्यमिनस्तथैव निभृता प्रारब्ध तत्तत्क्रियाः। व्यापारैः पुनरुक्तभूतविषयैरेवं विधेनाऽमुना संसारेण कदर्थिताः कथमहो मोहान्न लज्जामहै।।76।।

rātriḥ saiva punaḥ sa eva divaso matvā'budha jantavo dhāvantyu dyminastathaiva nibhṛtā prārabdha tattatkriyāḥ / vyāpāraiḥ punarukta-bhūtaviṣayairevaṃ vidhenā'munā saṃsāreṇa kadarthitāḥ kathamaho mohānna lajjāmahai //

44. Verse no. 76 (on transient life) 'The sun rises and the day is born; it runs its course through the sky and sets in the evening to give rise to the night. This cycle continues eternally, but the stupid human being continues to toil endlessly, being impelled by the accumulated effects of his past deeds. He continues to hanker for the enjoyments of the same thing over and over again, perpetually ensnared by the net of delusions. Astonishingly, caught in this whirlpool of routine mundane activities, he never feels ashamed of himself or even annoyed and guilty. That is, why does he not seek renunciation and do mediation to break free from this endless cycle.'

महिरम्य शैया विपुलम् उपधानम् भुजलता वितानम् च आकाशम् व्यजनम् अनुकूलो ऽयम् अनिलः। स्फुर्त दीपः चन्द्र विरति वनिता संग मुदितः सुखम् शान्तः शेते मुनिः अतनुमूतिः नृपः इव।।77।।

mahiramya śaiyā vipulam upadhānam bhujalatā vitānam ca ākāśam vyajanam

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

anukūlo 'yam anilaḥ / sphurta dīpaḥ candra virati vanitā saṅga muditaḥ sukham śāntaḥ śete muniḥ atanumūtiḥ nṛpaḥ iva //

45. Verse no. 77 (on life of a Saṃnyāsī) 'A true renunciate (Saṃnyāsī) is a pious, holy and saintly man who sleeps on a comfortable bed of mother earth with his arm, made thin like a creeper, as a pillow, the sky as the canopy over his bed, the cool breeze as a fan to give him comfort, the beautifully resplendent moon as his night lamp, and is at peace with himself. He lives happily his days as a Saṃnyāsī as those spent with an enchanting wife as a householder. He lives happily like a great emperor.'

त्रैलोक्याधिपति त्वमेध विरसं यस्मिन्महाशासने तल्लब्ध्वा शनवस्त्र मान घटने भोगे रतिं मा कृथाः। भोगः कोऽपि स एक-एक परमो नित्थे दिलो जृम्भते यर स्वादाद्विरसा भवन्ति विषया स्त्रैलोक्य राज्यादयः।।78।।

trailokyādhipati tvamedha virasaṃ yasminmahāśāsane tallabdhvā śanavastra māna ghāṭane bhoge rtiṃ mā kṛthāḥ / bhogaḥ ko'pi sa eka-eka paramo nitthe dilo jṛmbhate yara svādādvirasā bhavanti viṣayā strailokya rājyādayaḥ //

46. Verse no. 78 (on benefits of Saṃnyāsa—total bliss of Brahma realisation) 'All the mighty kingdoms of all the three worlds (celestial/heavens, terrestrial/earth and nether/subterranean) lose their shine when compared with the greatest kingdom of the universe, the kingdom of the Lord, the cosmos. Once one has set his attention on the great Lord of that universe (the emperor of the cosmos; the Brahma) who has created it, it is totally useless then to be attached to any worldly throne, to worldly prestige and honour, to royal clothes in all their finery, and to indulge in worldly pleasure and comforts (because all of them are transient and will decay and die one day; all of them are mortal). The real enjoyment is superior to these worldly things, and it is eternally illuminated and radiant. It is bliss and joy, and once one has enjoyed and experienced it, the pleasure accentuated by lording over the three worlds become worthless. [That is, once a person realises Brahma, the accompanying bliss and happiness is superior to all the comforts and pleasures of the world taken together. This applies to an ordinary man as well as to a king.]'

आयुः कल्लोल लोलं कतिपय दिवसं स्थायिनी यौवन श्रीरर्थाः संकल्प कल्पा धन समय तडिद्विभ्रमा भोग पुराः। कष्ठा श्लेषोद् गूढं तपयि च न चिरं यत्प्रियाभिः प्रणीतं ब्रह्मण्या सक्त चिता भवतभव भवाम्भोधि पारं तरीतुम।।80।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

āyuḥ kallola lolaṃ katipaya divasaṃ sthāyinī yauvana śrīrarthāḥ saṃkalpa kalpā dhana samaya taḍidvibhramā bhoga purāḥ / kaṣṭhā śleṣod gūḍhraṃ tapayi ca na ciraṃ yatpriyābhiḥ praṇītaṃ brahmaṇyā sakta citā bhavatabhava bhavāmbhodhi pāraṃ tarītuma //

47. Verse no. 80 (on transient life) 'A man's life is transient, momentary and unpredictable as a current or wave in water. The charms of youth have a short span. The riches and their accompanying majesty, fame, pomp, comforts and pleasures would run out or exhaust soon like the thought process of a fickle mind. Sensual gratification would pass away like a bolt of lightening in the cloud during the rainy season. Even embrace of one's beloved does not last long. Therefore, oh wise people, in order to get across this wild and frightening ocean of life, you should dwell on the supreme, transcendental Being, Brahma, with devotion in mind.'

ब्रह्माण्डं मण्डी मात्रं न लोभाय मनस्विनः। शफरी स्फुरितेनाब्ध क्षुब्धता न तु जायते।।81।।

brahmāṇḍaṃ maṇḍī mātraṃ na lobhāya mansvinaḥ /śapharī sphuritenābdha kṣubdhatā na tu jāyate //

48. Verse no. 81 (on the conquest of the mind) 'Even as a fish, shining and sparkling in water, cannot create a current in an ocean, what to talk of waves, the entire enticing sensual world cannot tempt a wise, erudite and enlightened saint and sage who have conquered their minds because they know that it is false like an image of a beautiful tree.'

यदासीदज्ञानं स्मरतिमिर संचार जनितम् तदा सर्वनारी मयमिदमशेषं जगदभूत्। इदानीमस्माकं पटुतर विवेकाजनदृशाम् सभीभूता दृष्टिः त्रिभुवनमपि ब्रह्ममनुते।।82।।

yadāsīdajñānaṃ smaratimira saṃcāra janitam tadā sarvanārī maymidama-śeṣaṃ jagadabhūta / idānīmasmākaṃ paṭutara vivekājanadṛṣṭiḥ sabhībhūtā dṛṣṭiḥ tribhuvanamapi brahmamanute //

49. Verse no. 82 (on lust and passion) 'Earlier when my wisdom was lost due to my obsession with sex, the entire world seemed to be full of lustful, lovely and voluptuous women, but now that gradually equanimity and discrimination as well as dispassion and renunciation has sprouted in my heart due to kindling of wisdom, I perceive the presence of 'the divine entity' in this whole world (instead of the sight of attractive women and other objects of passion).'

भिक्षाशी जन मध्य संग रहित स्वायत्त चेष्टाः सदा दाना दान विरक्त मार्गं निरतः कश्चित्तपस्वी

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स्थितः। रथ्या कीर्ण विशीर्ण जीर्ण वसनः सम्प्राप्त कन्थाधरो निर्मानी निरहं कृतिः शमसुख भौगेक वृद्धस्पृहः।।84।।

bhikṣāśī jana madhya saṃga rahita svāyatta ceṣṭāḥ sadā dānā dāna virakta mārgaṃ niratāḥ kaścittapasvī sthitaḥ / rathyā kīrṇa viśīrṇa jīrṇa vasanaḥ samprāpta kanthādharo nirmānī nirahaṃ kṛtiḥ śamasukha bhaugeka vṛddhaspṛhaḥ//

50. Verse no. 84 (on life of a Saṃnyāsī) 'It's rare to find a person doing Tapa (mediation, contemplation, austerity and penance) who is contented with subsisting on alms got while begging, who spends his time in seclusion, who roams freely wherever he wishes, without hindrance or regrets or attractions, who is indifferent to either giving or receiving charity, who follows a path of true renunication, dispassion, detachment and indifference, who is contented with wearing tattered rags found discarded on the streets, who sits on a seat made of patted cotton shreds sewn together, who has forsaken ego, haughtiness, pride and arrogance, and whose only desire is to attain bliss and happiness that comes with contentment.'

यावत्स्वमिदं शरिरम ऽरुजम् चावत् जरा दूर्तो यावच्चेन्द्रिय शक्तिरप्रति हता यावत्क्षयो नायुषः। आत्मश्रेयषि तावेदव विदुषा कार्यः प्रयत्नो महान् प्रोद्दीप्ते भवने च कूप खनन प्रत्यद्यमः कीदृशः।।86।।

yāvatsvamidaṃ śarirama 'rujam cāvat jarā dūrto yāvaccendriya śaktiraprati hatā yāvatkṣayo nāyuṣaḥ / ātmaśreyaṣi tāvedava viduṣā kāryaḥ prayatno mahān proddīpte bhavane ca kūpa khanana pratyadyamaḥ kīdṛśaḥ //

51. Verse no. 86 (on true wisdom) 'The right approach for a learned man is to strive his best for self realisation and good of his Ātmā while his body is still healthy, he hasn't grown old, his senses and limbs are functioning properly, and his life hasn't yet run out its course. Of what use is an effort of digging a well when the house has already caught fire and is burning.'

ज्ञानं सतां मानमदादिनाशन कोषग्चिदे तन्मद मान कारणम्। स्थानं विविक्तं यमिलां विमुक्तये कामातुराणामपि काम कारवम्।।88।।

jñānaṃ satāṃ mānamadādināśana koṣagcide tanmada māna kāraṇam / sthānaṃ viviktaṃ yamilāṃ vimuktaye kāmāturāṇāmpi kāma kāravam//

52. Verse no. 88 (on true wisdom) 'Learning and scholarship called Jñāna that can help a wise and erudite person vanquish his arrogance

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and haughtiness, can be a source of haughtiness and arrogance for ordinary ignorant people. [A wise man feels humbled by Jñāna, whereas a stupid man feels haughty that he is very scholarly.] Similarly, living in a lonely and solitary place can make a man free of his passions, lust and other carnal and worldly desires if he has self control, but for the lowly men of pervert mind lacking in wisdom, such a place can be an opportunity for restlessness, recklessness in abundance and sexual indulgences. [That is, Jñāna is to be used properly and judiciously.]'

क्वचित वीणावादः क्वचितऽपि च बाहेति रुदितम्, क्वचित नारिरम्या, क्वचितऽपि जटाजरा वपुः। क्वचित विद्वत गोष्ठी, क्वचितऽपि सुरामता कल्हो। ना जाने संसारः किम अमृतमयः किम विशमयः।।89।।

kvacita vīṇāvādaḥ kvacita'pi ca bāheti ruditam, kvacita nāriramyā, kvacita'pi jaṭājarā vapuḥ / kvacita vidvata goṣṭhī, kvacita'pi surāmatā kalho / nā jāne saṃsāraḥ kima amṛtamayaḥ kima viśamayaḥ //

53. Verse no. 89 (on false world) 'It's a wide ranging, myriad and diverse world about which we can't say anything with surety—whether it is full of poison or nectar. We hear the melodious notes of the Indian lute being played here and the wailings of a man in distress there. We see charming women here and old ones with creased and wrinkled faces there. Learned persons are having scholarly debates and discussions here, while intoxicated drunkards are quarrelling there.'

तृषा शुष्यत्यासे पिबति सलिलं शीतमधुरं क्षुधार्तः शाल्यन्नं कवलयति मांसादिकलितम्। प्रीदीप्ते कामाग्नौ सुदृढतरमालिङ्गति वंधू प्रतीकारं व्याधे सुखमिति विपर्यस्यति जनः।।91।।

tṛṣā śuṣyatyāse pibati salilaṃ śītamadhuraṃ kṣudhārtaḥ śālyannaṃ kavalayati māṃsādikalitam / prīdīpte kāmāgnau sudṛḍhataramāliṅgati rvadhū pratīkāraṃ vyādhe sukhamiti viparyasyati janaḥ //

54. Verse no. 91 (on true happiness) 'When a creature is thirsty, it drinks delicious and fragrant liquids/drinks; when hungry, he satisfies it with meat, rice and vegetable curries; when he is overcome with passions, he calms it down with firmly embracing his beloved. But such a person is a stupid fool who thinks that these temporary reprieves give him true happiness.'

स्नात्व गांग्ये पयोभिः शुचि कुसुम फलैः अर्चेत्वा विभो त्वाम ध्येये ध्यानम् न्योज्य क्षितिहर कुहर ग्राव पर्यंक मूले। आत्मारामो अफलाशि, गुरु वचनरतः त्वत प्रसादात् समरारे दुःखातमोक्ष्ये कदाहम् तव चरणरतो ध्यानमाधेः एक प्रश्नः।।92।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

snātva gāṃgye payobhiḥ śuci kusuma phalaiḥ arcetvā vibho tvāma dhyeye dhyānam nyojya kṣitihara kuhara grāva paryaṃka mūle / ātmārāmo aphalāśi, guru vacanarataḥ tvata prasādāt samarāre duḥkhātamokṣye kadāham tava caraṇarato dhyānamādheḥ eka praśnaḥ //

55. Verse no. 92 (on life of a Saṃnyāsī) 'I have taken a bath in the waters of the holy river Ganges. I drink sweet drinks. I offer beautiful flower to worship 'Vibho' (the one who is omnipotent, omnipresent, omniscient, almighty, eternal, infinite Lord) while sitting on a stone in a cave below a mountain. I devote my entire concentration on your holy feet, which is worthy of worship and having devotion, with no expectation of any blessing or boon. I am lost in the bliss of realisation of my pure self (the Ātmā) by the advice given to me by my learned moral advisor (a Guru). Oh Lord! When shall I attain salvation from my sorrows while I am eternally surrendered before you in your holy feet in eternal contemplation and mediation?'

शय्या शैलशिला गृहं गिरिगुहा वस्त्रं तरुणां त्वचः सारंगा सुहृदो ननु क्षितिरुहां वृत्तिः फलैः कोमलः। येवां नैर्झर मम्बु पान मुचितं रत्यै च विद्यां गनाः मन्यन्ते परमेश्वराः शिरसि यैर्वद्धो न सेवाञ्जलिः ।।93।।

śayyā śailaśilā gṛhaṃ giriguhā vastraṃ taruṇāṃ tvacaḥ sāraṃgā suhṛdo nanu kṣitiruhāṃ vṛttiḥ phalaiḥ komalaḥ / yevāṃ nairjhara mambu pāna mucitaṃ ratyai ca vidyāṃ ganāḥ manyante parameśvarāḥ śirasi yairvaddho na sevāñjaliḥ //

56. Verse no. 93 (on life of a Saṃnyāsī) 'Wise, realised, attained and enlightened persons are indeed blessed and worthy of praise, worship, honour and adoration who live in a cave, sleep on bare stones, cover their bodies with the bark of a tree, have the deer of the forest as their companion, satisfy their hunger with the fruits available on the tree, quench their thirst from a spring or a waterfall, and have the patron Goddess of learning and wisdom, Sarasvatī, as their companion. Such people are as exalted as the supreme Being himself, and therefore they do not cringe before others in servility.'

किं कन्दर्पकरं कदर्थयसि किं कोदण्डटङ्कारितम् रे रे कोकिल कलरवं किं त्वं वृथा जल्पसे। मुग्धे स्निग्धविदग्धमुग्ध मधुरैर्लोलैः कटाक्षैरलं चेतश्चुम्बित चन्द्रचूडचरण ध्यानामृतं वर्तते।।99।।

kiṃ kandarpakaraṃ kadarthayasi kiṃ kodaṇḍaṭaṅkāritam re re kokila kalaravaṃ kiṃ tvaṃ vṛthā jalpase / mugdhe snigdhavidagdhamugdha

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

madhurairlolaiḥ kaṭākṣairalaṃ cetaścumbita candracūḍacaraṇa dhyānāmṛtaṃ vartate //

57. Verse no. 99 (on lust and passion) 'Oh Kāmadeva—cupid! Why do you waste your time and effort by aiming your bow of passion and lust at me? Oh cuckoo! Why do you waste your sweet melodies of spring upon me? Oh my sensuous beauty! Why are you hurting your eyes by glancing affectionately, suggestively and enticingly at me? For I am totally devoted to worshipping Lord Candra Cūḍa (Śiva) and drink the nectar of meditation and contemplation.'

[Note :—The word 'Candra Cūḍāmaṇi' has 2 components—'Candra' meaning the Moon, and 'Cūḍāmaṇi' meaning a gem worn in the hair on the head. Lord Śiva is known by this name because he wears the crescent moon tucked into the matted crown of hairs that he has on his head.]

कोपीनं शतखण्ड जर्ज्जरतरं कन्था पुनस्तादृशी नैश्चिन्त्य मुख साध्य भैक्ष्य मशन निद्रा श्मशाने वने। मित्रामित्र समानतातिविमला चिन्ताऽथ शून्यालये ध्वस्ता शेष मद प्रमाद मुदितो योगी सुखं तिष्ठति।।100।।

kopīnaṃ śatakhaṇḍa jarjjarataraṃ kanthā punastādṛśī naiścintya mukha sādhya bhaikṣya maśana nidrā śmaśāne vane / mitrāmitra samānatātivimalā cintā'tha śūnyālaye dhvastā śeṣa mada pramāda mudito yogī sukhaṃ tiṣṭhati //

58. Verse no. 100 (on life of a Saṃnyāsī) 'That Yogī (ascetic, a renunciate Saṃnyāsī) has attained supreme happiness who wears a loin cloth and an upper loose garments made of tattered rags, who lives without worries, who happily subsists on frugal meals received as alms or charity, who lives cheerfully and comfortably in a forest or even near a cremation ground, for whom friend and foe are equal, and who lives alone in a secluded place with all delusion and attachment destroyed. He is concentrated on the supreme self or Brahma. There is no doubt about it.'

भोगा भंगुर वृत्तयो बहुविधा स्तैरेध चायं मवस्तत्कस्येह कृतं परि भ्रमत रे लोकाः कृतं चेष्टितै। आशापाश शतो पशंति विशदं चैतः समाधीयतां, कामो च्छेवह रे स्वधामनि यवि श्रद्धेयमस्मवचः।।101।।

bhogā bhaṃgura vṛttāyo bahuvidhā stairedha cāyaṃ mavastatkasyeha kṛtaṃ pari bhramata re lokāḥ kṛtaṃ ceṣṭitai / āśāpāśa śato paśanti viśadaṃ caitaḥ samādhīyatāṃ, kāmo cchevaha re svadhāmani yavi śraddheyamasmavacaḥ //

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

59. Verse no. 101 (on transient life) 'Worldly pleasures and enjoyments, comforts and luxuries of various kinds, are all temporary and transient. But ironically, they are all the root cause of worldly life, of the cycle of birth and death. Hence, oh creatures, I fail to understand why you blindly run behind it. Verily, I tell you, free yourself from the trap of myriad desires and make your 'self' pure. Endeavour to merge yourself gradually (i.e. dissolve yourself) into your 'pure self' which is the self illuminated Ātmā. By doing so, you will annihilate all delusions, lusts, passions and desires.'

धन्यानां गिरि कन्दरे निवसतां ज्योतिः परं ध्यायतामानन्दाश्रु जलं पिबन्ति शकुना निः निःशंकमङ्के शयाः। अस्माकं तु मनोरथो पर चित प्रासाद वा पीतरक्रीडा काननकेलि कौतुक जुषामायुः परं क्षीयते।।102।।

dhanyānāṃ giri kandare nivasatāṃ jyotiḥ paraṃ dhyāyatāmānandāśru jalaṃ pibanti śakunā niḥśaṃkamaṅke śayāḥ / asmākaṃ tu manoratho para cita prāsāda vā pītarakrīḍā kānanakeli kautuka juṣāmāyuḥ paraṃ kṣīyate //

60. Verse no. 102 (on true bliss) 'To speak the truth, birth of only those sages in this world is meaningful who live in mountain caves and meditate upon the illumination of the supreme, transcendental Divine One who is omnipotent and almighty. The birds who are perched on their laps fearlessly sip at the tears of joyful bliss rolling down from their eyes.'

आग्रान्तं मरणेन जन्म जरया विद्युच्चलं यौवनं संतोषो धनलिप्सया शमसुख प्रौढाङ्गना विभ्रमैः। लोकैर्मत्सरि भिगुणा वन भुवो व्याधै नृपा दुर्जनैरस्थैर्येण विभु तयोऽप्युपहता ग्रस्तं न किं केन वा।।103।।

āgrāntaṃ maraṇena janma jarayā vidyuccalaṃ yauvanaṃ santoṣo dhanalipsayā śamasukha praudhāṅganā vibhramaiḥ / lokairmatsari bhiguṇā vana bhuvo vyādhai nṛpā durjanairasthairyeṇa vibhu tayo'pgupahatā grastaṃ na kiṃ kena vā //

61. Verse no. 103 (on transient life) 'In this world there is no one who lives fearlessly, free from harm from any quarter—life ends in death; playful period of youth gives way to old age; contentment is destroyed by yearning for wealth; lust and passions for women robs one of his peace of mind; evil does destroy virtues of others; forest is full of snakes (and other blood thirsty animals); kings are devoured by conspirators; and prosperity of any kind is short lived.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ब्रह्मज्ञान विवेकिनो अमलधियः कुर्वन्त्योः दुष्करम्, यत मुञ्छन्ति उपभोग काञ्चक धनानय कन्ततो निष्प्रियाः। न प्राप्तानि पुरा न संप्रति न च प्राप्तयु दृब्द्ध प्रत्यायो, वञ्छा मात्र परिग्रह अन्यपि परम् त्यक्तम् न शक्ता वयम्।।107।।

brahmajñāna vivekino amaladhiyaḥ kurvantyoḥ duṣkaram, yata muñchanti upabhoga kāñcaka dhanānaya kantato niṣpriyāḥ / na prāptāni purā na samprati na ca prāptayu dṛddha pratyāyo, vañcā mātra parigraha anyapi param tyaktam na śaktā vayam //

62. Verse no. 107 (on true wisdom) 'Knowledgeable persons with a clear conscious can achieve very difficult objectives/tasks; they succeed in abandoning the faults such as worldly attachments and enjoyments of sensual pleasure and gratification as well as the allurements of wealth and prosperity. They remain equanimous and detached from such things. On the contrary, there are people (who lack proper Jñāna) who cannot give up the desire to pursue goals that could not be achieved in the past or in the present and their achievement in the future is most doubtful. How unfortunate it is!'

व्याघ्रीव त्रिष्ठति जरा परितर्ज्यन्ते। रोगाः च शत्रव इव प्रहरन्ति देहम्। आयुः परिस्रवति भिन्नघटात इव आम्भो। लोकः तत्तः अपि ऽहितमाचर्ति इति चित्रम्।।108।।

vyāghrīva triṣṭhati jarā paritarjyante / rogāḥ ca śatrava iva praharanti deham / āyuḥ parisravati bhinnaghaṭāta iva āmbho / lokaḥ tattāḥ api 'hitamcarti iti citram //

63. Verse no. 108 (on transient life) 'It is most bewildering that while old age menacingly threatens like a wild tigress, diseases attack the body like enemy in a battlefield, and the life is draining out like water from a broken pot—still people do not desist from sins and doing evil deeds.'

उन्मीलात्र्यवली तरंग निलया प्रोत्तुङ्गहीन स्तनर्द्वद्वेनोद्यत चक्रवाक मिथुना वक्त्राभ्बुजोद्भासिनी। कान्ता कारधरा नदीयमभितः क्रूराशया नेष्यते। संसारार्णव मज्जन यदि ततो दूरेण सन्त्यज्यताम्।।111।।

unmīlātryavalī taraṅga nilayā prottuṅgahīna stanardvandvenodyata cakravāka mithunā vaktrābhbujodbhāsinī / kāntā kāradharā nadīyambhitaḥ krūrāśayā neṣyate / saṃsārāṇrava majjana yadi tato dūreṇa santyajyatām //

64. Verse no. 111 (on lust and passion) 'Oh men! If you wish not to get drowned in the river of worldly delusions, you should better avoid the river of beauty that surrounds you from all the sides. Its rolling currents

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

will drown you like the intoxicating triangle of hairs present in the lower end of a woman's abdomen. Pairs of sumptuous, hard and high breasts are sitting on its waters like the bird Cakravāka (the ruddy goose) sitting on its waters to tempt you. Charming faces of women are blooming on the river like clusters of the lotus flower.'

इह मधुर गीतम् नृत्यम् एतत् रसो एवम् स्फुर्ति, परिमलोऽयाम स्पर्श इशा स्तनानाम्। इति हतपरमार्थे इन्द्रैः भ्राम्यभानः स्वबितकरण धूर्तै पंचभिः वनचितोऽस्मि।।112।।

iha madhura gītam nṛtyam etat raso evam sphurti, parimalo'yāma sparśa iśā stanānām / iti hataparamārthe indraiḥ bhrāmyabhānaḥ svabitakaraṇa dhūrtai paṃcabhiḥ vancito'smi //

65. Verse no. 112 (on futility of pursing the pleasures of the five sense organs) 'I am drowning, day and night, in the pond represented by my five wicked sense organs of pleasure and gratification. These rascals have made me oblivious of my own welfare and well being. Indulgences in them have put a stop to my own emancipation and salvation. It is because of these senses that I listen to enchanting music, watch dance sequences and taste a variety of tasty sweets and other delicacies. I'm intoxicated by attractive fragrances that go to my head, and I am too occupied by the female body. Say, how do I achieve emancipation and salvation?

गात्रम संकुचितम गतिः विगलिता भ्रष्टा च दन्तावलिः, दृष्टिः नश्यति, वर्धते वधिरता, वकत्रम् च लालयते। वाक्यम नाद्रीयते च बान्ध वजनो भार्या न शुश्रूते, हा कष्टम् पुरुषस्य जीर्णव्यस्यः पूत्रोऽपि ऽमित्रायते।।113।।

gātrama saṃkucitama gatiḥ vigalitā bhraṣṭā ca dantāvaliḥ, dṛṣṭiḥ naśyati, vardhate vadhiratā, vakatram ca lālayate / vākyama nādrīyate ca bāndha vajano bhāryā na śuśrūte, hā kaṣṭam puruṣasya jīrṇavyasyaḥ pūtro'pi 'mitrāyate //

66. Verse no. 113 (on old age) 'What a pitiful pain is old age! It's a pathetic situation when the face is wrinkled, the hearing is lost, the teeth come out and fall, the eyesight falters and is shrouded with cataract, the saliva drips from the mouth, the kith and kin do not respect a person, his wife does not bother about him, and the sad irony is that the son, for whom he had sacrificed all his life, behaves as if he was his greatest enemy.'

प्रशान्त शास्त्रास्त्रः विचार चापलम् निवृत्ति नानारस काव्य कौतुकम्। निरस्थतिः शेष विकल्प विप्लवम्, प्रपत्तुम् अनिविच्छति शूलिनम् मनः।।115।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

praśānta śāstrāstraḥ vicāra cāpalam nivṛtti nānārasa kāvya kautukam /
nirasthatiḥ śeṣa vikalpa viplavam, prapattum anivicchati śūlinam manaḥ //

67. Verse no. 115 (on) 'I have given up various types of argumentative discussions and debates as well as discourses on the scriptures. I am done with reading interesting epics and other poetic works. My doubts based on false understating of things have been removed. Having done this, my Ātmā bows before the eternal Lord who holds the trident (i.e. Lord Śiva).'

***

'The aim of art is to represent not the outward appearance of things but their inward significance.' —Aristotle

Truth is obtained by faith and conviction, which in turn is obtained by the grace of the Lord; grace is obtained by consecration, and the latter is obtained by sincere self-dedication. —Yajur Veda, 19/30

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Appendix - 3

Cakras and Nāḍīs in the Body

Oh Lord! Lead us from falsehood to truth, from darkness to light, from death to immortality (Bṛhadāraṇyaka Upaniṣad, 1/3/28).

Investigate well, show favour to none, maintain impartiality, consult the law, then give judgment—that is the way of justice—Thirukural.

The various cakras of the body symbolise the subtle energy centers or circles located in various parts of the body.

(A) Location and shape of the Cakras :—(i) 'Bhaga' is triangular in shape and represents the female genital organ.

(ii) The 'Kanda' (literally meaning the root like structure, a tuber root, e.g. radish) is located 12" above the opening of the anus, has a diameter of 4", is cylindrical in shape, about twelve finger-width long and covered by a jelly-like soft membrane.

(iii) The 'Mūlādhāra Cakra' is located between and above the anus in the hip region—called the pelvic plexus.

(iv) The 'Svādhiṣṭhāna Cakra' is located above the groins of males and the Bhaga area of females. It has a 5-headed male phallus like a sprouting seed and its counterpart in the female is the clitoris—it is called Hypogastric plexus.

The Cakras 1-4 are related to the sexual reproduction cycle marking the creation of the world. Hence are called 'Kāma' (lust, passion, desire), and are associated with the fire element.

(v) The 'Kuṇḍalinī' is located at the base of the spine between the navel and Svādhiṣṭhāna Cakra in the upper part of the Mūlakanda, and it is coil shaped having eight loops. Its one end blocks the entrance to the Suṣumnā nerve (Nāḍī) rising from the base of the spine and going right up to the head. Therefore, we conclude that Kuṇḍalinī lies dormant at the base of the spine.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(vi) The 'Maṇipūra Cakra' is located in the navel area, is shaped like a gem and is surrounded by the network of Nāḍīs (nerves) called solar plexus. It is also near the site of the Sun energy located between the navel and heart.

(vii) The 'Anāhata Cakra' is located in the chest around the heart area and it is shaped like a swan looking downwards. It is also assumed to be like a 8-petal lotus facing down. It is called cardiac plexus.

(viii) The 'Viśuddha Cakra/Kaṇṭha Cakra' is located in the throat. To the left of it passes the Iḍā nerve representing the moon, to its right goes the Piṅgalā nerve representing the sun, and in the center is the Suṣumnā nerve through which the Kuṇḍalinī energy rises up from the base of the spine to the skull. It is called pharynecal plexus.

(ix) The 'Tālu Cakra' also called Rājadanta. It is the route to the 10th door of Brahma. It is located in the palate (back of the mouth)

(x) The 'Ājñā Carka or Bhrū Cakra' is located between the eyebrows and root of the nose. It is also called the third eye of enlightenment and wisdom.

(xi) The 'Brahma Rahandra Cakra or Sahasrāra Cakra' is located in the forehead and has the form of a 1000-petal lotus.

(xii) The 'Vyoma Cakra' is symbolic of the sky and it is shaped like a 10-petal lotus located at the top of the head.

(B) Influence of Cakras on the personality of a man :—The seven main Cakras determine the general temperament, outlook, nature, demeanours and overall personality of a man. The chief traits or positive virtues that are influenced by these seven Cakras are listed below :—(i) Mūlādhāra Cakra relates to the virtue of innocence.

(ii) Svādhiṣṭhāna Cakra relates to creativity.

(iii) Nābhi Cakra has an influence on peace.

(iv) Heart Cakra controls such emotions as love and compassion.

(v) Kaṇṭha Cakra helps generate collectivity because it is through the throat that a man can call out to someone and collect and address a crowd.

(vi) Bhrū Cakra is the center of wisdom, and hence controls forgiveness, fortitude and tolerance.

(vii) Brahma Randhra Cakra deals with intellect and mind since it is located at the top of the head. Hence, it controls integration and coordination.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(C) The colours of the Cakras :—(i) The Mūlādhāra Cakra has the Red colour.

(ii) The 'Svādhiṣṭhāna Cakra' has the Orange colour.

(iii) The 'Maṇipūra Cakra' has the Yellow colour. (A combination of Red and Green)

(iv) The 'Anāhata Cakra' has the Green colour.

(v) The 'Viśuddha Cakra or Kaṇṭha Cakra' and the 'Tāluka Cakra' both have the Blue colour.

(vi) The 'Bhrū Cakra or Ājñā Cakra' has the Indigo colour.

(vii) The 'Brahma Randhra Cakra' has light Blue colour.

(viii) The 'Sahasrāra or Vyoma Cakra' has the Violet colour.

The Cakras, as the name suggests, are the subtle 'whirling wheels of stupendous divine energy' in the body. The Cakras are located along the spinal cord from its base to the top of the head. These Cakras manage the body's energy system. They receive, assimilate and distribute the energy throughout the body and the spinal nerve system.

Malfunctioning Cakras have a negative impact on the body; they restrict or block the movement of vital energies and winds inside the body. The different ways to keep these Cakras in fine-tuned condition are—meditation, Yoga exercises, various postures, chanting of Mantras etc. The properly functioning Cakras keep the endocrine glands functioning properly so that the hormones can regulate the proper functioning of the body. The immune system of the body is activated, diseases are naturally fought and detoxification process speeded up in the body. A sketch depicting the Cakras is appended to this appendix.

(D) Distribution of important 'Nāḍīs', or Nerves/Veins in the body :—There are a total of fourteen important Nāḍīs in the body according to 'Jābāla Darśana Upaniṣad' of Sāma Veda, Canto 4, verse no. 13-22. The 'Alambusā' and 'Viśvodharā' Nāḍīs pass through the Kanda situated in the area of the navel while the rest pass through the spinal cord.

The distribution of other Nāḍīs is as follows—(a) The 'Kuhū' Nāḍī goes up to the right nostril. (b) The 'Iḍā' Nāḍī goes up to the left nostril. (c) The 'Yaśasvinī' Nāḍī goes up to the big toe of left leg. (d) The 'Pūṣā' Nāḍī goes up behind the Piṅgalā Nāḍī to the right eye and turns to the left. (e) The 'Payasvanī' goes to the right ear. (f) The 'Sarasvatī' Nāḍī goes up to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the tongue. (g) The 'Hastijihvā' Nāḍī goes up to the left big toe of the foot. (h) The 'Śaṅkhinī' goes to the left ear. (i) The 'Gāndhārī' goes to the left eye. A sketch depicting the approximate location of the Nāḍīs is appended to this appendix.

(E) Nāḍī Śodhana :—The Nāḍīs (veins/nerves) need to be purified, cleansed, reformed or de-clogged to make the body function properly. This process has been called 'Śodhana' in the Upaniṣads dealing with Yoga, and the chief process for this is called 'Prāṇāyāma' which has been described in detail, inter alia, in (a) Jābāla Darśanopaniṣad, canto 5 and 6, (b) Yogacūḍāmaṇyupaniṣad, verse nos. 89-112 (of Sāma Veda), and (c) Triśikhī-Brāhmaṇopaniṣad, verse nos. 2/89-120 (of Śukla Yajur Veda).

The word 'Prāṇāyāma' consists of two parts—'Prāṇa' meaning the vital wind which sustains life, i.e. breath, and 'Yama' meaning restraint. So the 'Prāṇāyāma' involves exercising control over or regulating the regular flow of breath through a set of Yogic exercises.

This exercise has basically three phases—inhalation called 'Pūraka' (filling), the holding of breath called 'Kumbhaka' (Kumbha means a pot or pitcher), and exhalation called 'Recaka' (cleaning, purging, declogging). To start with, the left nostril is closed with the help of fingers of the right hand and all the air inside the body is expelled through the right nostril. Then the breath is inhaled by the 'Iḍā Nāḍī' (i.e. left nostril), held in the abdomen for a fixed time, and then gradually exhaled through the 'Piṅgalā Nāḍī' (or right nostril). The process is reversed and alternated with each other each time the breath is taken in and brought out.

The time or duration taken for inhalation is fixed as the time taken for mentally saying the sixteen Mātrās (the vowel sounds of the Sanskrit alphabet). It should be held inside the body (Kumbhaka) for a time which is four times the time taken for inhalation (i.e. the time taken for sixty four Mātrās to be said mentally). The gradual letting out of the breath is twice the time taken for inhalation (or 32 Mātrās). By practice, the Kumbhaka phase (holding of breath) should be extended to 80 Mātrās. [Jābāla Darśana Upaniṣad 6/3-9, Triśikhī Brāhmaṇa, 2/96-97.]

'Prāṇāyāma' should be done by an ascetic four times a day— (a) during the predawn hours before sun-rise, (b) at noon, (c) evening hours at sun-set, and (d) midnight (Triśikhī Brāhmaṇa, 2/101). 'Prāṇāyāma' produces three visible effects—(a) first the body begins to perspire. This is considered the lowest stage and the sweat should be rubbed on the skin (Yoga Cūḍāmaṇi, verse no. 41), (b) in the second stage, the body shivers and shakes. This is the medium stage; and (c) finally, the body

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

starts gradually lifting upwards like a hot air balloon. This is the best stage (Triśikhī Brāhmaṇo, verse nos. 104-105 and Jābāla Darśana, 6/14).

(F) The Kuṇḍalinī theory :—According to this theory, the energy centre of a man is in the shape of a coil having 8-loops, called Kuṇḍalinī, located at the base of the spine. Every person has this Kuṇḍalinī lying in a dormant state. When this energy centre is awakened, the man is able to experience total fulfillment and attain oneness with divinity. This energy centre can be activated by incessant Japa and Meditation.

There are three dimensions of space—the physical space 'Mahākāśā' (the plane where the planets and stars exist), the mind-intellect space called the 'Cittākāśa' (the plane where the creature thinks and imagines) and the knowledge space called 'Cidākāśa' (where the supreme and infinite knowledge resides; it is the pure consciousness that stage here). The word 'Ākāśa' means space, limitless, boundless sky whereas 'Mahā' means great, 'Citta' means mind, and 'Cidda' means eternal enlightenment which is pure consciousness.

The Kuṇḍalinī theory of Yoga states that there are three very narrow channels running through the backbone (spine) from bottom to head. The left channel is called 'Iḍā', the right channel is called 'Piṅgalā' and the central channel is called 'Suṣumnā'. When we are physically and mentally active, our energy passes through 'Piṅgalā' channel and the breath passes strongly through right nostril. When the body and the mind are resting, the energy passes through 'Iḍā' channel and the breath through the left nostril. The 3rd channel, the 'Suṣumnā', is usually closed at its lower end. It can be made to open through intense spiritual practices such as Japa and meditation. When opened, the energy of the Kuṇḍalinī passes (ascends) through the 'Suṣumnā' channel and rises up towards the brain. When this happens, the aspirant gets access to the knowledge space (Cidākāśa). Ultimately, when this energy reaches the highest point in the channel, a point called 'Sahasrāra Cakra', the man is able to experience bliss and ecstasy associated with the ultimate experience of the truth called Brahma. This is 'God or Brahma realisation' in terms of Yoga. But the vehicle to do this is Japa of the divine Mantra and meditation with the help of deep contemplation.

The 'Fire' required to heat and activate the 'Apāna wind' and push it upwards comes from the 'Sun Cakra' located between the navel and heart. It is done by 'Sūrya Prāṇāyāma'. During this meditative process, it is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

imagined that flames are flaring up from the sun residing in the region of the navel, and these flames are heating the 'Suṣumnā' nerve, also called the 'Brahma's door', the lungs, the heart, the throat etc. all of which have the vital airs in them. By heating the lower end of the 'Suṣumnā' nerve alongside the heating of the 'Kuṇḍalinī' and the 'Apāna wind', the opening of this nerve is unclogged and the subtle energy trapped inside the coiled 'Kuṇḍalinī' is released and pushed up by the 'Apāna wind' into the spinal cord, rising right up to the head, mixing with all other winds en-route, collecting all their impurities with it much like the hot air rising above the chimney of a furnace in a factory. It is also like the hot wind rising up from the surface of the earth and developing into a whirl-wind which takes along with it dust particles, leaves, twigs et. al. This polluted wind is finally exhaled through the right nostril.

Further, as is the case of a chimney in a factory, the rising of hot air also helps in ventilation of the body because fresh air is drawn in to fill the gap left by the rising Apāna wind. In other words, all the vital winds present at different points in the body of the individual, which were hitherto trapped due to bad habits and postures through the person's lifetime, are forced out of their entrapments and are circulated throughout the body. Obviously, the diseases caused by incarcerated and trapped polluted wind—called 'Vāyu Doṣa', or affections of the body arising out of faulty winds—are eliminated (Kauṣītaki Brāhmaṇa Upaniṣad, 2/113).

The rising of the 'Kuṇḍalinī' is also similar to the rising of mercury in a thermometer. When the bulb is heated, the mercury shoots up. The 'Kuṇḍalinī activation' is described in all the major Upaniṣads dealing with Yoga, chiefly the following—(a) Yoga Cūḍāmaṇi and Jābāla Darśana Upaniṣads of the Sāma Veda tradition, and (b) Triśikhī Brāhmaṇa Upaniṣad of Śukla Yajur Veda tradition.

(G) Relationship of Cakras with Jñāna (knowledge), Bhakti (devotion) and Yoga (meditation) :—The thinking process of a man acts like a direction in which the headlamp of a car or the focus of a torch is turned towards, and the beam of light representing the energy flow of the different Cakras will consequentially be directed in that direction to the exclusion of all other directions. So, if the mind is assidiously fixed on a particular subject, the energy of the Kuṇḍalinī (the chief Cakra) will be focused on it. If the subject is Brahma, the energy will be focused on Brahma; if the subject is the world, the energy will be diverted there. The

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

focusing of the mind is like putting the reflector behind the bulb of the headlamp or torch, as it helps to concentrate the light of the bulb to a particular direction instead of allowing it to scatter and dissipate.

Jñāna Yoga helps in long term focusing of attention on the higher aspects of existence—'self' at the micro level and 'universe' at the macro level. This is why diligent perusal of Jñāna (knowledge) raises a man from mundane existence to an enlightened existence where the noise and hustle of the world does not disturb him and he remains ever blissful, whereas the worldly man pursues this bliss and is not able to achieve it, and throws in the towel in frustration. Devotion (Bhakti) to God helps in this endeavour because it has a direct link with the heart, and a controlled heart acts like an assistant for the mind. So, Jñāna, Bhakti and Yoga are not at odds with each other, they do not contradict and neutralise each other, but on the contrary they are the so-called three legs of the stool on which Brahma rests.

Taking a leaf from science, we can say that if we vibrate at a fine frequency, we become receptive to a finer quality of consciousness and its attendant elevation even as a shortwave radio transmission travels longer distances compared to the medium wave. Again, since energy resists its opposite force, e.g. the positive resists or neutralises the negative, the positive spiritual energy generated by the risen Kuṇḍalinī helps to neutralise the negative energy generated by such things as anger, joy, anguish, frustration, arrogance, passions, avarice, greed etc.

So we can say that the *three aspects of spiritualism*—Jñāna (knowledge), Bhakti (devotion) and Yoga (meditation) are the three legs that hold aloft the flag of enlightened consciousness which has been unfurled by dedication, commitment and diligence. When a flag flutters in the wind atop a mast, it gives a feeling of accomplishment and pride to the people who 'look up' (and not down) at it as a symbol of their identity, dignity, achievement and self respect. They salute an unfurled and fluttering flag, and not a curled one. So, we salute enlightened, self-realised people, and not those in whom consciousness and divine energy are lying curled up in the form of the unfurled Kuṇḍalinī. Since we have to make efforts to raise a flag on the mast before it starts fluttering, we have to make efforts to acquire Jñāna, have Bhakti and do Meditation. But once the objective is achieved and success obtained, it reveals itself in an expression of ecstasy and exhilaration that comes with an accomplished task.

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Cakras/subtle energy centers in the body

(Based on Saubhāgyalakṣmī Upaniṣad of Ṛg Veda, Canto 3)

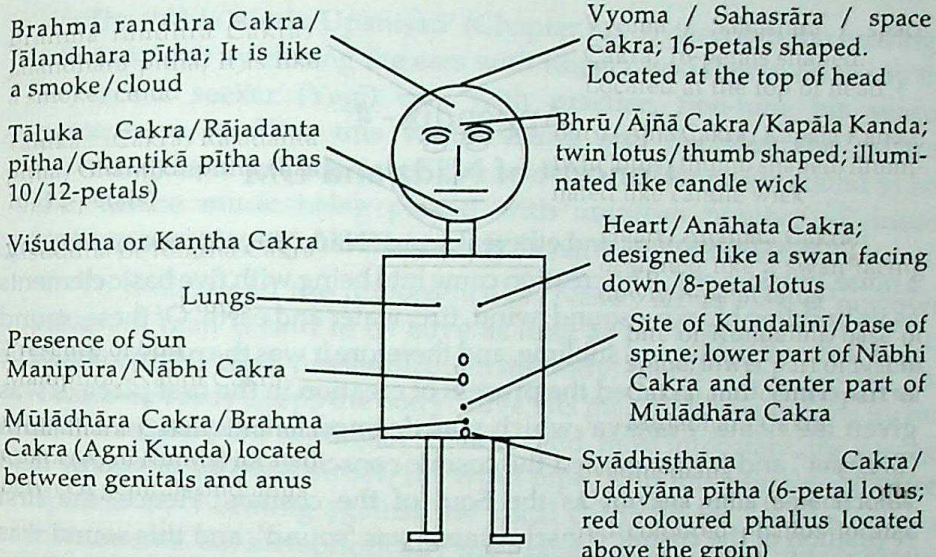


Fig (1)

Nāḍīs/Nerves in the body

(Based on Jābāla Darśana Upaniṣad of Sāma Veda, Canto 4, verse 13-17)

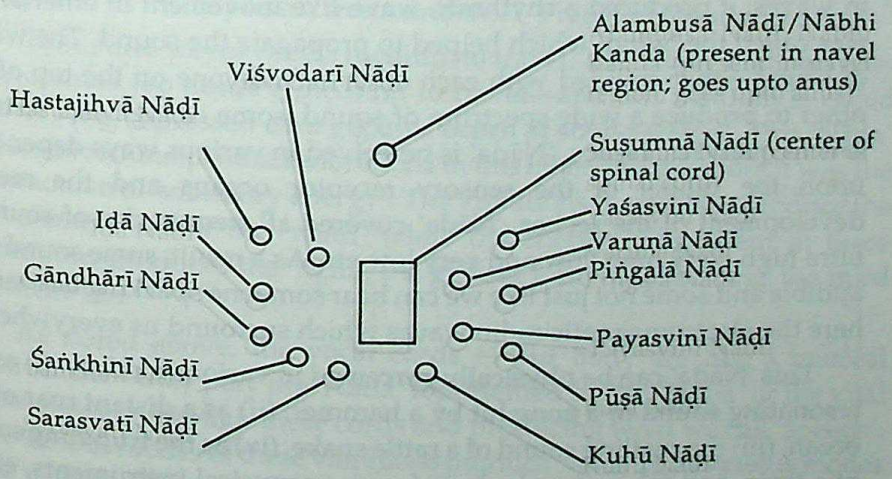


Fig (2)

(T.S. of Spinal Cord Region at the lower end)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Appendix - 4

Concept of Nāda and OM

The eclectic, esoteric and ethereal word **'Nāda'** literally means 'a song, a noise, music, a cry'. The creation came into being with five basic elements as its building blocks—sound, wind, fire, water and earth. Of these, sound was the most subtle and sublime, and therefore it was the nearest analogue to the entity that initiated the process of creation in the first place. It was given the name 'Praṇava' which was deemed to be synonymous with 'Brahma', and it represented the cosmic conscious factor or energy field which was also known as the Soul of the cosmos. Hence, the first revelation of the cosmic consciousness was 'sound', and this sound was called 'Nāda'. It had the energy of sound incorporated in its vibrations.

Out of the five basic elements, the sound is the only one which first appeared and was a manifestation of life. The rest subsequently appeared and became gross by increasing order of grossness. Since sound travels in waves, it produced a rhythmic, wave-like movement in ether and it was called the 'wind' which helped to propagate the sound. The waves of sound either collided with each other or rode one on the top of the other to produce a wide spectrum of sound, some of high and some of low frequencies. Hence, 'Nāda' is perceived in various ways depending upon the caliber of the sensory receptor organs and the mental development of the seeker. 'Nāda' covered all frequencies of sound—ultra high, very high, low and very low etc. As a result, some sound was audible and some not just like we can hear someone speaking but cannot here the electromagnetic radio waves which surround us everywhere.

This 'Nāda' can be physically perceived in various modes—(i) as the resonating sound of a gong hit by a hammer, (ii) as a distant roar of the ocean, (iii) the rustling sound of a rattle snake, (iv) as the trundling sound of a train, and (v) as the playing of various musical instruments, either separately or in conjunction with each other. In some cases it is simply a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

consistent and persistent roar of an ocean, in others that sound is a resonance like that of a tinkling anklet or different musical notes of various nodes and tunes.

The 'Nāda Bindu Upaniṣad' (Chapter no. 3) describes the hearing of a distant roar by closing the ears with fingers, and it goes on to say that an ascetic seeker (Yogī) can, with practice, fine-tune his sensory perceptions to filter this vague sound and decipher the different wavelengths or frequencies of that somber and composite sound to hear the 'divine music being played with umpteen number of musical instruments playing simultaneously in harmony with each other'.

To understand the importance of 'Nāda', let us look at our own-selves. A man is said to be alive as long as he 'breathes' i.e. the vital wind called 'Prāṇa' passes through his body, specially the nostrils. This 'Prāṇa' not only keeps the body 'alive', its manifestation is done by two distinct signs—the beating of the heart and, most important, the passage of wind through the throat/the wind pipe. And this passage produces 'speech' by vibrating against the vocal cords which act like musical instruments. So, metaphorically the Prāṇa 'speaks', the Prāṇa 'vibrates and pulsates' with life in the form of heart beat. The 'sign of life' or vitality in the 'Prāṇa' or the vital wind is the ability and power to produce 'sound', and therefore, at the micro-level of the individual, the faculty of speech is a metaphor of the 'cosmic Nāda' which is the faculty of speech of the supreme, transcendental 'Prāṇa' at the macro-level.

The sound waves need a medium to travel. The 'Nāda' that pervades the cosmos too needs a medium to travel—and this medium is called 'ether'. It is expressed as 'a gigantic ocean of sound waves'. This 'Nāda' or cosmic sound produce vibrations in this ether and therefore it was the first source of 'vibratory energy'. The vibrations themselves produce the 2nd element called the 'wind' while the energy lying latent in these vibrations produces the 'light', the grosser form of which was the third element 'fire'.

As noted above, the vocal cords of our body are like a musical instrument—they play the 'Nāda' represented by the 'Prāṇa' or the vital wind passing through these cords and producing what we call 'speech'. The various modes of these vibrations produce 'voice' in its various modes and with its different pitches, tones and tenors.

The 'Nāda', therefore, is the connecting link between Brahma and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the 'Prāṇa' of the creature. All the myriad powers of creation have there origin in and work through this 'Nāda'. The 'Nāda' is called 'a flaming sound' in Buddhism, 'a Kalmā' in Islam, 'the word' according to Bible (Gospel, St. John, 1/1), 'as Udgītha' which mean 'the song of the beyond' by the Upaniṣad (e.g. Chāndogya Upaniṣad). Bṛhadāraṇyaka Upaniṣad, 1/2/4 asserts that cosmic creation began with sound.

We can reach the formless from the formed, riding piggy back on the waves of the sound emanating from the vital wind force of the body called 'Prāṇa' and reach the cosmic form of it called the 'Nāda'. This 'Nāda' is the door-step to Brahma because it is the 1st and the subtlest element which was produced at the time of creation. But unfortunately, this wonderful and fascinating sound cannot normally be heard by us because we are so overwhelmed by the din of worldly sounds surrounding us from all sides. We remain so engrossed and submerged in the physical world that we don't hear the 'Nāda' which is in the realm of the subtle. Once we train ourselves to hear it, we plunge ourselves in the void of inner space present within ourselves. That is why the Hindi word for nerves is 'Nāḍī'—the duct through which the divine cosmic 'Nāda' flows inside the body. When the divine and sublime cosmic sound waves are integrated with the nerves present in the body, the natural electromagnetic pull of the cosmos exerts an upward thrust on our vital wind forces trapped inside these nerves and the body, and as a consequence they tend to rise up. This is precisely what is achieved by the practice of various Yoga postures and what is meant by activating the 'Cakras' or the subtle energy centers in the body. Their trapped energy is unleashed and harnessed by the body for upliftment of the 'Prāṇa' or the soul of the creature towards its primary source which is the 'Nāda' or the Brahma respectively.

The cosmic 'Nāda' is also called 'Anāhata' or a 'soundless sound'. That is, it has a frequency which our ordinary ears can't hear even as we don't hear the broadcast of a radio station or a mobile chatter on a mobile phone unless we have the properly tuned radio or a compatible mobile instrument to capture and decipher those frequencies of the sound wave which are present all around us but cannot be heard without these instruments.

The cosmic 'Nāda' is like music played by Brahma. This music is an extension of the supreme consciousness and it is a manifestation of that divine conscious factor. Since sound is the subtlest of the five basic

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

elements of creation and is the nearest to divinity, the cosmic music consisting of the 'Nāda' is the nearest analogue to Brahma. By being able to hear that 'Nāda' in one's own ears and by being able to realise that the 'Nāda' is originating as a subtle vibration from his own heart and getting enhanced by the compatible electromagnetic waves generated by his own brain, the Yogī is able to establish a direct link with himself and the supreme Brahma. By a natural corollary, he is able to establish oneness of his own consciousness with the cosmic consciousness because the science of music, or the science which is recognised and defined as music, transcends limitations imposed by the gross body, the physical world and its language. This 'Nāda' or the divine music played by the cosmic consciousness is therefore an expression of the Reality that exists beyond doubt but is so subtle and sublime that it requires a finely tuned mind with proper training and acumen to catch its frequencies and give meaning to it.

The various fine tunes and notes of varying hues that are heard by the Yogī (ascetic) during meditation only go to prove that he is no more a layman or an ordinary student of spiritualism, but an erudite, discerning and learned student of advanced metaphysics. He has acquired that mystical power, acumen and knowledge which an expert musician possesses that enables him to discern and distinguish between the different forms of musical sounds emanating from various musical instruments.

It signifies the harmony between the vibrations emanating from the heart as well as the electromagnetic waves from the brain of the creature (the Yogī) with those emanating from the cosmic world, or the cosmic waves pervading the entire cosmos in the form of the word OM. We all know that sound consists of waves. Just like one catches one particular radio station with proper and correct frequency on his radio, so do the seeker or aspirant reaches his next destination riding piggy back on these vibration and waves emanating from his heart and brain respectively, and subsequently he lands at a spot, or takes birth in the form which matches these vibrations or waves very much like the voice of the speaker at the microphone at the broadcasting centre of the radio station reaches his audience riding upon the sound and electromagnetic waves emanating from the transmitter and being received by the radio receiver.

This explains how and why certain Yogīs have that transcendental

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mystical power to leave their bodies and wonder around in the microscopic spirit form wherever they wish to go and then come back to rejoin their bodies. This also explains how and why a devotee of a particular deity (God) reaches the chosen deity's abode at the time of death to the exclusion of the abode of all other deities. It also explains the phenomenon of rebirth.

OM is a word of solemn affirmation and respectful assent, often used to denote 'yes, verily, so be it'—and therefore, in this sense having the same usage as 'Amen'. It is placed at the beginning and at the end of most sacred texts as an exclamatory invocation to invite the blessings of the supreme God. It is used as a mark of respect and auspicious salutation. It appears as a mystic monosyllable and is an object of profound religious meditation and contemplation, being the source of highest spiritual elevation. It embodies the triad of creation represented the Trinity Gods—Brahmā for creation, Viṣṇu for sustenance and Śiva for conclusion. These three are viewed compositely as one single entity known as Brahma. the three letters of OM—A, U, M—stand for these three Trinity Gods respectively, while the combined sound of OM stands for Brahma.

OM is usually also called 'Praṇava'. It is also used to mean 'Ārambha' (beginning), 'Svīkāra' (acceptance, assent), 'Anumati' (consent, permission), 'Asvīkāra' (refusal, denial), 'Maṅgala' (auspiciousness), 'Jñāna' (knowledge, enlightenment), 'Brāhmī' (awareness of Brahma) etc.

The word 'Praṇava' means 'a roar, a bellow, a reverberating sound, a hum or a droning sound, to utter the word OM'. It also refers to the musical instrument called Tabor, or a small drum, and the sound emanating from it.

The concept of Nāda has been exclusively and elaborately dealt with in Nāda Bindu Upaniṣad of Ṛg Veda tradition. It has been included as chapter 3 of this author's anthology on Ṛg Veda Upaniṣads. What our ancient sages heard as the 'cosmic sound' was not a figment of their imaginative and hallucinating fantasy-filled mind. Modern science as also established that our planet earth is 'not silent', but is 'humming' with a mysterious tune. Lately two discoveries have been made in this context. In the first, seismologists have detected a subtle and mysterious global humming known as 'love waves'. This new found vibration is made of 2-minute to 5-minute, side to side surface seismic waves. A mathematical model of such waves was made in 1911 by British mathematician Augustus Edward Hough Love; hence, these waves are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

named after him. It is essentially a wave made that torques the earth's north and south hemispheres against each other. It is as if the earth is dancing the 'twist'. This subtle, gentle, almost imperceptible twist is scientifically called the 'Toroidal mode'. Amongst the possible causes are the winds, ocean waves or even the Sun. This comes almost 10 years after seismologists identified louder global oscillations that resemble the ringing of a gigantic bell. This oscillation is known as 'earth's roaring Spheroidal Ring', which is far more powerful oscillation that warps the shape of the planet like waves on a water surface.

And that's not enough. Recent data recordings from the European Space Agency's 'cluster mission', consisting of a group of four high flying satellites, reveals that there is an ear-shattering series of chirps and whistles which the earth emits and which could be heard high above the planet. It has been known since 1970s and is created by the collision of charged particles of the solar wind with the earth's magnetic field. It is related to the phenomena called the 'northern lights'. They are not heard on earth because these radio waves of sound are blocked by the ionosphere surrounding the earth. They are 10,000 times stronger than the strongest of military signals on earth.

Relationship between Nāda and OM :—The cosmic sound called 'Nāda' was represented by the word OM and its equivalent geometrical symbol ॐ. Hence, ॐ is the monogram of that Nāda, and the word OM is the 'Mantra' or word form of it.

The seven fundamental nodes of Indian classical music—Sa, Re, Ga, Ma, Pa, Dha, Ni—are said to have originated from the basic vibratory modes of the sublime sound of OM in Nature. The Vedic quote—'Eko'ham Bahusyāmi'—implies that all the sounds, all the energies, all movements and actions and everything else existing in the universe has originated in the vibrations of the cosmic 'Nāda'.

The cosmic 'Nāda' was meaningless and unexplainable until the time ancient sages envisioned the word OM to encapsulate the whole gamut of soun—from its beginning in silence till its end in silence. Therefore, OM represented 'Nāda' as well, because the latter was a sound, albeit as music or vibration, originating against the background of nothing or silence in the void of the cosmos and will ultimately end in nothing or silence of the cosmos.

Ancient civilisations of the world had different words for this OM—

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

e.g. Tibetans called it 'Hum', Muslims called it 'Amin', the Romans, the Greeks, the Hebrews and the Christians called it 'Amen'. The word Amen means, 'faithful, sure'. The syllables and sound of OM are representative of the cosmic 'Nāda'. All speech and thought are derived from the one self-existent sound called OM.

While OM has a 'more philosophical dimension and meaning', the 'Nāda', which even an uneducated Yogī can hear on practice, is more like 'a music' which even an uneducated person can hear and enjoy. Whereas erudition, genius and scholarship is required to understand the divine 'word' manifested and known as the Vedas (which were originally spoken words), the 'Nāda' needed a fine tuned body to be heard. While the 'word' gives wisdom, the 'Nāda' gives bliss to the aspirant/seeker even as knowledge gives enlightenment and the music soothes ruffled nerves. 'Nāda' is the musical sound generated by the cosmic vibration emanating from Brahma that resulted in the manifestation of Nature and the subsequent creation. It is like the 'vibration of cosmic motor or generator at work'.

Svāmī Yogānanda noted that 'everything in the universe is composed of energy. The only apparent difference between solids, liquids, gases, sound and light is merely a difference in their vibratory rates. By chanting of the word OM representing the cosmic 'Nāda', the divine vibration, we can increase the body's supply of cosmic energy'.

Thorough research works[1] have proved the healing powers of 'OM chanting and meditating' on its symbol or syllables. It is said that 12,000 chanting of OM removes all sins (i.e. purifies or cleanses the inner-self and mind) while 12,000 recitations daily for a period of one year can bring realisation of the absolute truth or Brahma. [[1] (i) Indian journal of physiology and pharmacology, 39 (4), pp. 418-420; and 42, pp. 57-63. (ii) International journal of neuroscience, 76, no. 1-2, pp. 87-93.]

According to Yoga theory of 'OM', the first syllable 'A' starts in our chest at the heart (Anāhata Cakra), it moves upwards with the sound 'O' or 'U' in the throat (Viśuddha Cakra) and ends with the sound 'M' in the head (the Ājñā and Sahasrāra Cakra). Thus, chanting and meditating on OM represents the upwards movement of the energy of the 'Prāṇa' (vital wind sustaining life in a creature) along the spine in conjunction with the other wind forces being pushed up through the spine by the activated 'Kuṇḍalinī' lying at the base of it.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There are many meanings behind the Vedic sacred syllables collectively called OM. It is a symbolic representative of the cosmic energy field. George Feuerstein says in his book 'the Yoga tradition' that OM is held to be or to express the pulse of the cosmos itself. It is the universal sound, eternally resounding in the universe, which was deemed to be the very origin of the cosmos, the created world'. The symbol ॐ is the geometrical equivalent of its three constituent syllables—A, U, M.

According to Vedānta practitioners, the letter 'A' symbolises the waking state of consciousness, the letter 'U' represents the dream state and the letter 'M' the deep-sleep state of consciousness. The entire word OM comprising of these 3 letters symbolises the realisation of the cosmic divinity within oneself, within the individual creature himself. This is in perfect sync with the Upaniṣadic philosophy that 'the supreme Brahma resides in the individual; they are one and the same, non-dual and synonymous with each other'. Even the Bible says, *'For all the promises of God in him are yea, and in him amen, unto the glory of God by us'* (2 Corinthians, 1/20).

Saying 'God is Word' is giving a tangible and physical form to God, but saying 'Word is God' is making him subtle as the sound. Whether or not sound is audible, it is present nonetheless everywhere around us, in this world as well as in the cosmos.

'Nāda' is also called 'Ādi-Mantra' or the first syllable that was pronounced by Brahma at the beginning of creation. *'In the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God'* (Bible, Gospel St. John, 1/1-2); *'these things saith the 'Amen', the faithful and true witness, the beginning of the creation of God'* (Bible, Revelation, 3/14). The word 'Amen' refers to the Sanskrit counterpart OM. The Chāndogya Upaniṣad asserts, 'Prajāpati Brahmā or the 'Virāṭ-Puruṣa' mediated for the purpose of creation of 'Lokas'. Due to his severe 'Tapa' (penances and prolonged mediation), the 'Tri-vidyā' (the essential and fundamental knowledge of creation represented by the three Vedas, the Ṛg, Yajur and Sāma) sprouted in his bosom or mind, and this knowledge enabled him to speak the first three syllables of creation—(i) 'Bhūḥ' (भूः), (ii) 'Bhuvaḥ' (भुवः), and (iii) 'Svaḥ' (स्वः). Then Brahmā reviewed those words and from them were produced their refined counterparts the letters 'A, U, and M'. These three letters compositely were called 'Oṃkāra' or the sounds which represented 'Praṇava' which is the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

cosmic 'Nāda'. Even as veins and capillaries spread out as a net in a leaf of a plant, the whole spectrum of speech and voice is pervaded by 'Oṃkāra'. Verily, 'Oṃkāra' is everything there is' (Chāndogya Upaniṣad, 2/23/2-3).

In 'Caturveda Upaniṣad' it is also mentioned that Brahmā turned his face in the four cardinal directions and pronounced the 1st syllables of creation—Bhūḥ, Bhuvaḥ, Svaḥ and Janaḥ. These words crystallised into the Vedas symbolising primary body of knowledge and the various 'Lokas' or worlds.

We have already seen that Brahma, who is represented by the 'Nāda' or 'OM' (which is also called 'Praṇava'), is eternal and infinite. The Bible says—*'Heaven and earth shall pass away but my worlds shall not pass away'* (Gospel of St. Matthew, 24/35; St. Mark, 13/31; St. Luke, 21/33), *'I am the first and the last, the beginning and the end'* (Revelation, 22/13).

The Maitrāyaṇi Upaniṣad of Sāma Veda says, 'The revelation of the vital wind force of life called 'Prāṇa' or that faculty which has the power to speak and sing, is 'Oṃkāra'. The 'Oṃkāra' is that 'Prāṇa' manifested as speech. The world that was present in the beginning was the progenitor of all that exists' (5/4).

The Māṇḍūkya Upaniṣad of 'Atharva Veda' says, 'OM is the symbol of Brahma (and its emblem is 'ॐ') who is imperishable and eternal. This cosmos is but a revelation of his stupendous and fascinating glory. This whole creation with its 3 dimensions of time—the past, the present and the future—is nothing else but 'Oṃkāra'; anything that is beyond these 3 dimension of time is also 'Oṃkāra' (verse no. 1).

The Bible further says—*'and he had a name written, that no man knew, but he himself; ... and his name is called The Word of God'* (Revelation, 19/12-13); *'Jesus said unto them, verily, verily, I say unto you, Before Abraham was, I am'* (Gospel of St. John, 8/58). The phrases 'I am' and 'his name is called the word of God' and 'the Word was God' are all indicative of the cosmic sound of the 'Nāda' which was present in the beginning of creation, was the only companion of Brahma before rest of the creation came into existence, and the word or name given to this sound, that is OM, can be regarded as the symbolic name given to Brahma to identify him from amongst the rest of the creation produced by him.

Taittirīya Upaniṣad of Kṛṣṇa Yajur Veda says, 'one should contemplate thus—OM is Brahma, OM is the visible world, OM is an

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

image of this world. OM is invoked at the beginning of everything and at the end of it. Brahma is obtained through OM (8).

The word OM is very dear to Brahma. As the name of any person, when called out respectfully, makes him endeared to the caller, calling out OM reverentially immediately draws the attention of Brahma. OM is similar to an image of a God, though it is subtler than a gross image made up of stone or metal. Since OM is a word, it is indicative of life and 'Prāṇa' because only those who are alive can speak and breathe. Breath or 'Prāṇa' is the visible evidence of life.

Hence, it is the best instrument to invoke the blessing of the supreme, transcendental Lord called Brahma. It is used to start and finish all forms of worship and chanting of Mantras which are divine words or formulas, thereby indicating the 'completion of the cycle of worship or chanting'. It also metaphorically establishes that 'everything started out from Brahma, went its due course, and ultimately fell back or submerged in Brahma'. The symbolism is too obvious and glaring to be ignored.

OM is the primary and primordial, sublime and subtle sound of the cosmos. Its audible manifestations are the various letters forming the alphabets which combined themselves in various permutations and combinations to form words, phrases, sentences and paragraphs etc. which form the basis of any language. A deeper meditation upon this OM reveals that it is actually the all-present cosmic 'Nāda' or cosmic sound. Each of the various strands of sounds present in this 'Nāda can be heard distinctly by Yogīs (ascetic) who are engrossed in meditation. These sounds of Nāda' resemble the 'Music' emanating from various musical instruments (Nādabindu Upaniṣad of the Ṛg Veda).

Therefore, whereas OM is the sublime, subtle and un-manifest aspect of sound, which incidentally is the first manifestation of Brahma, its manifest and gross revelation is the speech and voice of a creature. This voice when sung is called 'the Sāma' or the song of the ancients as encapsulated in the words of the Vedas, specially the Sāma Veda. It is said that 'the essence of speech is the 'Ṛcā' (the hymn of the Vedas), the essence of 'Ṛcā' is the 'Sāma' (the song), and the essence of 'Sāma' is 'Udgītha' (singing of the song) (Chāndogya Upaniṣad of Sāma Veda, 1/1/2).

The word OM is a sound symbol representing the supreme reality called Brahma. Brahma is not an object that can be perceived by sense

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

organs, nor can it be comprehended by the mind or a thought that can be reflected upon by the intellect using its discriminatory faculty. It is beyond human comprehension—i.e. it is unknown to humankind. To understand anything which is unknown, one has to proceed from the known factors. An unknown entity cannot be explained by using other unknown factors. Of all the factors known to man, the subtlest is sound. The realm of the 'known' world consists of five elements—earth, water, fire, air and space in progressive order of subtlety. Different permutations and combinations of these five elements constitute the entire realm of factors known to man, which is called the 'creation'.

Of the five elements, Space is the subtlest, and Sound is the essence of space. Sound is created only in space (for instance, the gap between our palms helps us to clap, but in a piece of wood, there is no space, hence no sound can be created). This sound is the subtlest because it can be perceived by only one sense organ, e.g. ear. It directly impinges on the mind and intellect apparatus. It is considered as the very first manifestation of the supreme truth since the unmanifest truth lies just beyond the manifested world. This being so, sound is the best and the subtlest vehicle to transport one from the 'terrestrial world of the known' to the 'transcendental world of the unknown'.

The question is why OM is selected out of all the sounds known to mankind to represent the supreme Brahma. The reason is that this single word represents the entire phenomenon of sound. It consists of three different and distinct sounds—viz. 'A' which is a throat sound, emanating from the root of the tongue; 'U' is created by rolling forward of the muscles of the tongue between the root and the lip of the mouth; and the letter 'M' is the concluding sound produced by closing of the lips. Hence all articulate sounds are aptly represented by the three letters A, U, M of the word OM. This word is a coordination of all that is indicative of life because only a living entity can speak, and not a dead entity.

OM represents, therefore, the supreme truth/reality which pervades the 3 states of consciousness—the waker (Viśva), the dreamer (Taijasa) and the deep sleeper (Prājña) states of consciousness of the creature in the terrestrial realm of the 'known world' of the creation called microcosm as far as the creature is concerned. The same logic when extended to the cosmos results in OM representing the cosmic waker (Virāṭ), the cosmic dreamer (Hiraṇyagarbha) and cosmic deep sleeper (Īśvara) aspect of macrocosm.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The silence that follows the sounding of the word OM (i.e. after closure of the lips) is called '*amtra-oṃ*'. This silence represents the forth state of consciousness called Turīya which is all blissful and a transcendental reality. Since sound emanates (A), expands/progresses (U) and collapses/merges (M) back into space—it naturally follows that space existed before the very advent of sound. Hence this fourth state of consciousness represents that 'Turīya state' or the pre-sound and post-sound state of all-pervading space. This silence is bliss, serenity, placidity and tranquility.

The word 'Brahmāṇḍa' meaning the universe is visualised in this context as a rising and collapsing of the waves of matter from and into the Brahma. The comprehensive knowledge of scriptures enables us to see, by deep mental reflection, that all objects (or matters, elements) are merely reflexes of forms constituted in one, irrefutable and immutable 'Truth'. And this 'truth' is Brahma of the Upaniṣads.

But the most astounding thing about the cosmic silence is that it is not inert and inane because it has the capacity to generate or create sound. And anything that 'creates' must have a life infusing capability. Taking a leaf from microbiology, a cell must have a nucleus so the space must also, logically, have a nucleus. This nucleus is the Ātmā or the soul of the cosmos or, in other words, the macrocosmic soul (Paramātmā) of the cosmos which is the counterpart of the microcosmic soul (Ātmā) of the Jiva.

If there were no silence, we cannot hear the sound. It is the background of the silence which enables us to hear the sound in the first place. Therefore, the word symbol OM represents the entire gamut of manifest world of plurality as well as the unmanifest world of Reality. OM, the sound, represents the former (manifest) world while the silence represents the latter (unmanifest) world. When this all embracing, all-pervading, blissful internal cosmic silence is reached, the seeker becomes one with the Supreme Reality, a state of God or self realisation.

According to Vedānta, the principle by whose mere presence the intellect thinks, the mind feels, and the body perceives, is the 'Subject', the substratum for all the experiences of the body, mind, and intellect. This principle that lends its light to every being is the divine principle OM, or Ātmā (the Self) residing inside the creature as microcosm as well as residing in the universe as macrocosom known as Brahma. *'The diversity*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in objects arises only when they are united in some way. Neither identity nor difference, neither existence nor non-existence of object is possible if they are not linked with one another. The ultimate view is that it is the 'one' which has all powers' (Vākyapadīya, 3/1/20-22). And that 'one'—whether perceived as the 'Nāda' by a Yogī, or as 'OM' by a Upaniṣadic sage/seer, or known as 'Praṇava' or as Brahma' by them—is the ultimate supreme consciousness which is the Soul of the cosmos, the energy that drives everything in this creation.

According to 'Yogacūḍāmaṇi Upaniṣad' of Sāma Veda, verse no. 74, the letter 'A' resides in the eyes of all creatures during the waking state of consciousness, the letter 'U' is in the throat during the dream state of consciousness, and the letter 'M' is in the heart during the deep sleep state of consciousness. The last stage is the composite word OM which represents the 4th state called the 'Turīya' state of consciousness, which is marked by bliss and beatitude.

Verse nos. 75-79 of the same Upaniṣad says that the gross 'Virāṭ Viśva' is a manifestation of the letter 'A', the subtle radiant form called 'Hiraṇyagarbha' represents the letter 'U', and the causal, attributeless, enlightened entity symbolises the letter 'M'. The letter 'A' has the natural quality called 'Rājasika' (worldly desires), its colour is red and it represents the creator of the world, Brahmā. The letter 'U' has the natural quality called 'Sāttvika' (righteousness, virtuousness and other noble qualities), its colour is white/gray and it represents the sustainer and caretaker of the world called Viṣṇu (verse no. 75). The letter 'M' has the natural quality called 'Tāmasika' (the lowest of the three qualities), its colour is dark and its stands for the annihilator of the world called 'Rudra'.

In this way, the origin of Brahmā, Viṣṇu and Rudra (Śiva) is deemed to be OM or 'Praṇava' which is the cosmic symbol of the Divine Being (Brahmā). OM is the transcendental and supreme cause for the origin of all that exists, animate or inanimate. The creator of the world, Brahmā, is deemed to be incorporated and inherently present in the letter 'A', Viṣṇu in the letter 'U' (verse no. 76-77), Rudra (Śiva) in the letter 'M'. It is only OM/Praṇava that keeps shining gloriously everywhere (or it remains visible, manifested or revealed at all places in myriad forms) in the cosmos. This OM/Praṇava is said to be facing upwards (i.e. it is symbolically uplifting) in wise, erudite, sagacious and enlightened persons, while it faces down (i.e. is degrading, degenerating and denigrating) in stupid and ignorant people (verse no. 78).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is OM/Praṇava that is present everywhere, in every direction, in equal intensity and magnitude. A person who realises or understands this as it is, is indeed an expert in the essential knowledge, tenets, teachings and doctrines of all the Vedas. Amongst enlightened and wise seekers/aspirant, this OM/Praṇava is irrevocably, consistently, unhinderingly and uniformly uplifting for the soul (verse no. 79).

So we see in wonder and awe how our ancient 'seers' could 'peep' into the deep recesses of time and space at a time when there were no electronic gadgets, no satellites, no radars, no radios and no X-ray telescopes or spectrometers or sonometers etc. They simply used their own brain and mind as the radar, there intellect as the computer and radio receiver to catch, comprehend and analyse the subtle sound waves emanating from deep space, a privilege their descendents—we—are denied because of our grossness and indulgence in the artificial world.

The Ṛg Veda asserts :—**चत्वारी वाक्परिमिता पदानि तानि विदु ब्राह्मणा ये मनीषिणः। गुहा त्रीणि निहिता नेंगयन्ति तुरीयं वाचो मनुष्या वदंति** (ऋग्वेद, 1/164/5)—'speech is known by the erudite, wise, and scholarly knower of the Vedas to consist of four parts. The 1st three of these (the 'Parā'—the supreme, transcendental Brahma; the 'Paśyanti'—unformed language, and the 'Madhyama'—mental language) remain un-manifested in the depths of one's being. It is only the 4th that people speak'. (Ṛg Veda, 1/164/5).

According to Haṃsopaniṣad of Śukla Yajur Veda, the 'Nāda' or the cosmic sound has ten varieties of sound or music emanating from it—(i) clinking of bracelets, (ii) tinkling of anklets, (iii) the reverberation and resonating sound of a gong hitting a brass bell, (iv) the blowing of a conch shell, (v) the playing of stringed musical instrument (e.g. lute, harp, guitar), (vi) the clap or clanging sound of crashing cymbals, (vii) the shrill but soothing and haunting sound of a flute, (viii) the beating of tumbrels or elongated drums, (ix) the sound of kettle drums, and (x) the rumbling and thundering of clouds (verse no. 16-17).

The various subtle sounds emanating from the cosmic 'Nāda', which essentially consist of vibrations in the ether, have been elaborately described in 'Nāda Bindu Upaniṣad' of the Ṛg Veda. In the beginning, the aspirant simply hears a roar of some distant ocean, but this rises to an all-engulfing crescendo which literally drowns the conscious part of his brain. By and by, he starts differentiating between the various hues and shades of sound which acquire resemblance to the sound of various

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

musical instruments playing together, and later on playing separately like in a stereophonic orchestra. The highly evolved mind-intellect of an enlightened ascetic is able to distinctly hear these individual strands of sounds in the form of the cosmic music emanating from Brahma.

As a result of this 'Nāda', the body witnesses many apparent reflexes. The reflex actions of the muscles in the body are involuntarily controlled by the brain. When the nerves of the brain—which is actually an electronic circuit consisting of a fine maze of ganglions, nerve fibers and nerve ending much like an integrated circuit of a computer—are impacted by these sound waves emanating from the cosmic 'Nāda' which tend to interfere with and modify their working much like the interference of the electronically charged particles of the solar wind with the radio transmission on earth, the impulses or electric signals which are given by the brain to other parts of the body also get effected or modified. This results in the muscles of the body reacting differently to different wavelengths or frequencies of the various sound waves emanating from the sea of sound called the 'Nāda'. Each individual reaction of the body will therefore correspond to particular frequencies or wavelength that the aspirant is hearing at that instant. As a natural corollary, it follows that by observing the reflexes of the aspirant's body, we can determine at what spiritual level he is prevailing at that moment.

The 1st sound (according to verse no. 17 of Haṃsopaniṣad) is a tickling sensation. The 2nd sound creates tense or taut muscles leading to spasms. The 3rd sound leads to perspiration breaking out from the body. The 4th sound creates tremors in the head (verse no. 18). The 5th sound creates saliva to dribble out of the mouth. The 6th sound causes 'a rain of Amṛta' (which is a metaphor for tears of bliss). The 7th sound bestows upon the aspirant the blessing of being acquainted with the profoundest and most secret of knowledge. The 8th sound enables the aspirant to speak in mystical language. [That is, he can speak in any tongue, he can speak of things unknown, he can speak of the wisest of things, his speech has the potent and prowess of divine powers] (verse no. 99). The 9th sound enables the aspirant to make himself invisible and he acquires the so-called '3rd eye' having mystical and divine powers of insight and infinite vision. Finally, when the aspirant hears the 10th sound, he acquires the transcendental and eclectic knowledge pertaining to the supreme Brahma, and as a result, he experiences or witnesses Brahma first hand (verse no. 20).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hence, OM is the best instrument to invoke the blessing of the supreme, transcendental Lord or Brahma. It is used to start and finish all religious worship thereby indicating the completion of the cycle of the worship. It also metaphorically establishes that 'everything started off from Brahma, went its due course, and ultimately fell back or merged or coalesced with Brahma. The symbolism is too obvious and glaring to be ignored.

So, in conclusion we can say that neat categorisation of 'Nāda' or 'OM' is not in accordance with the pluralistic, holistic approach of ancient Indian tradition. Hence, to categorise and define 'Nāda' and 'OM' separately will be against that tradition. The above discussion is simply to emphasis that whether the Upaniṣad talk about the 'Nāda' or 'OM' or 'Praṇava' or 'Brahma' or 'Brahmāṇḍa' (universe/cosmos/world), they ultimately mean and speak of the same thing. The allusions, the allegories, the metaphors, the analogies may be different, but the essence is the same.

* * *

Oh those with similar high wisdom, knowledge, erudition and scholarship get up, rise up! *(Ṛg Veda, 10/101/1)*

A man crosses over (the ocean or the hurdle known as) 'death' simply by realising (coming to understand the essence, true nature and reality of) the supreme, transcendental Brahma. *(Yajur Veda, 31/18)*

'He who is the source of life and power, whose commands all beings, including the Gods, obey, whose shadow is immortality as well as death—we give our oblations to that supreme Lord whom we adore'.

(Ṛg Veda, 10/121/2).

In the beginning was the Word, and Word was with God, and the Word was God, the same was in the beginning with God *(Bible, Gospel of St. John, 1/1-2)*; and the Word was made flesh and dwelth amongst us *(Gospel of St. John 1/14)*; 'That was the true light, which lighteth everyman that cometh into the world' *(St. John, 1/9)*.

'I am the first and the last; the beginning and the end'. *(Bible, Revelation, 22/13)*

'Īśvara is the Ātmā as seen and/or grasped by the mind. His highest name is OM. So repeat it, meditate on it and think of all its wonderful nature and attributes. Repeating the OM continually is the only true worship. It is not a word, it is God himself'. *—Svāmī Vivekānanda*

(The Complete Works of Sv. Vivekānanda, 9 vols, 7/62)

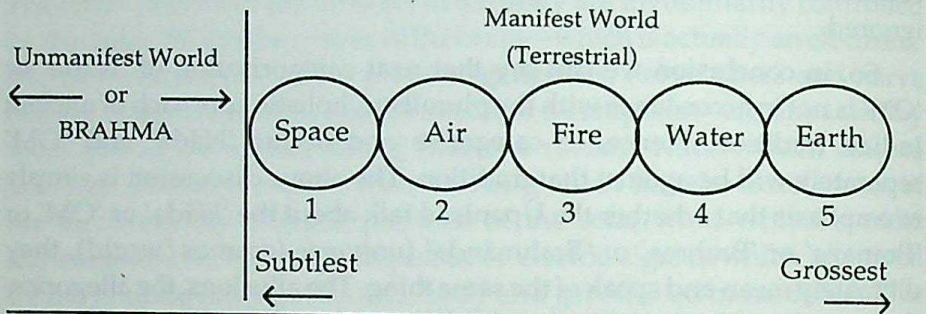
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Relationship between unmanifest Brahma and manifest world

In the beginning was the Word, and Word was with God, and the Word was God, the same was in the beginning with God (Bible, Gospel of St. John, 1/1-2); and the Word was made flesh and dwelth amongst us. (Gospel of St. John 1/14).

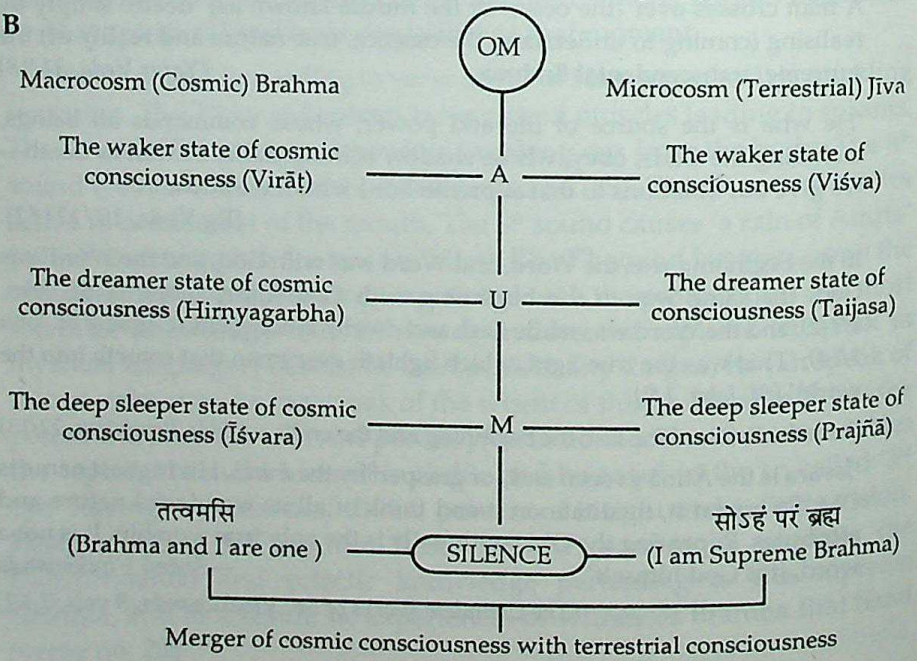
A



Relationship of the word OM with two planes of consciousness

All things were made by him, and without him was not anything made that was made. In him was life, and life was the light of men, and the light shineth in darkness and the darkness comprehended it not (Bible, Gospel of St. John, 1/3-5).

B



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Appendix - 5

Yantra, Mantra, Tantra, Yoga, Contemplation and Meditation

(A) Yantra :—An Yantra is an instrument or geometrical device which is used for ritualistic worship using the science of Tantra. The Yantras, such as the 'Śrī Yantra' for worship of Śakti or the Goddess representing cosmic energy of creation, were discovered by ancient sages during the Vedic period (roughly 3,000-200 BCE) for spiritual, intellectual and worldly well-being of human kind. We shall see here in brief the rationale behind and the significance of these mystical designs which are geometrically perfect.

Yantras are diagrams or sketches which are tools, devices or implements for mental concentration and meditation. A Mantra is a crystalline form of the specific divine and sublime energy, the Japa (repetition of the Mantra) is the flowing current of this energy while the Yantra is a symbol or monogram or a spectrograph of this source of energy, and Tantra is the science which puts it to use. Yantras are outline sketches of the contours of divine energy fields, much like the graph drawn by an ECG machine measuring heart beat.

The use of Mantra in worship, e.g. in meditation, enables the aspirant to focus the specific currents generated by the group of specific Mantras used in that Yantra. These Mantras act like the cathodes and anodes in an electro-voltaic cell producing electrical energy; the Yantra is the apparatus employed to produce this electric current, as it were.

The word 'Yantra' is derived from 'Yam' and 'Tra'. The word 'Yam' means self-restraint, and 'Tra' means tri. Its implied meaning is—'the Yantra helps in self control and restraint of the mind, body and the external behaviour of the aspirant vis-à-vis the world, i.e. the trilogy of creation, and this removes sorrows and distresses, gives peace and tranquility as well as success in both the worldly as well as the spiritual

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pursuits of the aspirant'. The Yantras are symbolically the abodes of Gods for whom they are dedicated, and these Gods represent the divine spiritual powers in its varied manifestations. Each Yantra is specific for a particular God or Goddess even as any scientific instrument is specific for the purpose for which it is created or assembled.

All Mantras have their origin in letters and syllables of any language and they have their original form in the cosmic sound called 'Nāda' which is represented by the cryptic symbol OM and its monogram 'ॐ'. Similarly, all the cosmic energy fields present in the cosmos are encrypted in the Yantra which is their monogram similar to 'ॐ' representing 'Nāda'.

Structural features of Yantra :—In chemistry we learn that organic compounds having complex structures are represented by various letters of the alphabet, such as for example 'C' for carbon, 'H' for hydrogen, 'N' for nitrogen, 'O' for oxygen and so on. The complex structures of a molecule of a compound such as benzene is depicted by joining these letters by bars, lines etc. In case of Yantras, the same process is involved—the sketch is the bar and line while the Mantra or seed/root words for various divine sources of energy called their patron Gods are like their chemical counterparts in the form of letters for different atoms of the elements.

A dot '·' in a Yantra symbolises the nucleus of cosmic energy and is the power source of all action and motion. This dot can be extended to form a line, a triangle, a quadrangle, a circle etc. These indicate various nature, hue, magnitude and frequency of the cosmic energy current emanating in the cosmos and aspired by the aspirant to be harnessed for his use. They are similar to an integrated circuit (IC) drawn to represent an electronic circuit of a computer or any electronic gadget.

The Vedic sages had invented a coding system of symbols, signs, alphabets etc. to represent the various elements of the cosmic energy while designing these instruments. Specific combinations of these cryptic clues were used in different Yantras to serve a specific purpose just like a specific key is used to unlock a particular lock.

In Upaniṣadic texts which deal with such Yantras, details are provided regarding the placement of the seed/root words, how to use the Yantra, the benefits of worshipping or using it, meditating upon it as well as for concentrated and dedicated use of the Yantra. Even as use of any

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

instrument necessarily requires knowledge of the science that governs the operation of that particular instrument or apparatus, the Yantras would also entail a thorough knowledge of the underline principles in order to make them effective and comprehendible as well as pass the test of rationality or scientific reasoning.

(B) Tantra :—There are three dimensions of Tantra—(a) Mantra, (b) Yantra and (c) Tantra. Mantra is pure sound; every sound has an energy wave associated with it which takes a definite form depending upon the frequency, amplitude and other aspects as proved by an oscilloscope. The seed or root words forming the Mantra are the purest forms of sound. The Yantra is the physical forms that sound takes and is depicted in the form of a diagram or sketch having various Mantras like a text book of music. Yantra is an instrument to use the Mantra much like the musical instrument is used for the purpose of tranforming the magic of sound to produce a captivating and enchanting music which has a therupatic value as well.

Tantra is the technique to use the Mantra and the Yantra. Even as technology of electrons helps man to send information across thousands of miles in a second, which information could have otherwise been taken personally by him also after undertaking an arduous journey of months or days on end, the Tantra helps to achieve success in the spiritual realm where the mind cannot physically go; it takes a man beyond his physical capabilities. That is why ancient sages could perform stupendous and seemingly impossible tasks using the various Mantras and Yantras through the technology of the Tantra. Tantra is, therefore, a science in the realm of metaphysics and occult.

Tantra consists chiefly of practical ways, using devices and Mantras, of realisation of that supreme Truth, and they are extended as a branch of Upaniṣadic philosophy or metaphysics of Vedas. In the perspective of creation, they describe it as continuity of the cosmic Nāda (vibration) into the present manifest world. The energy of vibration produced by this Nāda gives the intrinsic energy for creation. So this energy is the soul or Ātmā of creation, and its form is the Nāda. Tantra is therefore the art and skill to realise that Brahma, or the essential and irrefutable Truth in this creation through the use of an apparatus called Yantra, and the keys to operate the apparatus are the Mantras.

(C) Mantra :—While going through the main text of the book, we

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

come across the word Mantra repeatedly. What are they? In a lay-man's language, as we have seen, Mantras are either a single letter, a syllable or a group of letters or syllables forming a word, a group of words, even a phrase or a short statement—which we can call a 'spiritual formulae'. They are a unique and potentially uplifting, energy-charged thought currents. These currents are transformed into words to make them useable and accessible. For the purpose of God-realisation (or realisation of the supreme Brahma), these Mantras are used in meditation repeatedly to help concentrate the mind. These are called Mantras because by proper contemplation on their import, they are able to remove the inner obstacles and facilitate realisation. They are catalysts or mediums for realisation. They help in reaching of the supreme Advaitic ideal of identifying the Ātmā with the Brahma, the individual self with the universal Self. The Mantras are the vehicles used during Japa (repetition of the holy name of the Lord) also.

But it must be emphasised here that even as any formula—whether in the realm of science or mathematics—is useful only when the student understands its meaning and application, the Mantras too, being spiritual formulas themselves, would be beneficial only when their meaning and import are fully understood. Though, off course, even as learning by rote can enable a student to mug up Chapters of a book to pass an examination without being able to answer one single question based on reasoning on the same subject that he has parroted, so the Mantras do have their impact when repeated blindly, but the benefit is only superficial. It is better than nothing but is not wholesome, they don't lead to self awakening as such. The Mantras are the vehicle which the aspirant uses to travel from the plane of the world to spiritual plane because Mantras can be repeated even while a person goes on with his daily chores, but his subconscious mind dwells not on the objects of the world but on the objects of the divine. In due course of time, this has a profound psychological impact on the aspirant. Gradually he seems to identity himself more with the divine principles than with the humdrum worldly principles. The seeker/aspirant gradually veers himself away from worldly entanglements and engages himself with spiritual discipline. First it's external and then it becomes internal. Even as a medicine taken over a long period of time eradicates a disease, the constant repetition of the Mantras tend to scrub his subconscious clean of all negative traits and replace them with divine traits.

The science of various Mantras was derived from the profoundity and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

omnipresence of the primordial sound. The specific structure or configuration of letters and syllables of a Mantra can be regarded as coded compilation of great spiritual doctrines or a cryptic metaphysical formulae of great import; the rhythmic chanting or repeating of which with due diligence, dedication, mental concentration, consistent and persistent pace and practice generates specific energy currents present in the cosmic ether in the form of the cosmic sound.

First let us understand the sonic power of some of the basic vowel sounds used in the scriptures and which form part of Mantras. The various combinations of these vowel sounds have as many special effects and create as many energy sources as are possible by their various permutations and combinations. Each syllable or letter of a Mantra stands for a particular aspect of this energy field, which the scriptures prefer to call 'God'. The 'Akṣamālikopaniṣad of Ṛg Veda' has bestowed and empowered each alphabet with divine and spiritual powers and threaded them together in a string called the 'prayer rosary'.

Some of the basic vowel sounds of Sanskrit/Hindi and their effects are enumerated as follows :—(i) A (अ)—Pronouncing this vowel has a direct effect on the heart. The pumping of the heart and the supply of pure blood in the body is supported by this sound. Repeated loud pronunciation at regulated amplitude helps to regulate pure blood supply to the body and keep the heart tuned. It possesses creative powers.

(ii) Ā (आ)—The sound of this vowel effects the chest and upper parts of the lungs. It strengthens ribs, helps clean the digestive canal and energises the mind because to pronounce it, the mouth has to be opened wide, enabling fresh air laden with oxygen to enter the body and oxidise the tissues.

(iii) I and Ī (इ, ई)—Pronunciation of the short and long sound of the 3rd and 4th vowels have a direct effect on the throat, almost like a gargle. It cleanses the upper chamber of the respiratory tract as well as the alimentary canal. It helps to relieve headaches.

(iv) U or Ū (उ, ऊ)—The short and long vowel sound of 'Ū' have direct effect on the organs in the middle and lower part of the body (i.e. abdomen)—e.g. liver, stomach, lower intestine and bowels because abdominal muscles are used to pronounce it. Constipation is relieved by prolonged pronunciation of this vowel sound.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(v) E and Ai (ए, ऐ)—These two vowel sounds effect the kidney and the junction of the throat and the respiratory tract. It can relieve renal disease. It softens vocal cords, hence it is useful for those who use the voice much—e.g. teachers, singers, orators etc.

(vi) O and Au (ओ, औ)—This vowel sound effects the genitals and the central part of the chest.

(vii) Aṃ (अं)—This is pronounced by opening and closing the throat. The oxygen inhaled when the mouth is open and fresh air is trapped inside the body helps in oxidising the RBC (red blood corpuscles) which, in turn, oxidises the tissue.

(viii) Aḥ (अः)—The pronunciation of this vowel sound titillates the tongue and the upper part of the palate. It regulates secretions of hormones which in turn regulate the various functions of the body.

Vocal sound and five elements :—Prof. Dobson has hypothesized that the primary speech of the human race must have originated using these vowel sounds. The 'wind' is a medium for propagation of sound. Air controls the type or genre, quality, amplitude and tune of sound—as is evident from a whistle, a flute or a mouth organ. The 'water' is also a medium of propagating sound as is done by marine creatures and some musical instruments using water such as the 'Jala Taraṅga'. The relation of sound with 'fire' consisting of light and heat as its elementary constituents is evident in the functioning of the tono-meter, spectro-meter and thermo-meter. Its subtle effect on the mind is an example of 'heated exchange of words' during an argument. The 'space' element and its relationship with sound are evidenced by music and the cosmic 'Nāda'. This has been elaborately explained in appendix no. 5 of this book.

Benjamin Lee Whorf, an American scholar and chemical engineer, researched the psychological aspects of language and published his findings. 'The idea, entirely unfamiliar to the modern world, that nature and language are inwardly akin, was for ages well known to various high culture... In India, one aspect of it has been the idea of the Mantra and of a Mantric art. On the simplest cultural level, a Mantra is merely an incantation of primitive magic, such as the crudest cultures have. In high culture it may have a different, intellectual meaning, dealing with the inner affinity of language and the cosmic order. At a still higher level, it becomes Mantra Yoga. Therein the Mantra becomes a manifold

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of conscious patterns, contrived to assist the consciousness into the nominal pattern world, whereupon it is 'in the driver's seat'. It can set the human organism to transmit, control and amplify thousand-fold forces which that organism normally transmits only at unobservable low intensities.'

The space or sky is the habitat of the cosmos; even our earth is nothing more than a speck or a grain of sand in this vast cosmos. Since the cosmos is filled with ether, which is completely infused with 'Nāda', we are completely drenched by it, completely submerged in it. The ether is a gigantic ocean of sound waves. Sound is also the first source of energy; its combination with light lies at the root of generation of different types of energy currents and particles of matter.

In a more practical term, our body represents that vast cosmos. The space inside the skin made of earth is filled with water, air and fire. When we speak, our vocal cords create the cosmic 'Nāda' in its microcosmic form, and we call it speech.

The scriptures affirm that OM, the sublime sound, is the source of all creation which has its base in it. The word OM is said to be the base/foundation and the basis/origin of all Mantras because Mantras consist of letters and syllables, and these are various forms that sound takes. Since sound has its origin in the 'Nāda', hence OM is the 'seed or root' of all the Mantras. All syllables, letters, Mantras and words have emanated from the vibrations of the primordial sound called the 'Nāda'.

The importance of **Japa** (repetition of holy name or divine letter of the Mantra) is succinctly explained by Svāmī Vivekānanda when he says, 'The inaudible repetition of the Mantra, accompanied with the thinking of its meaning, is called mental repetition and is the highest type of Japa' (Complete Works, 1/190). His Guru, the enlightened Śrī Rāma Kṛṣṇa said, 'Japa means silently repeating God's name in solitude. When you chant his holy name with single minded devotion, you can see (visualise) his form and realise him. It is like reaching a piece of timber (e.g. a log of wood) floating in water and attached to the bank with a chain. By holding the chain and moving forward, link by link, you can reach the log. In the same way, by repeating God's holy name, you become absorbed in him and finally realise him' (Gospel of Rāma Kṛṣṇa, 878-9).

Japa of the Mantra has basically three forms—audible (with proper pronunciation), inaudible (just by moving of the lips) and mental (without

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

any external sign of repetition). The last is the best way as endorsed by Svāmī Vivekānanda himself as above.

Regarding continual Japa of the Mantra, we must remember what Svāmī Vivekānanda had said, 'Each deity chosen by the seeker (called his Iṣṭa Devatā) has a specific Mantra (even as each man has a specific name; it is like the relevant God's signature tune). The Mantra is the external word to express the particular ideal that the deity stands for. Constant repetition of the word helps to fix the ideal firmly in the mind' (Complete Works, 7/63) because 'as thou thinkest, so art thou' (Complete Works, 6/90—a reference to Buddha's Sermon on the Mount).

The benefit of constant Japa of Mantras can also be explained as follows—the consciousness of a man exists in three states, viz. the waking state, the dreaming state and the deep sleep state. During the waking state, the conscious is so engrossed in performing the functions of perceptions and feelings linked with the gross body that it remains bogged down in the narrow domain of physical experiences. But when this conscious is trained to do another task simultaneously with this routine function of worldly perceptions and feelings, it can perform this new task easily with due practice. For example, it is possible for a man to train his mind to do routine, monotonous task without making an error while listening to music. On the contrary, this additional task makes his routine activities less tiring and boring because the consciousness gets detached from the usual experiences of the physical body and become relatively free for some time to focus on the other task at hand—which is listening to music or repeating the Mantra, which in their turn have a soothing effect on the tired nerves. Now, this repetition forms the background record of the subconscious or the memory bank of the mind. So, when the consciousness is in the second state of existence, that is the dreaming state, it dreams of those subjects which have been stored in its memory bank—the various inputs from the world as well as the constant psychological impact of the Mantras. The effect is obvious—the dreams become influenced by the latter influences. Finally, in the third state of deep sleep when neither the external stimuli nor the activity of the mind affect the consciousness, it (consciousness) can enjoy the sub conscious without any restraint. It is here that the Mantras, positive thinking, good or bad thoughts etc. come into play.

It is like the activation of the inner mind (sub conscious) of the man.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

And this is why it is emphasised that the Mantras have effect only when their meaning and import are understood because when this inner mind is activated, it comes in direct contact with the consciousness. The more erudite and classified the sub conscious, the more elevated the inner-self becomes. Just like the personality of a man is effected by, inter alia, his surroundings and circumstances, this inner-self is also enhanced or degraded in stature due to this sub conscious. Mantras, with their meanings understood (and stored in the sub conscious), uplift this inner-self of the creature. The creature becomes more spiritual and divine because it is guided by the 'inner mind' to identify itself more closely with the pure and divine Spirit (Ātmā/soul) in him. This Spirit is the emperor of the whole set up—it is pure consciousness, an entity that is the reporting authority for the sub conscious.

Chanting of Mantras is like caressing—gentle but intense—of the heart and the mind. When one chants softly, one's emotions become more gentle and soft, refined and elevated. Chanting or doing Japa of Mantras help to subdue or calm agitations of the mind and control it. It acts as a balm over ruffled nerves of the mind.

There is another school of thought that says that Mantras need not have a meaning, need not be understood to be effective. According to this line of thought, Mantras resemble the cosmic sound, which according to the scriptures, was the origin of the whole cosmos. These Mantras incorporate certain sound codes that could generate specific energies because sound waves have energy. That is why different Mantras are prescribed for different uses because the specific energy needed to deal with a given set of problems will be generated by a given set of syllables producing a given set of sound waves or sonic codes.

In mythological lore, the ancient sages heard these syllables which represented the cosmic sound called 'Nāda' in their inner-self in a state of trance. That is why most of the Mantras are called 'Śrutis'—things that were heard and not consciously created as meaningful words. They were, in effect, a compilation of sound-elements heard or conceptualised by intuition.

Sir John Woodroffe, in his book 'The garland of letters' describes the origin of Mantras as follows—'The Mantras are sonic patterns which represent in themselves and in all their variations all the possibilities of articulate speech in all languages'.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Components of Mantras :—The Mantras consists of (i) Vowels which are continuous sounds and (ii) Consonants which are interruptions of those sounds. The consonants cannot be pronounced without the vowels. As we know, sound travels in waves, and when similar waves of the same frequency overlap each other, they gain tremendous strength and are magnified. The super imposition of compatible waves or vibration have profound effect, and that is why chanting of the Mantras in chorus as done in Kīrtana or recitation of Mantras during ancient fire sacrifices creates specific sound vibrations which can dispel negative energy and have great impact on the environment.

The five components of Mantra are the following :—(i) Ṛṣi, (ii) Chanda, (iii) Devatā (God), (iv) Bīja (root) and (v) Tattva (essence, gist). The first component (Ṛṣi) contains the name of the sage/seer who had discovered, compiled and mastered that particular Mantra and was therefore an authority of that field. The second component (Chanda) indicates the rhythmic composition for the pronunciation of the Mantra. This component creates the physical sound or the sonic energy which empowers the Mantra with physical potent and substentative effect. The third component (Devatā or the chosen deity) is the specific God-head that is aimed to be worshipped and realised with that Mantra. In other words, it is the bull's eye at which the energised arrow is being targeted. The God, in this context, can be defined as the specific cosmic field at which the frequency generated by the chanting (Japa) of a particular Mantra is directed even as specific broadcasting radio station use specific frequencies targeted to a particular area of the globe or a satellite in space. It is a very scientific concept. That is why if we wish to worship, say, Śrī Rāma, then we have to use Mantras dedicated to him alone. The fourth component (Bīja-root) indicates the origin of the Mantra. It is a group of those syllables that contain, in compact coded form, the essence or gist of the Mantra, and thereby it implies the existence of latent energy or power in that Mantra. The fifth component (Tattva-essence) indicates the inherent potential powers and prowess of the Mantra, the purpose for which it should be used, and is like the meaning of a formula without which it can't be wisely used.

The chanting of the Mantras during ritual ceremonies is in a group following a specific rhythm while during individual repetition (Japa) it can be a simple murmur or done in absolute silence where the Mantra is repeated in the mind. The constant and persistent chanting and repeating of the Mantra produces a continuous stream of sound waves. Continuous

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Japa will create a halo of energy around the aspirant. Modern research of sound energy—especially ultrasonic—has proved that vibration at a high frequency can produce enormous amount of energy that can convert the surrounding material into vapour and ash almost instantaneously. The sound generated by the Mantras are originally subtler in level than the ultrasound, but the brain's electrical energy and strength of concentration can amplify the frequency of sound waves to beyond the limits of ultrasound. That is why ancient sages could turn to ashes anyone and anything by chanting a set of Mantras if they wished to do so. Ample examples are available in ancient texts where kings and Gods feared the wrath of sages and seers just for this reason.

Like electromagnetic waves can be captured by an appropriate instrument, e.g. radar or a dish, the sound wave energy can also be captured by the body, and the instrument here are the ear and the skin. There are many instances where creatures of the animal kingdom can receive sound impulses through their skin (e.g. snakes, earthworms). Similarly, the Mantras create a particular set of sonic wave energy that can alter the behavioural patterns of the reception centers of the objects which are targeted by the Mantras. No wonder than that ancient sages used to chant Mantra for rainfall, for good harvest, for the general well-being of the society, to cast off diseases because the germs causing the diseases were either rendered ineffective or killed (e.g. in today's world, there are electronic mosquito and insect repelling electronic devices that emit ultra sonic sounds which stupefies the insect or the mosquito and it either flies off or drops dead).

In the spiritual realm, therefore, the Mantras act like radio frequencies and help the creature to establish its link with the cosmic energy field which we call 'God' and communicate with it. By extension, this one way communication established by the Mantra can be upgraded to a two way communication between the God and the creature by the means of Dhyāna so that the seeker/aspirant can communicate with his chosen God.

The practice of repetition is popular because you can recite even though you can't read the text, you can repeat and recite even if your body can't endure the physical demands of meditation and rigors of spiritual practices, you can repeat and recite Mantras even while walking, breathing, cooking, waiting in a queue etc. You can recite even amid the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

din of the mundane world. What is required here is firm faith, conviction and determination. The good medicine imbibed will have its effects notwithstanding your literacy or ignorance in the intricate details of the medical book, as it were.

(D) Yoga :—The dictionary meaning of the word is 'to join, a junction point, to attach, harness, to team with, to put together, to fix any union, to foster, to connect, suitability or compatibility of two or more things'. It also means 'to strive, endeavour, due diligence and industry; to concentrate, meditate, contemplate and focus the mind and thought on some abstraction; self restraint and channelising one's vital strength and energy in a particular direction'. The process of concentration, contemplation and meditation as envisioned by the Upaniṣads needed a well- disciplined mind and body. For this to happen, a set of exercises were devised—called the various 'Āsanas and Bandhas' (sitting postures and controlling of the vital functions of the body). So, taken purely in its modern concept, it refers to the regime of different exercises, but on a broader plane its main objectives is to enable the aspirant to meditate and focus his energy on self purification, self elevation and self realisation. The fact that these exercises help eliminate—or at least alleviate—so many aliments that afflicts a body in today's stressful life is an additional bonus, but not the aim of Yoga, though of course a healthy body is definitely conducive in spiritual practice.

The four Paths of Yoga :—It is pertinent to note here that the main thrust of Yoga is to establish a union between the conscious Ātmā of an individual and the conscious Ātmā of the cosmos. There are other schools of philosophy for this 'conscious realisation'.

There are said to be four main paths of Yoga which lead to self realisation in a man or makes him aware of the super conscious residing in him. They are—(i) Jñāna Yoga, (ii) Bhakti Yoga, (iii) Karma Yoga and (iv) Rāja Yoga.

(i) Jñāna Yoga involves the intellect and mind to determine and delineate the true and the false; it helps to access and understand the reality and falsehood behind the manifested visible world which appears to be 'real' but is actually like a 'shadow of the truth'. This Jñāna Yoga helps to establish the mind firmly into seeing unity in diversity. Those following Jñāna Yoga are called 'seers' because they can 'see' beyond the visible, multifarious and bewildering variety of this false world. Jñāna Yoga is in the realm of the intellect and discriminating mind of a creature.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(ii) Bhakti Yoga refers to having devotion for a chosen Godhead who is a person's ideal, on whom he showers all his adoration, and on whom he focuses his attention. He is emotionally and sentimentally involved with his deity. Hence, the heart is the realm of Bhakti Yoga; it helps to commune with the divine.

(iii) Karma Yoga expounds on the importance of doing deeds and taking actions, but with a different attitude. It stresses that we must not get 'involved or attached' to those deeds or action in as much as we shouldn't be bothered about the rewards or punishments incumbent on such deeds or actions. We must do them dispassionately and with detachment. The action or deed should be treated as one's offering to the God as well as an offering to the sacred fire sacrifice. This will ensure that the actions or deeds are not unrighteousness, corrupt or evil. On the contrary, whatever is done in which a person's subtle sub-conscious says is not the correct thing to do will be deemed to be unrighteous, unethical and unlawful, and therefore cannot be an offering to either the God or the sacred fire sacrifice.

(iv) Rāja Yoga is the psycho-spiritual practice of exercise and breath control; it involves the various steps involved in meditation and contemplation, as is generally understood by the term Yoga. This Yoga lays emphasis on physical training of the body and the mind, and is the subject matter of numerous Upaniṣads dealing with such exercises (e.g. Yoga Cūḍāmaṇi of Sāma Veda). It deals with such subjects as Prāṇāyāma, purification and activation of Nāḍīs, kindling of Cakras (subtle energy centers in the body) etc.

These four types of Yogas are not mutually exclusive; they coalesce and overlap with each other and their main aim is to help the aspirant seeker in his pursuit of 'self realisation'.

Upaniṣads dealing with Yoga :—The main texts that deal with Yoga exercises and its relevant topics such as the various Cakras (subtle energy centers in the body) and their activation, the Nāḍīs (nerves and veins) and their detoxification, the different types of Āsanas (sitting posture) and Bandhas (controls) et al, are the following—

(i) Ṛg Veda—Saubhāgya Lakṣmī Upaniṣad.

(ii) Sāma Veda—Yoga Cūḍāmaṇi and Yoga-rajo, Jābāla Darśana Upaniṣad.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(iii) Śukla Yajur Veda—Advaya Tāraka, Triśikhī Brāhmaṇa, Maṇḍala Brāhmaṇa and Haṃsa Upaniṣads.

(iv) Kṛṣṇa Yajur Veda—Dhyāna Bindu, Yoga Kuṇḍalinī, Amṛta Nāda, Kṣurika and Yoga Tattva Upaniṣads.

(v) Atharva Veda— Śāṇḍilyopaniṣad.

The chief exponent of Yoga was sage **Patañjali,** and he had crystallised the principles of Yoga in his **'Yoga Sūtra'** which contains 185 Sūtras or formulas or keys for doing Yoga. Yoga is one of the six schools of Indian Hindu Philosophy. We shall now briefly see the essential elements of Patañjali's Yoga Sūtra.

Patañjali is considered the grandfather of Yoga. Here we shall see in brief his basic ideas of Yoga, and we would observe that they are more philosophical in their content, import and application than the mere physical exercise involved in doing routine Yoga (meditation). Patañjali's philosophies on Yoga are universally applicable to all the Upaniṣads, whether they are mere philosophical treatises or the ones dealing with only meditation exercises in detail. In the context of Upaniṣads on Yoga, let us have a brief glimpse on what sage 'Patañjali', has to say on the subject.

'Patañjali' has enumerated eight fold path of Yoga, called *Aṣṭāṅga Yoga* (अष्टाङ्ग योग). Each phase of his prescription is designed to enable the practioner to attain the supreme consciousness by quieting the mind and merging it with the truth which is universal, all pervading and infinite. The eight paths or steps are the following :—

(i) Yama—broadly meaning self restraint, and it covers such virtues as non-violence (Ahiṃsā), honesty and truthfulness (Satya), abhorring theft (Asteya), abstinance, celibacy and detachment from passions (Brahmacarya), and non-accumulation and non-possession (Aparigraha).

(ii) Niyama—or observance of principles or codes of conduct. Such as having good habits and contentment, observing austerities and penances, self-study of scriptures, following a righteous, virtuous and noble way of life etc.

(ii) Āsana—the various postures of the body adopted while doing Yoga or meditation. This is the physical aspect of Yoga. The various postures are designed to free the body from toxins, and they calm down the body as well as the mind which is trained to focus on Brahma or

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ātmā, which is pure and infinite consciousness and a fount of light and enlightenment, instead of wandering aimlessly and getting entangled in a web of miseries and confusions represented by this world.

(iv) Prāṇāyāma—the control of the life-giving fresh breath or the vital wind force of life called Prāṇa. It helps remove distractions and agitations of the mind, removes the various toxins present in the blood, opens up clogged veins and arteries, relaxes the nerves, and ultimately helps to elevate both the body and the mind. It activates and re-energies the battery of the body.

(v) Pratyāhāra—this is the state of withdrawl of the mind from agitations caused by the stimuli-inputs reaching it from the five sensory organs of perception of the body, which act like radars collecting various information from the outside world. With the lack of inputs, i.e. the radar going blank, the mind does not have to bother itself about the output, which is the control of the organs of action. Hence, it finds time and energy to relax and contemplate and ponder upon other more important matters of life such as the spiritual and ethereal rather than spending its energy in the humdrum, routine work of the world.

(vi) Dhāraṇā—it means training of the mind to focus on one point; it is concentration of the mind as opposed to its constant state of being in a flux, always volatile and restless. It helps sharpen the intellect and empowers it with tremendous potentials like the rays of laser—precise, incisive, sharp, powerful, effective and surgical in nature. It also refers to firm conviction, belief and faith.

(vii) Dhyāna—uninterrupted contemplation and meditation without an object used as a medium to concentrate the mind. The intention here is to heighten awareness of the pure-self and to establish oneness with the macro-soul of the cosmos. It results in the achievement of calmness, peace and tranquility. The practical benefit in life is the calmness and serenity achieved by a seeker/aspirant during the process of Dhyāna, and this calmness and tranquility spills over into all other aspects of life, thereby strengthening the emotional, intellectual and spiritual fabric of the creature.

(viii) Samādhi—it is the final step and final stage of meditation, and it is a trance-like state of existence wherein the creature remains virtually awake in this world, but on a subtle plane he remains totally oblivious of the existence of the surrounding gross world. This Samādhi leads to bliss

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and happiness. In this state, the seeker/aspirant merges himself with the supreme Self, which is the real Truth and absolute Reality. Such people become truly enlightened souls who have developed union with their parent, the Brahma.

All these limbs of Yoga work together in unison. The 1st five steps are mainly concerned with tuning the body and mind leading to its focus on the truth in the 6th and the 7th steps. The integration of the body, mind and soul into one spiritual whole, and removing of the barrier between the microcosmic Ātmā/soul of the individual and the macrocosmic Ātmā/soul of the cosmos is achieved, resulting in ultimate felicity and beatitude of the 8th step.

(E) The concept of Samādhi :—Contemplation and meditation lead to Samādhi. Yogīs also experience supreme bliss during Samādhi. Simply put, it is a trance like state when the consciousness has no perception of the external, physical world of sense objects and, on the contrary, it experiences the bliss of the pure self. This leads to an ecstatic state.

The term Samādhi is derived from the Sanskrit root 'Dha' which means to put or to place. To this root are added prefixes 'Sāma' (well) and 'Ā' (fully). Thus the word Samādhi means 'putting or placing the mind fully well'. In Vedānta, Samādhi means the knowledge that identifies the Ātmā with Brahma. It is commonly used to mean 'absorption or meditation'. The state of Samādhi is free from the dual defects (faults) of duality (that the creature and Brahma are separate) and effort (diligence in deeds and actions aimed towards the goal). That is, during the state of Samādhi, the creature looses its self independent identity and no effort is then required to experience the bliss of the supreme realisation of the absolute Truth—which is the Ātmā and Brahma are the same, are infinite and eternal.

There are two types of Samādhis—(i) Savikalpa Samādhi (absorption characterised by the perception of division, distinction or difference) and (ii) Nirvikalpa Samādhi (absorption free from division, distinction or difference). The Savikalpa Samādhi is reached after long practice of the tenet 'I am Brahma' (i.e. there is no difference between me and Brahma). Unlike this practice wherein the seeker had to exert himself to maintain the thought that 'I am Brahma', during the Savikalpa Samādhi there is an effortless thought of 'I am Brahma'. This Samādhi is characterised by the perception of the distinction of the triumvirate consisting of (a)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meditator (Dhyātṛ), (b) Meditated object (Dhyeya) and (c) Meditation process (Dhyāna). Though the Meditator has withdrawn his mind from all thoughts and maintains a continuous flow of a single pointed thought that 'I am Brahma', he still continues to have the distinction between (a) I, the Meditator, (b) the Object, that I am Brahma and (c) the very physical act of meditation. Nevertheless, by virtue of the strength of knowledge that 'he is Brahma', the triumvirate becomes illusionary or imaginary just like the perception of various shapes of water—such as whirlpool, wave, bubble, foam/froth etc. are noting else but water, or the water in a cup, a glass, a jar, a tray, a pond, a lake, a river, and ocean may have different names and contours but are water nonetheless. Śrī Saṅkarācārya has cited the example of a clay elephant (Sarva Vedānta Siddhānta Sāra Saṃgraha, verse nos. 821-822) to say that the elephant form does appear inspite of the knowledge that it is, after all, clay. Similarly, inspite of the knowledge that everything is Brahma, the triumvirate does exist in Savikalpa Samādhi.

Nirvikalpa Samādhi—during this state, the ideal that I am the all-pervading Brahma takes firm root and it puts an end to all ignorance. The term means 'no division or distinction or difference'. Here the seeker has no distinction between the triad of meditator or meditated object and the process of meditation.

The main difference between these two Samādhis is that in the former there is the 'knowledge or awareness' that I am Brahma while in the latter it is the 'being' of I am Brahma. The difference of knowing and being is quit evident. It is one thing to theoretically 'know' that I am Brahma and quite different to 'be' Brahma. When the thought I am Brahma becomes effortless and complete, the meditator loses the distinction between himself, the object (Brahma) and the process (meditation)—all merge into one entity. In this Nirvikalpa Samādhi, the meditator loses the distinction between himself (I) and the object (Brahma). As a result, the ego that 'I am meditating upon Brahma' is vanished, and with it, the triad. By extension, it means 'there is no experience of distinction between the knower (meditator) and the known (Brahma)'.

In Savikalpa Samādhi, the thought 'I am Brahma' is available for perception while in Nirvikalpa Samādhi, the same thought is not available for perception. A lump of salt floating in water will be seen as distinct from water (Savikalpa Samādhi) but when that lump of salt dissolves in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

water, no one can see it; there is no distinction between the water and the salt (Nirvikalpa Samādhi).

The Nirvikalpa Samādhi is the plunging of the consciousness into the ocean of bliss encapsulated inside the causal body of the creature. All ignorance pertaining to the world is dispelled and therefore the world comes to an end simply because it exists only due to ignorance. Age, caste, position, opinion—none of these is a bar in entering the chamber of the self during Samādhi. It is open to all who seek it.

To conclude, we can say that Samādhi means that state when the seeker attains the last stage in meditation when there is no agitation, and its place is taken over by utter silence or trance like state. In that silence, the cessation of the flow of thoughts results in annihilation of the mind, and with it, the body. When the thought processes cease, there can be no discrimination taking place. When discrimination ceases, the intellect cannot exist. Hence, in that final moment of silence, when the mind and intellect are dissolved—the thoughts are vanquished, the mind is conquered, discrimination is absent and the intellect is annihilated—the erstwhile individual merges with the infinite reality, resulting in supreme and endless bliss and beatitude.

(F) The words **Contemplation and Meditation** have some aspects which are common to both and some aspect which are different. Let us have a brief glimpse at both of them.

The dictionary describes 'contemplation' as—to reflect and consider, to look at attentively, to study, to intend calmly. This is the meaning of the word in its transitive verb form. The intransitive verb meaning is—to think seriously, attentive viewing. As a noun it means—a matter of thought. A contemplative mind is one which is inclined to think deeply on any matter; it is the opposite of an impulsive, reckless and restless mind. It is 'pondering on any subject, to weigh the pros and cons of any subject in the mind carefully'.

But this deep attention and pondering should be discriminative in nature because a person has to have interest in any subject to be able to focus his attention on it for any length of time. The trick is to be 'positively discriminative', that is to focus the attention on positive aspects of life rather than the degrading negative aspects. And even in the positive sphere, trying to delve deeper and deeper in to reality, and rise higher and higher in understanding of the ultimate Truth.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The word contemplation is derived from the Latin word 'contemlare' which means 'to gaze attentively'. In the mystical and spiritual sense, it means 'knowledge consisting in the partial or complete identification of the knower with the object of knowledge with the resultant loss of the person's own individuality'. Since individualism is lost, the person begins to identify himself with the larger canvas of existence in the form of the cosmic Nature. This identification of the individual with the cosmos is synonymous with the identification of his soul called the Spirit with the supreme Soul or Universal Spirit called Brahma.

Śaṅkarācārya defines it as follows in his commentary on Bṛhadāraṇyaka Upaniṣad 1/3/9—'contemplation (Upāsanā) is reaching by the mind using the guidance of the intellect something delineated by the Upaniṣads, concentrating on it, uninterrupted by other thoughts, until identity with that thing is imagined in the same degree in which identity is imagined by us with the physical body now'.

The main emphasis of contemplation is on refining and sharpening a person's instruments of perception and tuning the mind so that it can perceive the reality behind the facade of variety, a façade which might be illusionary. It is looking inwards in order to grasp the nature of activity going on in the mind-intellect complex. Further, the Kaṭha Upaniṣad clearly specifies the need for contemplation by saying, 'a rare person who can exercise discrimination and seek immortality, turns his eyes away from worldly object and then sees the pure self residing in his bosom' (Kaṭha Upaniṣad, 2/1/1). The main aim of contemplation in the spiritual sphere is to effect correspondence of the subject (the seeker) with the object (the Ātmā).

The word 'meditation' in the context of the mind and intellect means, on the other hand, 'to consider thoughtfully, to revolve in the mind'. Thus, outwardly both the words appear to mean the same. Both involve concentration and focus on a subject as the main theme. But then divergence starts at this point. Contemplation is done in the mind-intellect complex of the creature. It requires little or no physical exercise or minimal focused and diligent involvement of the physical body. Contemplation requires steadfastness of mind, persistent and consistent efforts and deep attention of the mind without which focusing of it is not possible. A focused mind acquires the precision and prowess of a laser beam; it become precise and surgical, it becomes penetrating and potent.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Contemplation induces the urge to explore the dimension of 'silence' as well as 'meditation'. It confers a quietness and steadiness in demeanours. It leads to spontaneous self-restraint and puts a leash on the process of verbalisation which is so characteristic of a modern man and an exercise which is nothing more than a waste of his vital energy.

There are four main functions of the mind—sensing, feeling, thinking and contemplating. By sensing, the mind perceives the world around it through the medium of the sense organs and its ability to respond to stimuli through the organs of action. By feeling, the mind experiences the senses of joy and pleasures, or sorrows and pains, or love and anger. These two functions (sensing and feeling) are the job of the mind. The function of thinking is taken over by the intellect; this intellect is the boss of the mind, as it were. Whereas the mind is the clerk, the intellect is the supervisor. By thinking, the intellect, with the assistance from the mind, tries to understand and decipher the true nature of the world, the inputs of the sense organs and decides on their proper responses. Thinking relies a lot on the memory bank of the mind-intellect complex to take a decision. Finally, by contemplation, the intellect takes some time off in private and thinks deeply, intently, weighing the pros and cons of any matter which are not part of routine day to day work of the complex. Thinking therefore leads to contemplation—the intellect tries to unravel the mystery arround it and so it thinks and thinks deeper and still deeper in a process we shall call contemplation.

For example, a person may learn any chapter like a parrot, but he needs to think to answer searching questions on it. Contemplation, as explained earlier, inspires him to think beyond the apparent lessons of the chapter—to search for those aspects which are just not covered in the lesson. They require further investigation, research, pondering, quest and to look ahead. It is deeper than simple thinking.

Meditation, on the other hand, is a more physical exercise involving several time-tested practical techniques such as controlling of the breath, focusing of the mind on some image, spot or sound (even music). These exercise are part of Yoga. A vagrant and agitated mind is forcefully pinned down on an object so as to calm it down. The mind, in this state, is conscious and aware of the agitations and is directing the body to calm down. The intellect is guiding the mind to calm down its agitations.

The difference between contemplation and meditation is evident here.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

However, it will be naive to separate them into two distinct compartments because both activities or functions overlap each other, are inter-dependent, and one unit must work in tune with the other in order to produce any viable effect. For example, we cannot say a gear and a clutch of a car are independent of each other, though strictly speaking they are so in technical terms. Without pressing the clutch, it is not possible to change the gear of the vehicle—both of them must work in harmony in order to make the car move.

Meditative practices can alter a person's health, mental state, emotions, individual identity and provide him with calmness of demeanours, a sense of well-being and a purpose of life. But meditation, when it is purely physical exercise, is nothing more than a therapeutic avenue for an ailing body and mind. If the ultimate aim of meditation is simply treatment of a diseased body and mind, it will have minimal spiritual value. But if the aim is self-purification then it is a potent aide to contemplation whose main objective is kindling self-identification and self-realisation. For, without self purification, self-realisation is not possible. In this aspect, they are complementary to each other.

While meditating, a person goes through four successive states of existence—the waking, the dreaming, the deep sleep and the Turīya states of consciousness. It is in the 3rd stage that the person enjoys bliss and in the 4th stage he enjoys ecstasy and beatitude as well as feels oneness with the supreme Lord.

The human mind is like an onion—layers after layers cover the central kernel. The layers of the onion are like the various Vāsanās or Vṛttis that surround the 'Truth' of the creature. Removal of these layers exposes the kernel-like pure inner self. Meditation helps in this external removal (or cleansing) process while contemplation helps to discover the magic of the onion itself—how the kernel was formed, how the various layers formed around it, and how a new onion is brought forth from the old one. This knowledge is given not by meditation but by contemplation. The whole concept is highlighted by this simple example of the onion.

(G) Spirituality can be defined in this context as the elevation of the mind from a lower level of thinking to a higher level of thinking. The dictionary defines 'spirit' as 'a vital principle, the principle of thought, the soul/Ātmā present in the creature, an incorporeal being, the essence or chief element, a breath of wind or life'. Hence, spiritualism means 'to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

realise that nothing is real except the spirit/soul/Ātmā; the latter is a real entity and not something out of imagination, it has a real existence apart from matter'. So, spiritualism is to focus the mind away from the faulty and delusionary world and concentrate it on more important things about the Truth and essence of existence. It is an intellectual exercise, an awakening of the mind, as it were. And its tool is contemplation more than meditation.

A person who meditates and contemplates is actually a student and practioner of spiritualism. This student not only wishes to become a graduate but aims further ahead to become a post graduate, and still ahead to doing his doctoral thesis, that is rise higher and higher in pursuit of his chosen line of education. As the saying goes, 'a mango tree laden with ripe fruits bends towards the earth', such a person becomes humbler by the day; all his ego, pride and haughtiness gives way to humility, love and compassion. He becomes serene, calm, peaceful, dispassionate and detached. His mind is purified, it becomes subtle but razor sharp. He becomes a 'saint'

Constant practice, constant study, constant reflection and constant concentration are the four pillars leading to self-realisation and enlightenment. Therefore, both mediation and contemplation are followed by erudite ascetics, sages and seers even as two legs are needed by the body to walk properly.

Constant contemplation and meditation brings about a change in the personality of a man. In as much as the mind is involved in concentration and focusing of attention, whether in the realm of contemplation or meditation, the changes in the body's chemicals, physiology and electrical impulses emanating from the brain which can be duly recorded by EEG (electro encephalogram), indicate a positive trend. It has been scientifically proved that during meditation, the alpha-wave amplitude is increased. Similarly, the theta-wave activity in the front portion of the brain is also enhanced during contemplation. The increase of alpha and theta wave activities produces calmness, relaxation and loss of anxiety.

Meditation induces electrical harmony between the two lobes of the brain and improves bodily response to stressful situations as measured by heart rate, blood pressure, respiratory rate etc. Meditation also affects the biochemical equilibrium in the body for the betterment of the meditator—there is a reduced blood lactate levels (ensuring better

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

transport of oxygen to all tissues), decreased cortisol (reducing stress) and cholesterol levels (reducing the chances of clogged arteries and veins) as well as an increase in high-density lipoprotein (which protect against heart disease).

While contemplation has more to do with the 'thinking' process, meditation is more akin to the 'concentration' process of the brain. Whereas the brain might think but this thinking has to be aided by concentration to have any long term affects. Therefore, instead of at being opposite to each other, both of these are supplementary and complementary. Once the brain decides to think (contemplate), it uses concentration (meditation) techniques to succeed in its efforts.

(H) The Sanskrit word **Dhyāna** means 'to think deeply and with concentration or to cogitate'. Here it means both contemplation as well as meditation. The word also means 'attention, focus'. So, this word is generally understood in common parlance to be similar to contemplation and meditation, and it covers both the terms in its ambit.

The appropriate word for contemplation in Hindi would be 'Manana and Cintana' which will roughly mean 'deep thought, reflection, pondering and application of mind'. The Upaniṣads stress on this 'Cintana-manana' aspect of the mind-intellect when it talks about 'Dhyāna'. Greatest of scientific discoveries were made more by intuition than anything else. That is why intuition is closely related to the so-called 'sixth sense' in a man, i.e. a state when the intuitive man knows what is the correct path to chose from a variety of options, and more often than not, he is correct. We can say that this **intuition** is the guidance provided by the subtle soul/Ātmā of the creature. Not everybody is equally intuitive by nature; this is because some persons, by virtue of their past actions and deeds have a thicker layer of Vāsanās and Vṛttis surrounding their Ātmā while others have a thinner layer so that the voice coming out of the Ātmā is easily heard in the latter case while it is muzzled and suppressed in the former case.

Definition of Dhyāna :—Patañjali Yogasūtra has described 'Dhyāna' as concentration. Dhyāna is that state in which the inner mind tries to see the reality behind things. This 'thinking' process links it with contemplation while concentration function links it with meditation. According to Agni Purāṇa, contemplation with a calm mind is Dhyāna while Garuḍa Purāṇa has defined it as concentration on the Brahma.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Dhyāna, therefore, leads to enlightenment. Woodworth, in his book 'Psychology', writes that the mind concentrates on one impulse at a time and neglects others. So, Dhyāna in this context means 'to become alert and activated for doing a work or seeing an object exclusively'. Dhyāna is momentary in the beginning, but it becomes permanent later on with practice. Sidney Smith defines Dhyāna as 'to forget everything else except the main objective'. Charles Dickens views Dhyāna as 'useful, harmless, definite and a beneficial process of the mind'. According to Bergansa, 'suppression of external distractions is essential for the deepening expansion of Dhyāna'. Edgar Casey says that 'Dhyāna brings to the fore the latent powers of creativity in a person. This creativity improves and enriches his physical, mental and spiritual aspects'. John White in his renowned work 'The meeting of science and spirit' has enumerated **many benefits of Dhyāna**—promotion of physical health, reduction of tension, anxiety and aggressiveness, it leads to self realisation and self improvement and development. He further says that the benefit of meditation are the following—feeling of tranquility, freedom, reduction of tiredness and depression, relief from pains, increase in positive traits such as sympathy and empathy for others, believe in divinity and purity of self etc. Michael Murphy and Steven Donavan, in their research work titled 'The physical and psychological effects of meditation' have mentioned that meditation/Dhyāna helps to regulate and control electrical and chemical activity of the brain, the rhythm of the heart, regulates blood pressure, the skin's ability to resist infection and it regulates general metabolism.

Śaṅkarācārya has explained that the many Vedic rituals such as sacrifices had been transformed as mental concepts for contemplation and meditation by Chāndogya Upaniṣad because any defect in the performance of a ritual according to the Vedas, however small and inconsequential, could devaluate and derail the whole process. Further, elaborate rituals required huge preparation and expenditure. So he prescribed that meditation was far better, safer and surer means of attaining the same benefits that elaborate sacrifices offered. Contemplation and mediation are equally efficient in spiritual pursuit of the aspirant. Nevertheless, the former (contemplation) has intellect and mind as its main focus while the latter (meditation) concentrates on the mind and body to be effective. Sacrifices, as compared to them, are merely physical rituals.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

As is evident, the chariot moves in the proper direction when all the horses are controlled simultaneously. So a holistic and an all-inclusive, well synchronised and homogenous approach is needed by a seeker/ aspirant to attain success in his endeavour to get liberation and deliverance from the horrible torments agitating him as well as to attain emancipation and salvation for its soul from this world.

The terms contemplation, meditation, Yoga, Upāsanā (worship) and spiritualism are inter-related but **subtle differences** do exist between them. A simple way to understand the difference is this—(i) Yoga is akin to physical training class in a school. A teacher teaches any number of students various methods to attune the body. (ii) Meditation is the next class where mere physical exercises are upgraded to harness the mind, to train it to focus on any specific subject and stop its inherent wayward trait. In this aspect, Yoga and meditation overlap. Meditation brings all the benefits of Yoga with the bonus of spiritual elevation of the mind. Once the mind's agitations are controlled, it begins to 'think, to ponder' on matters more important for life. Since the desire for peace, bliss and tranquility, for understanding 'who I really am' is inherent in all the creatures, the next logical step is (iii) contemplation. When a man's eyes turn inwards (rather than trying to focus on an external symbol or idol as done in meditation) and he begins to examine himself, he finds that the 'true self' is hidden in his bosom, in his heart's core (Taittirīya Upaniṣad, 2/1). This 'self' is attained by those whose mind is clean and scrubbed of all scum represented by extrovert tendencies, and instead made sharp, subtle and concentrated (Kaṭha Upaniṣad, 1/3/12). This Ātmā is attained by unrelenting practice of truthfulness, austerity, right knowledge and continence (Muṇḍaka Upaniṣad, 3/1/5).

(I) The worship or adoration of the 'Truth' is called **Upāsanā**. This worship can be of a chosen deity or of the pure self. This worship embraces both meditation and contemplation because the worshipper physically and consciously focuses his attention unwaveringly on his object of worship, hence it is meditation, and thinks deeply about the ways to attain his object of worship, hence contemplation. The evolution of human psychology from the humdrum and mundane to higher plane of thought and discrimination is the aim of spirituality and the reward is divinity and self realisation. Therefore, spirituality is centered and established around the theme of Ātmā/soul which is the pure conscious Spirit residing in the creature.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Thus we see that the discriminating intellect has a major role to play in contemplation because it helps to guide the mind to wade through a sea of knowledge, select what it needs and separate the essence from the clutter, to discriminate between what is 'the real truth' and what is only 'the apparent truth'. It eggs the mind on to reach the final conclusion. Thus, whereas meditation is an important tool for a contemplative life, the latter is more intuition based, it relies heavily on the laboratory of the intellect more than the mind to achieve its purpose.

Now let us have a brief glance at the **obstacles** in mediation and contemplation. There are four chief types—(i) physiological obstacles such as hunger, thirst, sleep etc. They can be controlled by practice and self-restraint. (ii) The inherent tendency of the mind and the body to go towards pleasing objects and to resist control. This is called the Vāsanās and Vṛttis of the creature. Perseverance and persistence is needed here. Gentle prodding and cajoling of the mind and disciplining of the body are needed also. (iii) Our own mistakes such as carelessness, disorganised life, overdoing or indulgences in routine matters. The best way to overcome these is moderation. A gradual disciplining is needed here. (iv) Uncertainty and lack of proper guidance. Here the scriptures help.

The obstacles have been described by Patañjali in his 'Yoga Sūtra' as follows—(i) disease, mental laziness and lethargy, doubt, delusions and erroneous perceptions, lack of enthusiasm, attraction and attachment towards gratification of sense organs and their worldly objects, dithering and falling when the goal is almost at hand, grief, distresses of the body, irregular breathing and non-retention of concentration (Patañjali's Yoga Sūtra, 2/31).

The four obstacles described by Ācārya Gaupada in his celebrated Vedānta treatise called 'Māṇḍūkya Kārikā' are the following—(i) Laya (state of mental dullness, lack of concentration and even sleep). (ii) Vikṣepa (restlessness of mind, agitations). (iii) Kaṣāya (entering of the mind into a stupefied state). (iv) Rasavāda (the joy of meditation). The 1st obstacle 'Laya' can be removed by keeping the mind active and agile by proper and regulated life. The 2nd obstacle 'Vikṣepa' can be dealt with by forcibly driving away the agitation-causing thoughts from the mind. The 3rd obstacle 'Kaṣāya' is caused by intense attachment or even aversion to the materialistic world and its objects. The remedy here is to draw the mind away from the world and consciously cultivate noble thoughts.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The 4th obstacle 'Rasavāda' is a temporary feeling of joy by the seeker. He must stick to his path and not let this temporary joy to overcome his aim of permanence in joy.

According to Yoga doctrines, there are five hindrances—(i) Avidyā (ignorance), (ii) Asmitā (ego, pride and haughtiness), (iii) Rāga (attachment, infatuation), (iv) Dveṣa (aversion, malice, ill-will, jealously envy) and (v) Abhiniveśa (clinging to life).

Benefits :—In conclusion, therefore, we can say that meditation and contemplation are the two legs of spiritualism. Meditation prepares and trains the mind to contemplate. Contemplation helps the mind to meditate. It is a symbiotic relationship. The object of both these exercises is to determine the true identity of the Ātmā or the spirit residing in the bosom of the creature and the truth about ourselves and our surroundings. Both discipline the mind and unleash the tremendous potential of it. At the worldly plane, the benefits are the achievement of success in the field of 'Artha' (prosperity and well-being) and 'Kāma' (fulfillment of desires), at a higher plane it is success in 'Dharma' (righteousness, nobility of thought and conduct) and at a still higher level, it provides success in spiritual elevation to a state of contentedness, bliss, tranquility, beatitude, peace and happiness. The ultimate state of emancipation and salvation is the final trophy to be won. In mere physical terms, they help to maintain a healthy body and mind, a sharp intellect and a superior wisdom; they calm the body and brain which no medication can possibly do. These bestow honour and respect to its practioner in the society and makes his life worthwhile.

The necessary **requirements**, or shall we say, qualities needed for contemplation to be successful, are the following—(i) restraining the external organs of actions and internal organs of perception. Reflection is only possible when there is silence and calmness. That is why the lesson learnt by a student during early morning hours are better grasped by him because the atmosphere is calm. The other necessities are—(ii) Tapa i.e. austerity, or diligence and industry without which any endeavour will fail. (iii) Svādhyāya, i.e. self study of scriptures. Now this study does not mean learning by rote like a parrot, but it must be with understanding. (iv) Brahmacarya, i.e. celibacy. Here again, both physical celibacy as well as mental celibacy are needed. The former helps to preserve vital energy while the latter helps to keep agile and focus the brain. (v) Vijijñāsā, i.e.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

intense reflection, for this helps to unravel the truth and solve the mystery. (vi) Śraddhā, i.e. faith, belief and conviction. Here it refers to shying away from doubts, confusions, cynicism and undue pricking holes. (vii) Humility, i.e. lack of pride, ego, arrogance and haughtiness; this will make the seeker receptive to new ideas.

Brahma is obtainable by a purified intellect. Contemplation and meditation is a means to purify it. (Please see Chapter 1, Canto 4 of this book in this context.)

(J) Mukti :—The word Mukti, put simply, means 'liberation and deliverance'. For example, when a person is in a difficult situation, he yearns freedom from his torments, and once he gets it, he says that he has got Mukti or liberation from his torments, that is, he is delivered from a hellish situation.

In spiritual realm, Mukti has different connotations for the two main schools of Hindu philosophy—the Advaitya and the Dvaitya. The Advaitya school of thought, as the name suggests, means 'non-duality' while Dvaitya means 'duality'. The Advaitya school's belief, inter alia, is that the soul of the creature is one with the supreme Soul called Brahma. This is an eternal, omniscient, omnipresent, omnipotent absolute entity. It is the ultimate truth and reality. Hence, Mukti in this context means the individual soul of the creature breaking free or being 'liberated' from the endless cycle of birth and death, and it getting 'delivered' from its temporary abode in the physical body of the creature. It being 'emancipated' means that its disability to break free has been overcome and it has been finally liberated, but this liberation or emancipation must logically end in the 'salvation' of the creature which means merging of the liberated soul with its primary source which is the Brahma. It is like pouring the cup of water back into the ocean. The main exponent of this philosophy was Śaṅkarācārya.

The Dvaitya school believes in duality, i.e. that the supreme Lord (God) and the Jīva (creature) are two separate entities. For this school, there are four types of Mukti, viz (i) Sālokya (to live in the abode of the God), (ii) Sāmīpya (to live near God), (iii) Sārūpya (to have a form similar to God) and (iv) Sāyujya (being united with the God). This latter Sāyujya is also called the 'Parama Pada' or supreme state of being one with the Lord.

Since the Advaitya school believes in only one end of the soul—its

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

merger with the parent Soul—they emphasis 'Kaivalya Mukti' as the only form of salvation and emancipation. The word Kaivalya itself means 'only'. (Please Chapter 3, Canto 1, verse no. 15-28 and Canto 2, verse no. 75-76 of this book.)

The path to emancipation and salvation according to the Dvaitya school is through the medium of various mediation techniques such as—(i) Japa (repetition of the holy name of a chosen God), (ii) Hutā (offering of rituals and sacrifices), (iii) Arcana (roughly meaning worship and service), (iv) Pūjā (meaning adoration and worship of the chosen deity) and (v) Dhyāna (concentrating on the various forms, activities and glorious stories associated with the deity). For the Advaitya school, mediation emphasises control of the functions of the body through various exercises, restraints and concentrations, a process called Yoga.

Contemplation in the end, in both the cases, makes the seeker/aspirant realise the futility of the world and kindles in him an intense desire to search out the ultimate Truth and Reality. The Upaniṣads here act as a referee and guide. They advise the seeker/aspirant about the goal of life. What one contemplates with intensity is what one becomes. So, if one contemplates seriously on the 'Truth', he verily becomes the truth personified, and if he contemplates on the 'False', he verily becomes false himself.

(K) Three Steps to Truth :—Vedānta philosophy says that there are three steps to realise the Truth— (i) 'Śravaṇa' or hearing about the truth, (ii) 'Manana' or contemplation upon the truth, focusing the mind on it, and (iii) 'Nidhi Dhyāsana' or meditation upon it.

The Three Types of Meditation Techniques :—'No-dual' or 'Advaitic meditation varies according to temperament and aptitude of the aspirant. First there is enquiry about the self; this leads to contemplation and thence to meditation. Amongst the various meditation techniques is one known as 'Madhu Vidyā' which trains the mind of the aspirant/seeker to peer and search or seek the truth beneath the coverings of various external objects. Some of these Vidyās are—Honey Vidyā (*Madhu Vidyā*), Sun Vidyā (*Āditya Vidyā*), and Fire Vidyā (*Agni Vidyā*). These 3 form the core of such meditation practices. These focus on the relationship between the macro and microcosm. During these techniques, the aspirant/seeker seeks to identify his own core of consciousness which is the manifested form of Brahma (or a Brahma with certain attributes). Take the example

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of Madhu Vidyā, or meditating on Honey. This Honey is used as a metaphor for sweetness, the essence of nectar of flowers, of bliss and beatitude, of joy and felicity. The seeker contemplates thus—'This earth is like honey for all beings, and all beings are like honey for this earth. The supreme, immortal, omniscient Soul that is at the core of the very existence of earth, and the intelligent, immortal and supreme Ātmā (soul) of the individual creature who lives on this earth—each of them is like the 'honey' to the other. Brahma is that Ātmā (soul). The Ātmā is the pure, conscious Self. And that is all' (Bṛhad Āraṇyaka Upaniṣad, 2/5/1).

The successive steps of this Madhu Vidyā, described in this Upaniṣad (Bṛhad Āraṇyaka 2/5/2-2/5/19) are the following :—water, fire/energy, wind/air, Āditya/Sun, directions, moon, electric, clouds, sky/space, Dharma/righteousness, Truth, humans and the Ātmā—each focuses on the correlation between these individual elements at the micro level and enlarged to refer to their respective macrocosmic implication at the cosmic level. The same thread—Ātmā and Brahma—passes through all of them; it is the common thread which links everything in this creation.

The **'Madhu Vidyā'** was first enunciated by a Brāhmaṇa named Dadhyaṅg Atharvan in favour of sages Aśvinī Kumāras (Bṛhad Āraṇyaka Upaniṣad, 2/5/16-19), and then it was preached by sage Yājñavalkya to his wife Maitreyī before he took to Saṃnyāsa (Bṛhad Āraṇyaka Upaniṣad, canto 2, Brāhmaṇa 5). Besides these two sages, Bṛhad Āraṇyaka Upaniṣad 2/6/1-3 gives a long list of disciples and their learned teachers who were exponents of this 'Madhu Vidyā'. The list culminates in Brahmā, the creator who is also the creator of the Vedas, as the first teacher who preached it to the Virāṭ Puruṣa or Viṣṇu at the time of creation.

The Chāndogya Upaniṣad of Sāma Veda tradition, in its canto 3, describes in detail the **Āditya Vidyā** or worship of the Sun as a pitcher of honey; it is a form or branch of Madhu Vidyā. As we have seen, it is a means, a metaphor or a technique to contemplate upon the supremacy of the Ātmā and Brahma over the rest of everything else using the Sun and Honey as symbols or mediums to grasp the meaning of the supreme, sublime, eclectic and esoteric Truth. So all aspects of Nature listed above (such as earth, water, fire, sun, moon, sky etc.) can be used separately and the metaphor of honey can be applied to each of them to explain one basic truth—and that is, the only essence worth adoring, worshipping and paying attention to, worth contemplating and meditating upon, is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the 'honey' which is metaphor for the Ātmā at micro level, and Brahma at macro level. Chāndogya Upaniṣad describes the most profound of this Madhu Vidyā in relation to the Sun and Fire in great detail in 3/1/1-3/11/3, 3/19/1—4, 4/10/4—4/14/1.

To conclude we may say that all these concepts are inter-dependent. All have to work in sync with each other to help the creature realise its may aim in life which, spiritually speaking, is the end of the cycle of birth and death, and of the final liberation from this world and merger with the parent source from where the soul of the creature had originally originated from—the Brahma, the universal spirit, the ultimate reality and the absolute truth.

* * *

Bible :—'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that man of God may be perfect, thoroughly furnished in all good works' *(Bible, Timothy, 2/3/16-17)*, 'Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you' *(Gospel of St. Matthew, 7/7)*, 'Wherefore he saith—awake thou that sleepest, and come from the dead and Christ (Lord) shall give you light' *(Ephesians, 5/14)*.

Svāmī Vivekānanda :—If a man is deluded by a mirage for some time, and one day the mirage disappears—it comes back again the next day at some future time, he will not be deluded. Before the mirage first broke, the man could not distinguish between the reality and the deception. But when it has once broken, as long as he has organs and eyes to work with, he will see the image, but will no more be deluded. That fine distinction between the actual world and the mirage world that he has caught—and the latter cannot delude him any more. So when the Vedāntist has realised his own nature, the whole world has vanished for him. It will come back again, but no more the same world of misery. The prison of misery has become changed into 'Sat, Cit, Ānanda'—i.e. Absolute Existence, Absolute Knowledge and Absolute Bliss. *[Address given at graduate philosophical society, Harvard University, 25/3/1896; Selection from Complete Works, 2000, pp. 88-89.]*

Religion always takes 3 steps—the first is dualism. Then man gets into higher state of partial non-dualism. At last he finds he is one with the Universe. Therefore, the three do not contradict but fulfill *(-do-, p. 92)*.

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Appendix - 6

Various Upaniṣadic/Vedāntic Concepts Appearing in Text

In this appendix we shall acquaint ourselves with some basic concepts appearing in the Upaniṣads in a very simple, layman's language without going into complex metaphysics. The words Ātmā, various sheaths/veils enveloping it, the micro and macrocosm, the four states of existence, the three 'Guṇas', the 'Vāsanās' and 'Vṛttis' of a creature and how they effect its personality, the concept of Samādhi, the mental state of flux etc. have been described in brief aided by explanatory charts and diagrams.

Ātmā and the five sheath/veils surrounding it :—This is the pure-self, the pure consciousness which is a microscopic reflection of the vast macrocosmic Soul of the cosmos called Brahma. The Ātmā provides life or consciousness to the inert layers of matter consisting of the five elements of air, water, space, fire and earth which crystalise to form the five coverings or sheaths around the pure Ātmā, and together (the Ātmā and the five sheaths) they create what we call the 'living being', whether plant, animal or humans.

The Pañca Kośa :—Or the five sheaths covering or enveloping the Ātmā are as follows—(i) The food sheath; (ii) the vital air sheath; (iii) the mental sheath; (iv) the intellectual sheath; (v) and the bliss sheath.

The Food Sheath :—Is the physical body and derives its name because it is nourished by the food eaten by the creature. It consists of five organs of perception (eyes, ears, tongue, nose, skin) and five organs of action (hands, legs, mouth, genitals, anus).

The Vital Air Sheath :—Is the five-fold faculties of perception (seeing, hearing, smelling, tasting, touching), excretion (faeces, urine, sperm, sputum, sweat etc.), digestion (stomach, intestine, liver, pancreas, gall bladder, appendix), circulation (blood stream, artery, vein, capillary,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

heart) and thinking (the power to entertain, absorb and assimilate new information and thought).

The Mental Sheath :—It consists of the equipment which receives external stimuli through the sense organs and links it to the organs of action. Integrated response of body to the stimuli is done through the mind sheath. It is a continuous flow of thoughts. Because the mind is characterised by being in a state of flux, the mind (mental sheath), which is like a clerk, receives information (as stimuli) from the organs of perception and dispatches them to either the organs of action or the intellect when certain situations demand intelligent thinking and discrimination. Therefore, the mental sheath controls the vital air sheath and the food sheath.

The Intellect Sheath :—It acts as a controlling mechanism over the mind; It regulates, filters and modifies the response to the various stimuli. It has the discriminatory power which the mind, left alone to itself, lacks.

The intellect sheath is the chief of the whole setup—in fact it controls the mind sheath, and through it, the functioning of the creature. It is the task master that directs the reckless horde of school boys running amok hither and thither, as it were. Those boys who obey this teacher become civilised and educated while the rest of the bunch remain buffoons or ruffians. The intellect can distinguish between the good and the bad, which the mental sheath cannot. The intellect can see beyond the realm of the known while the mind cannot. The intellect sheath is the spring board for all ideas and ideologies. The intellect helps to stabilise and channelise the mind even as the dam controls the river and harnesses its immense energy to produce powerful electricity.

These two sheaths—the mind and the intellect—are called the subtle sheaths or bodies. They have no physical structure in conventional terms like the gross or physical body called the food sheath or Anna Maya Koṣa (consisting of the organs of perception and organs of action) as well as the air sheath (called the Prāṇa Maya Koṣa) of the creature. This subtle sheath has only functional aspect. The mental and intellect sheaths are like softwares of a computer vis-à-vis the food and vital sheaths which resemble the hardware paraphernalia of the entire system.

The Bliss Sheath :—Is the innermost sheath surrounding the Ātmā/ the soul. It consists of 'inherent tendencies' or 'Vāsanās' and 'Vṛttis' before

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

they are manifested into thoughts or actions. The intellect, mind etc. perform under the guidance and control of the bliss sheath. It is so-called because an individual experiences relative bliss, happiness, joy, contentedness, peace and tranquility when he is associated with it.

In the waking and dream states, a man experiences constant agitation of the mind, but once he reaches the realm of deep sleep state (bliss sheaths), he feels undisturbed, tranquil, peaceful and full of bliss. All agitations cease here. It is a relative experience vis-à-vis the other sheaths. This sheath is also called the Causal Body of the creature.

The five sheaths are all inane, inert, inactive and constitute of matter. This together form the personality of the Jīva. He is conscious of all that his happening around him but these five sheaths are inert themselves. So, naturally, there must be something distinct and separate from these sheaths that lends the Jīva the so-called life or consciousness. That factor which lends life or consciousness to the Jīva is called Ātmā, pure consciousness or the pure self of the creature. It is also the true identity or self of the Jīva.

	Deep sleeper	⇔	Causal body	
Personality of the →	Dreamer	⇔	Subtle body	←Ātmā
Jīva (creature)	Waker	⇔	Gross body	

Diagram showing interaction between the Jīva and the Ātmā.

The States of Existence :—The Ātmā (soul) has four states of existence in a creature—the waking state, the dream state, the deep sleep state and the Turīya state of existence or consciousness. During the 'waking state', the Ātmā acts through the gross body (the physical body) of a man in its interaction with the outside world. During the 'dream state of existence', the Ātmā withdraws from the gross body and limits its interaction to the subtle body (the mind-intellect complex). During the 'deep sleep state of existence', the Ātmā withdraws itself into the causal body consisting of 'Vāsanās' (inherent passions and desires) and 'Vṛttis' (inherent tendencies and inclinations). But the pure consciousness, when it plunges within itself, that is, inside the causal body called the bliss sheath, it attains absolute bliss. This is called the 4th state called 'Turīya state of existence', and it is obtained by ascetics during Samādhi (a trance like state) when all the 3 sheaths covering the soul—food/air, mind/intellect and bliss—are removed. With the removal of these various sheaths, the Ātmā/soul of the individual (which is pure microcosmic consciousness) merges itself with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the vast space around it (called the macrocosmic consciousness) because all separating sheaths have been done away with.

To explain the above concept, we may take the help of diagram and illustration :—

Mana = Pure consciousness or Ātmā + Causal body (Vāsanās)
+ Subtle body (mind-intellect) + Gross body (sense organs)

The body-mind-intellect are inane and inert. The live factor is the pure consciousness or Ātmā. This pure consciousness functions through its association with the causal body, the subtle body and the gross body, or in other words, the deep sleeper, the dreamer and the waker state of consciousness.

	Body	*(Consisting of)*	*Called the*	
	Gross body	(sense organs)	⇔ Waker	
Man →	Subtle body	(mind-intellect)	⇔ Dreamer	←Ātmā (pure-
	Causal body	(Vāsanās)	⇔ Deep sleeper	consciousness)

This combination of 'waker-dreamer-deep sleeper' states of consciousness of a man is called Microcosm. The pure consciousness has its independent existence from the above three states, and this independence is called the 4th state of consciousness called the 'Turīya state' or the perpetual blissful state of consciousness (चिदानन्द) which has the bliss sheath as its external boundary.

According to Haṃsopaniṣad of Śukla Yajur Veda, the Ātmā resides in the heart of the creature which is in an 8-petal lotus. The tendrils (केसर) of this lotus described in this Upaniṣad represent the waking state of consciousness, the stalk (कर्णिका) represents the dream state of conscious, and the thalamus (लिंग) represents the deep sleep state of consciousness. When a creature abandons/discards the metaphoric habitat or dwelling in the 8-petal lotus represents by his heart and rises above its precincts (just like a householder snapping all his relationships with his home and takes to the path of Vānaprastha), it obtains the forth state of consciousness called the 'Turīya state'. Eventually, when the creature, in the form of his subtle Ātmā (which according to the definition given to it by the Upaniṣad, inter alia, is 'Haṃsa' which means a 'Swan' and is a metaphor for divinity, purity and wisdom) merges with or dissolves in the cosmic 'Nāda' (all-pervading subtle sound in the cosmos), then the final or the so-called 'Turīyatīta' stage is achieved (verse no. 8).

The **brain** has two components—the intellect and the mind. The

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

former is under the direct control of the Ātmā while the mind is subordinate to the intellect. The mind receives worldly stimuli through the sense organs, passes them to the intellect, obtains instructions from the intellect and passes them on to the organs of action—this state prevails when the man is 'awake'.

Now, when he is asleep, there are two stages—either he dreams or he does not. During the 'dreams state', the inherent Vāsanās (the hidden passions, yearning and desires) come into play at the sub conscious level and the mind lives up to all those Vāsanās in an imaginary world. But when there is no dream, i.e. during the 'deep sleep state' of consciousness, the Ātmā is freed from interference and it reverts back to its original form of being 'nothingness, having no feelings and no emotions', just like the case wherein the mirror is removed from the front of a man and his image vanishes from it and the image reverts back or shrinks into its primary source or object, which in this case is the man himself whose image was formed in the mirror. The Ātmā is an image of the supreme Brahma. When the mirror of the mind-intellect is removed, it (Ātmā) reverts back to its primary form which is Brahma. So, it is the 'deep sleep state of consciousness' in which the creature comes in direct contact of his true identity or true self, which is called Ātmā or pure consciousness.

For the external world, a sleeping man is as good as being dead. For example, if a sleeping man is attacked by someone, he won't resist; he won't even know what has happened just in front of him while he was asleep. He is not dead, but for all practical purposes 'he is as good as dead'. He neither feels pain nor happiness when in a deep sleep state of existence, which is beyond the dream state of sleep. The 'deep sleep state' is called 'Svaprānta' (स्वप्रान्त)—literally meaning 'in a state of suspended animation, or a self-imposed state of coma, or a state of being virtually dead, or coming to a stage voluntarily which is almost like being dead but is not actual death'.

The last stage, called 'Turīyatīta', goes beyond the 3rd stage when a man wakes up into this world but remains 'virtually blind or sleeping' as far as his mind is concerned in relation to the gross world. Therefore, he remains awake but does not see; he does not smell, taste, feel and speak. Since all external stimuli fail to arouse his brain, he remains like 'a man sleep-walking'. In the absence of sensory perceptions, he does not feel neither pain nor sorrows, nor happiness and joys. He remains totally oblivious to them. He lives in a state of complete blissfulness.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This **Microcosm** is the same as the **Macrocosm** in the larger scheme or scale of things, just like a single molecule of water with the formulae H_2O is the same whether in a cup or spoon and the vast, fathomless ocean. Here, the microcosm refers to the individual creature/Jīva/man and the macrocosm refers to the Virāṭ/Lord God/Nature.

Now, as has been explained in the foregoing discussion, it is relatively easy to control the subtle and the gross bodies through acquisition of truthful knowledge, wisdom and enlightenment. The greatest problem arises with the causal body consisting of Vṛttis and Vāsanās (passions and desires; inherent tendencies and inclinations). This can be solved by integrating the objective mind (the 'mind') and the subjective mind (the 'intellect'). When both are integrated, then the creature reacts in a healthy manner. When actions are controlled by the wisened intellect, the inherent tendencies of the creature fail to exert their influence on it and they gradually vanish (i.e. removed or catherised). This results in the seeker merging his Microcosm with the Macrocosm.

According to Upaniṣadic sages/seers, 'Life' can be understood to be a series of experiences and that any definition of life should necessarily accept our moment-to-moment experiences as the units of life. The sages/seers further understood that an experience is not possible without three fundamental factors—the experiencer, the object of experience, and the relationship between the two, the experiencing. The experiencer is the subject who gains experiences of the world through the instruments of experience, namely, the body, mind, and intellect. Everyone gains experiences of three different worlds through these three different equipments viz.—through the body, the world of objects; through the mind, the world of feelings; and through the intellect, the world of ideas.

If a person experiences the world of objects through his body, then he should be different from his body. If he experiences the world of feelings through his mind, then he, the experiencer, cannot be the mind. Again, if he gains experiences of the world of ideas through the intellect, he cannot be the intellect. He seems to be a different factor or entity altogether from these three instruments of experiences, though, of course, he has a very intimate relationship with them.

When the subject is identified with the intellect, he becomes the 'thinker', experiencing the world of ideas; when identified with the mind, he becomes the 'feeler' experiencing the world of emotions; and when identified with the body, he becomes the 'perceiver' experiencing the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

world of objects. But he, the subject, is neither the field of experience nor the instruments of experience. He must be totally different from them both.

The effect that ego and desires (Ahaṃkāra and Kāma) as well as Vāsanās and Vṛttis (inherent desires and tendencies) have on the mind, how they corrupt the objective mind and how their removal/ catheterisation purifies the mind and brings it under the direct control of the subjective mind (the intellect) of the creature is explained with the help of a diagram at the end of this appendix.

The **relationship between microcosm and macrocosm** varies according to the individual personality of the man. The grossest man with the maximum load of Vāsanās and Vṛttis imagines a wide chasm/ gulf between the microcosm and the macrocosm. As the individual cleanses or purges himself of these inherent tendencies, this blending increases, and when it vanishes altogether, the distinction between the two also vanishes i.e. there is oneness between the microcosmic soul (creature's Ātmā) and the macrocosmic soul (Paramātmā). This will be clear with the help of diagrams appended to this appendix.

According to the theory of Vedānta, the Lord has two forms– Macrocosmic and Microcosmic. The macrocosmic form of the Lord is the Virāṭ which is huge, large, colossus, vast, gigantic, beyond all measurement. The microcosmic form of the Lord is the miniscule creature of this world. The gross body of the Lord vis-à-vis the gross body of the creature are clarified Diagrammatically below :—

Microcosmic (creature)		**Macrocosmic (Virāṭ Lord)**
(i) Individual gross body (food+vital-air sheath)	=	Total of all gross bodies is called Virāṭ
(ii) Individual subtle body (the mind-intellect sheath)	=	Total of the subtle bodies is called Hiraṇyagarbha
(iii) Individual causal body (bliss sheath)	=	Total of causal bodies is called Īśvara
This is the single creature		**This is the sum total of all the creatures represented by the Lord.**

Vṛttis and Vāsanās :—*'All human actions have one or more of these 7 causes—chance, nature, compulsion, habit, passion and desire'—Aristotle.*

'Do not ye yet understand that what so entereth the mouth goeth into the belly, and is cast out into the draught? But those thing that proceed out of the mouth come forth from the heart (and the mind); and they defile the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

man for out of the heart (and the mind) proceed evil thought, murders, adulteries, fornications, thefts, false witness (lies), blasphemies. These are the thing that defile a man' (Bible, St. Matthew, 15/17-20).

The pure consciousness (Ātmā) is the core of a man's personality. It is infinite, pure, all-pervading, omniscient, enlightened, changeless and supreme truth/reality. However, its infinite nature is clouded by the various Vṛttis (inherent tendencies and inclinations) and Vāsanās (desires and passion inherent in a man) resulting in the creation of a finite, limited, impure, corrupt, not fully enlightened, ever changing personality of the human being—such a person is called the 'perceiver-feeler-thinker-doer' entity. When the various Vṛttis or Vāsanās are eliminated or excluded (i.e. catheterised), the attitude undergoes transformation and metamorphosis from a perceiver-feeler-thinker entity (corresponding to the gross body, the mind and intellect collectively called the subtle body) into simple pure consciousness which, in reality, is the true identity of the creature. Please see the diagram appended to this appendix for further clarification on this subject.

Man's real and truthful nature is pure consciousness but he passes through the three different, distinct, relative states of the waker, dreamer and deep sleeper states as a result of the interaction or play of consciousness in the Gross, the Subtle and the Causal bodies respectively. No sooner the identification of the pure consciousness with any one or more of these bodies is removed than his original, pure, natural form is unfolded. This state is called self-realisation, or Godhood—or it is also called the state of supreme and sublime bliss, joy, happiness, peace and tranquility. Hence, when the pleural personality is removed, the real, singularly unique personality shines through.

It is the Ātmā which ignites/kindles/infuses life in the other five sheaths which are, left to themselves, inert and lifeless even as a piece of iron is lifeless without the infusion of life into it by a magnet held nearby. This magnet is separate/distinct from the iron but it invisibly gives life to the dead, gross and inert piece of iron. The iron is the five sheaths and the magnet is the Ātmā. Remove the Ātmā and the man is as lifeless as the piece of iron.

According to Haṃsopaniṣad of Śukla Yajur Veda, the Ātmā resides in the heart which is shaped like an 8-petal lotus. Each petal of this lotus symbolises one type of 'Vṛtti'. The petal facing to the east represents the righteous and noble inclinations; the petal facing south-east corner

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(Āgneya) represents sleep, drowsiness, lethargy, inertia, and disinclination to work; the petal facing to the south direction represents cruel tendencies; the petal facing in the south-west angle (Nairṛtya) represents the inclination of the mind to be sinful, unrighteous and pervert; the petal facing towards the west represents the desires for sports, action and play; that petal facing to the north-west direction (Vāyavya) represents the desire to be on the move, to go, roam and wander; the petal in the north direction represents the affection of a creature for Brahma, its true self and its desires to endear it; the petal in the north-east direction (Iśāna) represents the desires for charity; and the petals surrounding the thalamus represent the tendency to renounce, to be dispassionate and detached from the artificial, sensual world (verse no. 8).

There are three types of 'Vāsanās' as follows—(i) The 'Vāsanās' pertaining to the body relate to one's son, property and wealth which a person has acquired and enjoys, and the world around him—his relatives, his fame, his contacts, his friends, his obligation, contracts and responsibility. It also means gratification of the sense organs of the body as well as to appease those who are related to him with this body. (ii) The 'Vāsanās' pertaining to the scriptures relate to studying them more and more, acquiring scholarship, expertise and accompanying fame and money through them, relying too much on the letter of the scriptures and not their spirit, engrossing oneself in endless doubts and debates leading to confusions and contradictions. The scriptures are vast and like a fathomless sea. Trying to realise the Supreme Truth by delving into the depths of the scriptures is like extracting pearl by churning the ocean. Through it is theoretically possible, but practically it is impossible and too far fetched. (iii) The Vāsanās relating to the world are the various attractions and allurements that his apparently enchanting and captivating world presents to a person. It also refer to the various and endless responsibilities and obligations, real and imaginary, that a person has, or imagines he has, towards this world.

Now, when we talk of the Ātmā as pure consciousness or an embodiment of light, the question arises 'how can we obtain the clearest perception of that reality?' The greatest exponent of Vedānta philosophy, sage Ādi Śaṅkarācārya prescribes the following four paths—(i) discrimination between the eternal and truthful, and the non-eternal and non-truthful, (ii) renunciation of desires for sensual gratification and enjoyment of pleasures from this materialistic world, (iii) development of six divine eclectic wealth—self control, surrender, faith, forbearance,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

peace/tranquility and poise of the mind, and (iv) sincere desire for liberation and deliverance, because it is only then that the creature will try to find ways to achieve it.

The Three Guṇas :—The three characteristics inherent present in the creature are the three thought textures which bombard the mind. These three thought textures are manifestations of the **Vṛttis and Vāsanās** (inherent tendencies or desires) of the creature which mire its soul as a covering or veil.

The Sāttvika desire is the veil covering the soul like a smoke covering the fire. A slight breeze will remove this smoke. Similarly a little bit of prayer and meditation will remove the Sāttvika desires; its removal requires the least effort. It is the foremost and the best amongst the three characteristics of a creature such as good and positive virtuous, righteousness, creativity, noble deeds and thoughts etc.

The Rājasika desires can be compared to dust on a mirror. In this case some dusting and rubbing is needed to clean the mirror; a greater effort is needed. It is the medium characteristic marked by ambitions, desires, passions, expansionist tendencies, desire to sustain etc.

The Tāmasika desires covering the soul are like a foetus in the womb—they cannot be removed easily and require diligence, effort, dedicated and careful handling requiring time and patience. It is the base and most lowly of the three characteristics such as sin, evil, pervertness, immorality, vices, misdemeanours, anger, inertia et al.

The concept that 'I' is the body and not the 'pure conscious soul' leads to ignorance-based ego (Ahaṃkāra). The constant concept of I vis-à-vis the body and this world leads to the sense of possessiveness in the creature. 'Pure consciousness' mired by ego becomes 'a conditioned consciousness' and fails to remain pure. This is why ego (Ahaṃkāra) has been likened to a minister of the king. It directs and regulates the actions of the consciousness which, under its influence, loses its independence. This 'conditioned consciousness'—working through the mind-intellect-ego combine is called, inter-alia, 'Citta'. The word also means memory. Hence this memory acts as a referral library for the intellect. The latter falls back on it and relies on it whenever it is in doubt. The quality of books in the library guides the student; similarly, the quality of inherent tendencies stored in the library of Citta directly effects the inputs of the intellect, and through it, the mind and successively down the hierarchy to the body and its organs of perception and action.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Although the soul has nothing to do with this command chain (i.e. memory—inherent tendencies/ego/Vāsanās—intellect—mind—body—action—result—more experience—stored in memory—and the chain continues), but for all practical purposes the Ātmā/soul is deemed responsible for it because of its sovereign nature.

So, the sincere seeker/aspirant should delineate this conscious from the rest of the chain and break the nexus between them so as to allow the glory of the pure consciousness of the soul to shine through like the splendorous sun breaking through from behind a curtain of clouds.

It is like removing the various veils or covers from around the candle so that its light shines through the darkness of the room and illuminates all the corners of it.

The proportion of the three Guṇas decides the nature, natural temperament, tendencies, habits and inclination of the creatures. For example, a person with a greater proportion of 'Sātvika' (noble) characteristic will be considered nobler than a man with a greater proportion of 'Rājasika' or 'Tāmasika' qualities. So we can say that sages, seers, prophets, scholars and generally enlightened persons have a high degree of 'Sātvika' qualities in them. Kings and householders who live a noble life are example of those with higher amount of 'Rājasika' quality in them, while sinners, killers, drunks, rowdy elements, cheats etc. are those people with higher 'Tāmasika' quality in them. These Guṇas have direct bearing on the personality of a man. A separate full page diagram depicts the relationship between these Guṇas and the personality of a man.

And important point to note here is that 'Ahaṃkāra' (ego, false pride, arrogance, haughtiness, hypocrisy and the sense of 'I') is the root cause of demoting even the most exalted of souls to an existence equivalent to that of an animal. This is stressed in Jābālopaniṣad of Sāma Veda tradition which stresses that 'Īśa' or the supreme Lord of creation had to become a 'Paśupati', Lord of animals, just because Ahaṃkāra cast its dark shadow on him. An exalted soul too becomes demoted as an animal if he has Ahaṃkāra in him.

Mental flux :—The five states of the mind are the following—(i) Kṣipta (क्षिप्त), (ii) Mūḍha (मूढ), (iii) Vikṣipta (विक्षिप्त), (iv) Ekāgra (एकाग्र) and (v) Niruddha (निरुद्ध). The 'Kṣipta' is the worst type of mind characterised by extreme recklessness and restlessness. It is susceptible to various negative

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

traits such as confusion, conflicts, anger, anxiety, worry, tension, agitations of all kinds etc.

The 'Mūḍha' is the dull, inert and indolent state of mind. These first two states of mind are predominantly 'Tamas' in nature.

The 'Vikṣipta' state is a 'distracted' state of mind in which it swings between the extremes of calmness and agitation. This is a 'Rājasika' quality.

The 'Ekāgra' state is a focused or concentrated mind. It is a state in which the mind can keep alert and pin-pointed on any subject it is focusing upon. It helps to cultivate discipline in the aspirant.

The 'Niruddha' state is that state of mind in which there is no mental flux of any kind. It is a kind of trance like state of bliss and happiness. The last two states of mind are called 'Sātvika' qualities of the creature.

The 5 Basic Elements and their Manifestations

According to Triśikhī Brāhmaṇopaniṣad, 1/5 :—The following five elements are located in various paths of the body and control the different functions as follows :—

(A) Sky Element → (i) Antaḥkaraṇa (discriminatory intellect and wisdom), (ii) Mana (mind), (iii) Buddhi (intelligence), (iv) Citta (intellect, memory, recollection, concentration) and (v) Ahaṃkāra (ego, pride, haughtiness, hypocrisy, arrogance). Its colour is light blue. it extend uptil the top of the head. It is located between the nostrils and the top of the head.

(B) Wind Element → (i) Samāna (the vital wind controlling equal distribution of nourishment and circulation), (ii) Udāna (wind moving upwards; controls expectoration), (iii) Vyāna (wind that pervades throughout the body; maintains equilibrium), (iv) Apāna (wind passing down the intestine; controls ingestion, digestion and excretion of food) and (v) Prāṇa (breath). Its colour is grey and it resembles smoke or haze. It is located between the navel and the nostrils.

(C) Fire element → Organs of perception, such as—(i) ears, (ii) skin, (iii) eyes, (iv) tongue and (v) nose. Its colour is red like vermillion and its hapes is like tongues of flame. It is located between the groins and the navel in the middle and the lower part of the abdomen.

(D) Water element → Senses of perception—(i) hearing, (ii) touch,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(iii) sight, (iv) taste and (v) smell. Its colour is silvery white and it is shaped like the crescent moon. It is located between the lower abdomen and knees.

(E) Earth element → Organs of action—(i) mouth, (ii) hands, (iii) legs, (iv) anus and (v) genitals. Its colour is light yellow and it has 4 corners. It is located between the sole of the feet up to the knees.

According to Jābāla Darśana Upaniṣad, 8/4-6 :—There is a slight variation in the points of the body where these elements are located as described in Jābāla Darśana Upaniṣad. According to it, the 'sky' element is found between the eyebrows and the skull, the 'wind' element between the eyebrows and the chest, the 'fire' element between the chest and the groins, the 'water' element between the groin and the knee, and the 'earth' element from knee downwards. These two versions are diagrammatically shown by means of sketches at the end of this appendix.

* * *

'And there are diversities of operation, but it is the same God which worketh all in all; but all those worketh that one and the self same spirit, dividing to everyman severally as he will; for by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we bond or free, and have been all made to drink into one spirit' *(Bible, Corinthians, 1/12/6, 11, 13).* 'Wisdom is good with an inheritance and profitable to those who see the sun... but the excellence of knowledge is that wisdom gives life to those who have it' *(Bible, Ecclesiastes, 6/11-12).* 'Wisdom strengthens the wise more than ten rulers of the city' *(Bible, Ecclesiastes, 6/19).*

'I cannot teach anybody anything; I can only make them think'. —*Socrates*

'For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvements of the soul.' —*Plato*

The self never undergoes change; the intellect never possesses consciousness. But when a man sees this world, he is deluded into thinking, 'I am the seer, I am the knower'. Mistaking one's self for the individual entity (the Gross and subtle body) is like the rope being mistaken for a snake. Thus, one is overcome with fear. If one knows oneself not as the individual but as the supreme Self, one becomes free from fear.' —*Ādi Śaṅkarācārya*

'There is neither creation nor destruction, neither destiny nor free will, neither path nor achievement. This is the final truth.' —*Śrī Ramana Maharṣi*

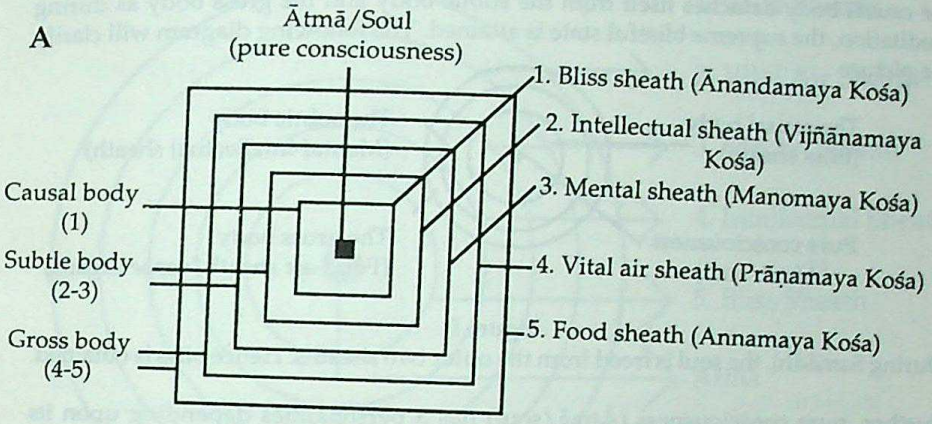
* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Diagram of various sheaths and 3 bodies of the creature

A



B

Food Sheath (Physical Body)

Organs of perception
1. Eyes; 2. Ears; 3. Nose;
4. Skin; 5. Tongue

Organs of Action
1. Hands; 2. Legs; 3. Mouth;
4. Genitals; 5. Anus/excretion organs

C

Vital Air Sheath (Pañca Prāṇa)

1. Faculty of perception (Prāṇa)—It controls all the perceptions
2. Faculty of excretion (Apāna)—Controls excretion
3. Faculty of digestion (Samāna)—Controls digestion
4. Faculty of circulation (Vyāna)—Power by which food is used and circulated and distributed in the whole body
5. Faculty of thinking (Udāna)—Capacity to acquire, assimilate, absorb and filter through knowledge and thought

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There are three levels of existence—the gross body, the subtle body and the causal body of the creature. When the pure consciousness (Ātmā, soul) which resides inside the causal body detaches itself from the subtle body and the gross body as during meditation, the supreme blissful state is attained. The following diagram will clarify the picture

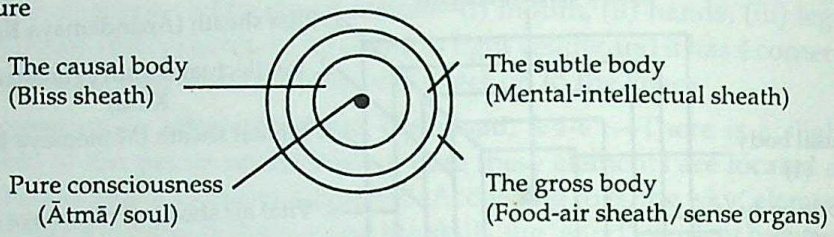


Figure I

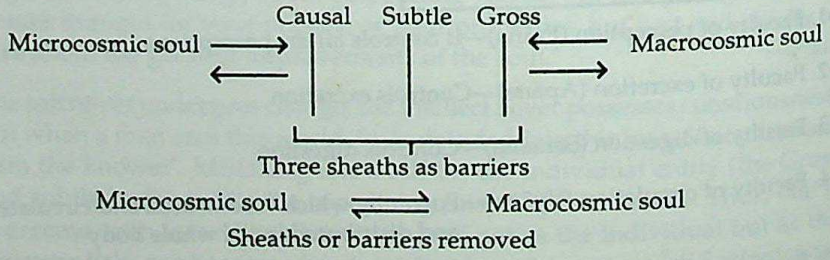
During Samādhi, the soul is freed from the outer two sheaths. Hence bliss is obtained.

Further, pure consciousness (Ātmā/soul) has 3 personalities depending upon its interaction with these 3 bodies as follows :–

1. Pure consciousness functioning through the gross body is called the Waking State.
2. Pure consciousness functioning through the subtle body is called the Dream State.
3. Pure consciousness functioning through the causal body is called the Deep Sleep State.

When the 3rd stage is reached, the experience of duality or pleurality is removed and bliss is achieved. But actual 'enlightenment' is the removal of all these three bodies entervening between the soul/Ātmā and the surrounding space. As soon as it is done, the microcosmic soul expands to cover the whole vast space around it—which was hitherto restricted by the above three so-called sheaths or coverings—to become one with him who is identified as the macrocosmic Soul or Brahma. It then fills the whole space.

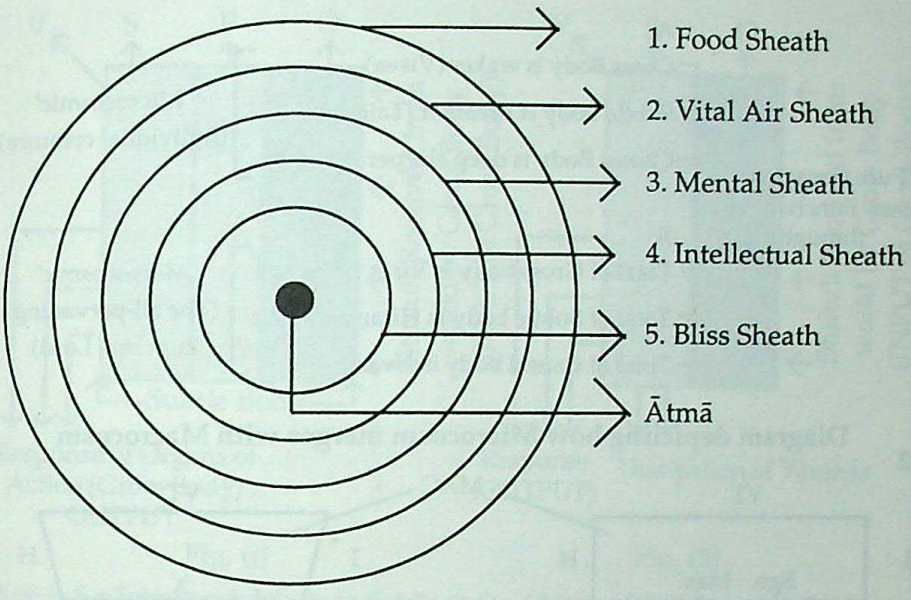
Hence, the individual creature becomes the pure consciousness (the Ātmā/soul) surrounded by the three sheaths as in figure one above which act as barriers to its freedom. When these three limiting factors or barriers are removed, there remains no barrier or obstacle between the Micro and Macro souls, and they become one.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The 5 Sheaths and Ātmā



Merging of Microcosmic Soul with Macrocosmic Soul

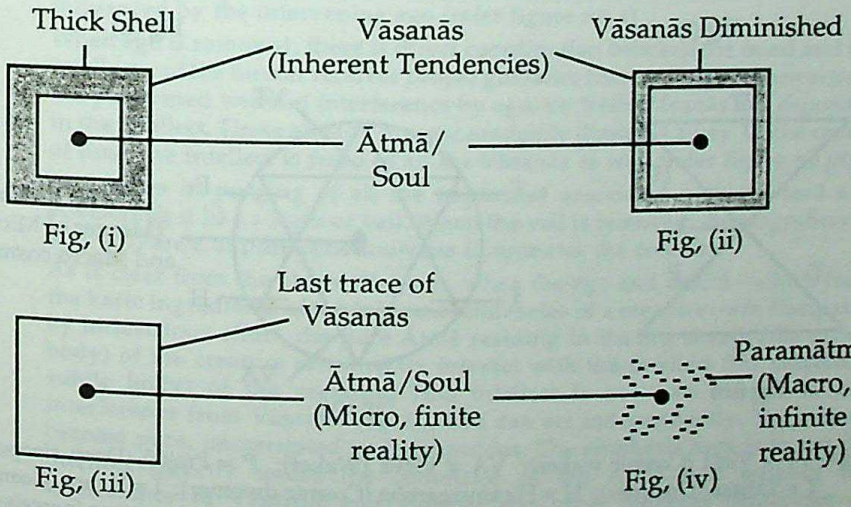


Figure shows how Ātmā merges with Paramātmā by controlling Vāsanās or Vṛttis

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

1

Functioning of Pure Consciousness

'Pure Consciousness' Functioning through

A
- Gross Body is waker (Viśva)
- Subtle Body is dreamer (Taijasa)
- Causal Body is deep sleeper (Prajñā)

→ 'Microcosmic' (Individual creature)

B
- Total of Gross body is Virāṭ
- Total of Subtle body is Hiraṇyagarbha
- Total of Causal body is Īśvara

→ 'Macrocosmic' (The all-pervading Supreme Lord)

2

Diagram depicting how Microcosm merges with Macrocosm

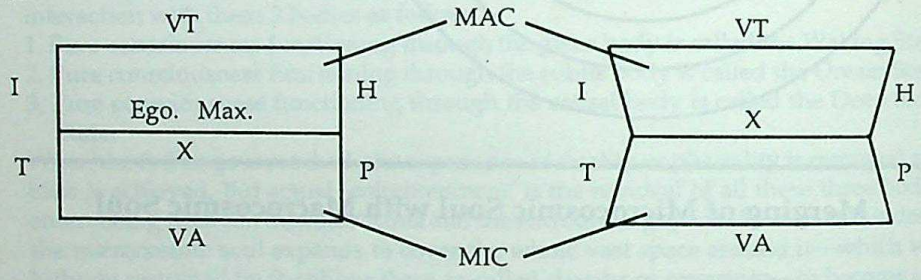


Fig (i) Fig (ii)

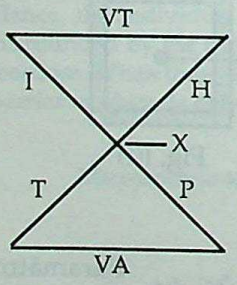
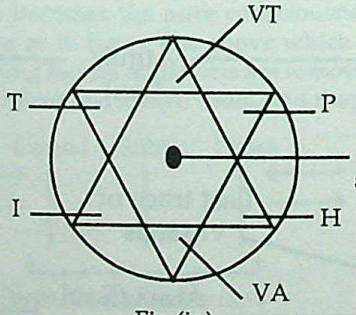


Fig (iii)



Ātmā or Brahma (Merger of Micro and Macro cosmos)

Fig (iv)

Key—VT = Virāṭ (Cosmic waker); VA = Viśva (Waker); P = Prajñā (Deep sleeper); T = Taijasa (Dreamer); H = Hiraṇyagarbha (Cosmic dreamer); I = Īśvara (Cosmic deep sleeper; X = Inherent tendency or demarcation line representing 'perceiver-feeler-thinker-doer'; Āmtā = Microcosmic pure self of individual; Brahma = Macrocosmic Soul of the universe; MAC = Macrocosm; MIC = Microcosm.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Diagram showing how Ego and desires effect the Mind

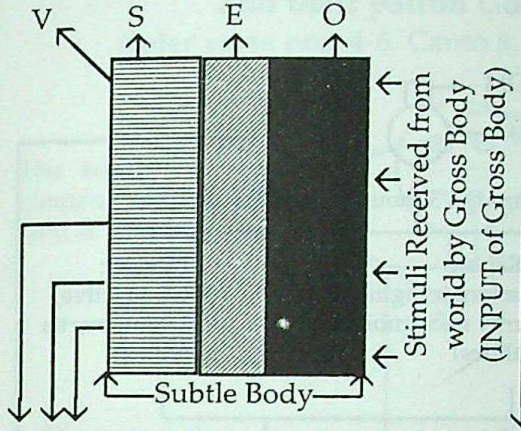


Fig. (i)

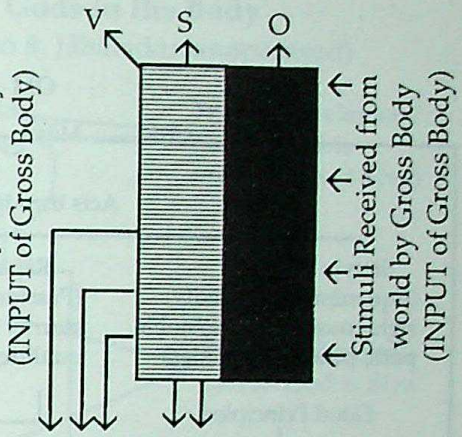


Fig. (ii)

Key— S = Subjective Subtle Body (Intellect); O = Objective Subtle Body (Mind);
V = Vāsanās (Inherent Tendencies or Inclinations); E = Ego/Desires

Explanation :—The stimuli received by the objective mind is passed to the subjective mind (intellect) through the constant interference of ego (Ahaṃkāra). Hence, while taking a decision, the intellect (Buddhi) is influenced by the intervening ego (refer figure no. i)

When ego is removed, there is direct coordination between the mind and the intellect and the former receives proper guidance from the latter. When actions are performed without interference by ego, no fresh Vāsanās are deposited in the intellect. Those already present gradually dissipate away. In due course of time, the intellect is freed of all the Vāsanās as well (refer figure no. ii).

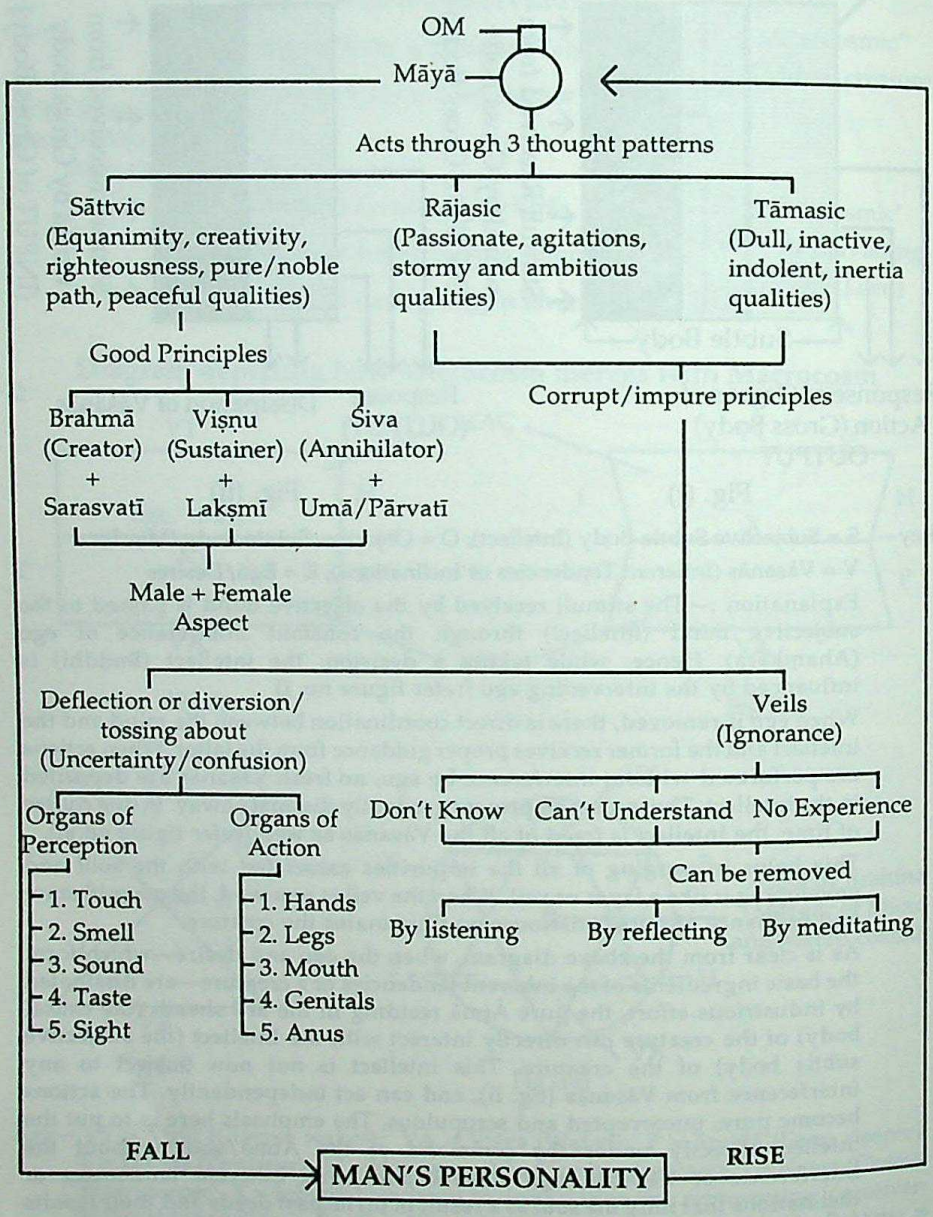
This helps in purging of all the impurities associated with the soul and enveloping it like a layer or veil. When the veil is removed, the magnificence and brilliance of pure consciousness illuminates the creature.

As is clear from the above diagram, when the ego and desire—which form the basic ingredients of the inherent tendencies of a creature—are dissipated by industrious effort, the pure Ātmā residing in the 3rd sheath (the causal body) of the creature can directly interact with the Intellect (the subjective subtle body) of the creature. This intellect is not now subject to any interference from Vāsanās (fig. ii), and can act independently. The actions become pure, uncorrupted and scrupulous. The emphasis here is to put the intellect directly under the command of the Ātmā/soul without the interference of Vāsanās, ego, desires and other inherent tendencies or inclinations that mire the soul as a result of (a) its past deeds and their results and (b) unfulfilled desires.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PERSONALITY OF MAN



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Diagram showing the predominance of the 5 elements and their patron Gods in the Body

(refer verse nos. 4-6, Canto 8, Jābāladarśanopaniṣad)

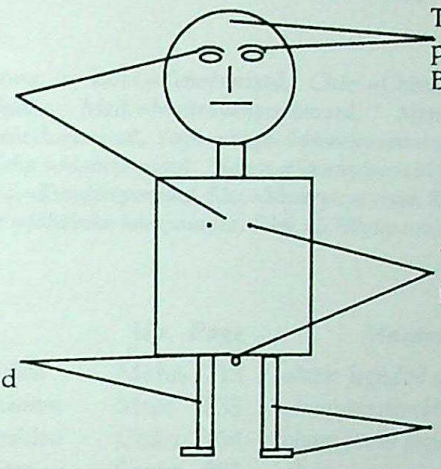
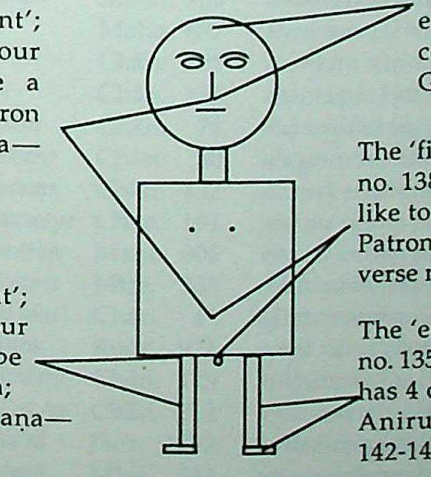


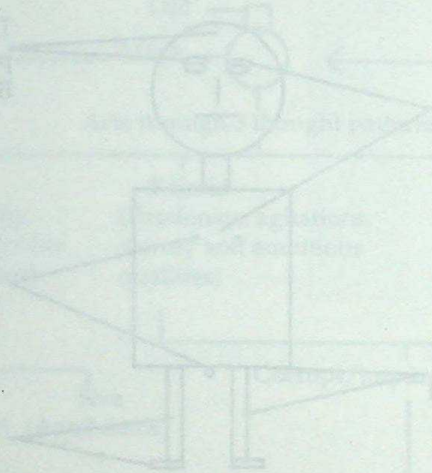
Diagram showing the predominance of the 5 elements and their shape and colour in the Body

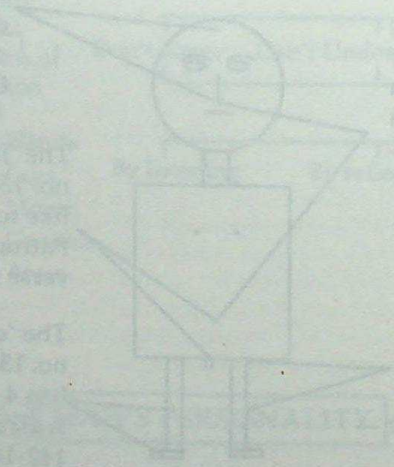


* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri





CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Index of Mantras

Abbreviations : *Keno.=Kenopaniṣad, Chān.=Chāndogyopaniṣad, Āru.=Āruṇyupaniṣad, Mait.=Maitrāyaṇyupaniṣad, Mtre.=Maitreyyupaniṣad, Vajr.=Vajrasūcikopaniṣad, Yoga.=Yogacūḍāmaṇyupaniṣad, Vāsu.=Vāsudevopaniṣad, Maho.=Mahopaniṣad, Saṃn.=Saṃnyāsopaniṣad, Avya.=Avyaktopaniṣad, Kuṇḍ.=Kuṇḍikopaniṣad, Sāv.=Sāvitryupaniṣad, Rudr.=Rudrākṣajābālopaniṣad, Jādr.=Jābāladarśanopaniṣad, Jābu.=Jābālyupaniṣad*

Mantra	*Up.*	*Page*
abdhivaddhṛtamaryādā	Maho.	713
abhedadarśanaṃ jñānaṃ	Mtre.	535
abhimanthati sa hiṃkāro	Chān.	104
abhiśastaṃ ca patitaṃ	Saṃn.	895
abhraṃ bhūtvā megho	Chān.	265
abhrāṇi saṃplavante sa	Chān.	108
adagdhamahataṃ kīṭailḥ	Saṃn.	859
ādau śamadamaprāyair	Maho.	790
ādāya viharannevaṃ	Maho.	839
adhame dvādaśa mātrā	Yoga.	617
adhame svedajananaṃ	Yoga.	617
adhiṣṭhānamanaupamya	Maho.	739
adhyātmaratirāsīnaḥ	Maho.	677
ādiriti dvyakṣaraṃ	Chān.	101
āditpratnasya retasaḥ	Chān.	185
āditya iti hovāca sarvāṇi	Chān.	76
āditya ūkāro nihava ekāro	Chān.	80
ādityamatha vaiśvadevaṃ	Chān.	132
ādityo brahmetyādeśastasyo	Chān.	191
adṛṣṭapāraparyante pratha	Maho.	806
advaitabhāvanā bhaikṣama	Mtre.	538
āgātā ha vai kāmānāṃ bha	Chān.	41
aghorabījamantreṇa kara	Rudr.	974
agnirhiṃkāro vāyuḥ prastā	Chān.	115
agniṣṭe pādaṃ vakteti sa ha	Chān.	212
agnyaṃśe ca maheśānamī	Jādr.	1052
agocaraṃ manovācāmava	Mtre.	531
ahaṃ brahmeti niyataṃ	Maho.	731
ahaṃ jagadvā sakalaṃ	Maho.	834
ahaṃ sarvamidaṃ viśvaṃ	Maho.	785
ahaṃ tvaṃ jagadityādau	Maho.	725
ahamasmi paraścāsmi	Mtre.	551
ahameṣāṃ padārthānāmete	Maho.	828
ahamevāsmi siddho'smi	Mtre.	551
ahaṃkārakalāyuktaṃ	Maho.	805
ahaṃkāramayīṃ tyaktvā	Maho.	676
ahaṃkāramayīṃ tyaktvā	Maho.	829
ahaṃkārasutaṃ vittabhrā	Mtre.	539
ahaṃkāravaśādāpadahaṃkā	Maho.	692
ahaṃkāravaśādyadyanma	Maho.	692
ahaṇmameti viṇmūtralepa	Mtre.	538
ahaṅkāro vinirṇetā kalaṅkī	Maho.	796
ahantāṃśe kṣate śānte	Maho.	758
āhārasya ca bhāgau dvau	Saṃn.	890
aheyamanupādeyamas	Mtre.	531
ahiṃsā satyamasteyaṃ	Jādr.	992
aho nu citraṃ padmottha	Maho.	755
aho nu citraṃ yatsatyaṃ	Maho.	755
ajā hiṃkāro'vayaḥ prastāvo	Chān.	112
ajāgratsvapnanidrasya	Maho.	772
ajapā nāma gāyatrī yogināṃ	Yoga.	586
ajñānānmalino bhāti	Jādr.	1032
ajñānopahato bālye yauvane	Maho.	822
ajñāsiṣaṃ pūrvamevama	Maho.	669
ajñasyārdhaprabuddhasya	Maho.	790
ājyaṃ rudhiramiva	Saṃn.	897

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
akāra ukāro makāraśceti	Yoga.	605
akārokārarūpo'smi makāro	Mtre.	555
akartṛkamaraṅgaṃ ca	Maho.	775
ākāśabhāvanāmacchāṃ	Maho.	802
ākāśaṃ bāhyaśūnyatvāda	Maho.	665
ākāśāṃśastathā prājña	Jādr.	1052
ākāśaśatabhāgācchā jñeṣu	Maho.	788
ākāśavatkalpavidūrago	Kuṇḍ.	944
ākāśo vai nāma nāmarūpa	Chān.	451
ākāśo vāva tejaso bhūyānā	Chān.	374
akhaṇḍākāśarūpo'smi	Mtre.	558
ākṛtyaiva virājante maitryā	Maho.	713
ākṣipto bhujadaṇḍena yathā	Yoga.	582
alambusā kuhuścaiva viśvo	Jādr.	1014
alpakālabhayādbrahmā prā	Yoga.	612
alpakālaṃ mayā dṛṣṭameta	Maho.	763
alpamṛṣṭāśanābhyāṃ ca	Jādr.	996
amāvāsyā tadā proktā dehe	Jādr.	1020
amṛtatvaṃ devebhya āgāyā	Chān.	120
amṛtodadhisaṃkāśaṃ	Yoga.	614
anāgatānāṃ bhogānāmavā	Maho.	810
anākhyatvādagamyatvānma	Maho.	665
ānandamantarnijamāśrayaṃ	Mtre.	532
ānandāvirbhavo yāvattāva	Jādr.	1041
anantānandasaṃbhogā	Saṃn.	874
anantasyātmatattvasya	Maho.	812
anāsthaiva hi nirvāṇaṃ	Maho.	748
anātmatāṃ parityajya	Maho.	738
anayā durahaṃkṛtyā bhāvā	Maho.	786
anayā sadṛśī vidyā anayā	Yoga.	586
anayā tīkṣṇayā tāta chindhi	Maho.	824
aṅgānāṃ mardanaṃ kṛtvā	Yoga.	589
aṅguṣṭhābhyāṃ mune śrotre	Jādr.	1041
aniruktastrayodaśaḥ stobhaḥ	Chān.	81
annaṃ vāva balādbhūyas	Chān.	368
annamaśitaṃ tredhā	Chān.	311
annamayaṁ hi somya	Chān.	313
annamayaṁhi somya mana	Chān.	315
annamiti hovāca sarvāṇi	Chān.	76
annapānaparo bhikṣurvastrā	Saṃn.	904
antaḥpūrṇo bahiḥpūrṇaḥ	Mtre.	548
antaḥsaṃtyaktasarvāśo	Maho.	836
antaḥśītalayā buddhyā	Maho.	828
antaḥsthaṃ māṃ parityа	Jādr.	1026
antarāsthāṃ parityajya	Maho.	815
antarikṣamevargvāyuḥ sāma	Chān.	54
antarikṣodaraḥ kośo bhūmi	Chān.	175
antarvairāgyamādāya bahirā	Maho.	838
anubhūtiṃ vinā mūḍho	Mtre.	545
anyadīye tṛṇe ratne kāñcane	Jādr.	994
anyatarāmeva vartanīṁ	Chān.	231
apāṁ somya pīyamānānāṃ	Chān.	314
āpadaḥ kṣaṇamāyānti kṣaṇa	Maho.	705
āpādamastakamahaṃ mātā	Maho.	832
āpaḥ pītāstredhā vidhīyante	Chān.	312
apāṃ kā gatirityasau loka iti	Chān.	65
apāmapo'gniragnau vā	Mait.	500
apānākhyasya vāyostu	Jādr.	1018
apānamūrdhvamutthāpya	Jādr.	1041
apānaprāṇayoraikyaṃ kṣayā	Yoga.	591
apāne mūlakandākhyaṃ	Yoga.	627
apāne tṛpyati vāktṛpyati	Chān.	288
apāno vartate nityaṃ guda	Jādr.	1018
apaśyatsargavṛndāni sama	Maho.	807
āpatatsu yathākālaṃ sukha	Maho.	675
āpayitā ha vai kāmānāṃ	Chān.	32
āpnotī hādityasya jayaṃ	Chān.	102
āpo vāvānnādbhūyastasmā	Chān.	370
aprāptaṃ hi parityajya	Maho.	719
apūrvamaparaṃ brahma	Jādr.	1027
apyabdhipānānmahataḥ	Maho.	693
ārabhya cāsanaṃ paścātprā	Jādr.	1029
ariṣṭaṃ kośaṃ prapadye	Chān.	176
arthādarthāntaraṃ citte yāti	Maho.	757
arūḍhamathavā rūḍhaṃ	Maho.	762
ārūḍhapatitāpatyaṃ kuna	Saṃn.	856
āśā vāva smarādbhūyasyā	Chān.	380
āsāmantaḥsthitā muktirya	Maho.	765
asaṃkalpanamātraikasādhye	Maho.	742
asaṃkalpanaśastreṇa chinna	Maho.	740
asaṃśayavatāṃ muktiḥ	Mtre.	542
asaṃvedanamāśāntamā	Maho.	771
āsanaṃ pātralopaśca saṃca	Saṃn.	898
āsanaṃ prāṇasaṃrodhaḥ	Yoga.	576

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
āsanaṃ vijitaṃ yena jitaṃ	Jādr.	1012
aśanāpipāse me somya	Chān.	321
āsanena rujaṃ hanti prāṇā	Yoga.	620
aśaṅkitāpi saṃprāptā	Maho.	781
aśarīraṃ śarīreṣu mahāntaṃ	Jādr.	1028
aśarīro vāyurabhraṃ	Chān.	444
asau vā āditya devamadhu	Chān.	135
asau vāva loko gautamāgnis	Chān.	254
āśayā raktatāmeti śaradīva	Maho.	839
aśeṣeṇa parityāgo vāsanāyā	Maho.	674
āśrayāśrayahīno'smi ādhāra	Mtre.	554
āsthāmātramanantānāṃ	Maho.	784
asti khalvanyo'paro bhūtā	Mait.	484
aṣṭmaṃ brahmarandhraṃ	Yoga.	631
aṣṭottaraśatairmālāmupavī	Rudr.	973
astyanastamito bhāsvānajo	Maho.	726
aśubhāśubhasaṃkalpaḥ	Saṃn.	883
aśūreṇa hatāḥ śūrā ekenā	Maho.	705
asya lokasya kā gatirityākā	Chān.	68
asya somya mahato vṛkṣas	Chān.	332
asya yadekāṅ śākhāṃ	Chān.	332
asyāḥ paraṃ prapaśyantyā	Maho.	749
āsyanāsikayormadhye	Jādr.	1018
āsyena tu yadāhāraṇi	Saṃn.	896
ataḥ pauruṣamāśritya	Maho.	745
ataḥ saṃkalpasiddheyaṃ	Maho.	752
ataścātmani kartṛtvamaka	Maho.	711
atha bhagavāṃstamabravī	Avya.	919
atha bhagavāñchākāyanyaḥ	Mait.	474
atha bhagavāñchākāyanyaḥ	Mtre.	528
atha bhagavānmaitreyaḥ	Mtre.	535
atha gopīcandanaṃ nama	Vāsu.	639
atha ha cakṣurudgīthamupā	Chān.	36
atha ha haṁsā niśāyāmati	Chān.	195
atha ha mana udgīthamupā	Chān.	36
atha ha prāṇā ahaṁ śreyasi	Chān.	240
atha ha prāṇa uccikramiṣa	Chān.	243
atha ha śaunakaṃ ca kāpey	Chān.	205
atha ha śrotramudgīthamupā	Chān.	36
atha ha vācamudgīthamupā	Chān.	35
atha ha ya etānevaṃ pañcā	Chān.	270
atha ha ya evāyaṃ mukhyaḥ	Chān.	37
atha hāgnayaḥ samūdire	Chān.	220
atha hainaṁ śrotramuvāca	Chān.	244
atha hainaṃ bhagavantaṃ	Jābu.	1063
atha hainaṃ bhagavantaṃ	Rudr.	975
atha hainaṃ gārhapatyo	Chān.	222
atha hainaṃ kālāgni	Rudr.	967
atha hainaṃ prastotopa	Chān.	74
atha hainaṃ pratihartopa	Chān.	76
atha hainaṃ vāguvāca	Chān.	243
atha hainaṃ yajamāna uvāca	Chān.	74
atha hainamāhavanīyo	Chān.	224
atha hainamanvāhārya	Chān.	223
atha hainamṛṣabho'bhyuvāda	Chān.	211
atha hainamudgātopasasādo	Chān.	75
atha hendro'prāpyaiva	Chān.	436
atha hovāca buḍilamāśvata	Chān.	281
atha hovāca janaṅ śārkarā	Chān.	279
atha hovāca satyayajñaṃ	Chān.	276
atha hovācendradyumnaṃ	Chān.	278
atha hovācoddālakamāruṇiṃ	Chān.	283
atha juhoti nama ādityebhya	Chān.	133
atha juhoti namo vāyave	Chān.	130
atha juhoti namo'gnaye	Chān.	128
atha kālāgnirudraḥ provā	Rudr.	983
atha kālāgnirudraṃ bhaga	Rudr.	982
atha khalu vyānamevodgītha	Chān.	43
atha khalu ya udgīthaḥ sa	Chān.	51
atha khalu ya udgīthaḥ sa	Chān.	53
atha khalūdgīthākṣarāṇy	Chān.	45
atha khalvamumādityaṁ	Chān.	96
atha khalvāśīḥ samṛddhi	Chān.	46
atha khalvātmasaṃmi	Chān.	100
atha khalviyaṃ brahmavidyā	Mait.	475
atha kimetairvā pare'nye	Mait.	472
atha kimetairvā pare'nye	Mait.	472
atha kimetairvānyānāṃ	Mait.	473
atha kimetairvānyānāṃ	Mtre.	527
atha prajāpatirlokānsisṛkṣa	Avya.	922
atha pratisṛpyāñjalau	Chān.	248
atha punareva nārāyaṇaḥ	Maho.	658
atha punareva nārāyaṇaḥ	Maho.	658
atha śaivapadaṃ yatra	Kuṇḍ.	946

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
atha sanatkumāraḥ pramā	Jābu.	1071
atha ṣaṇḍaḥ patito'ṅgavi	Saṃn.	854
atha tata ūrdhva udetya	Chān.	157
atha te api saṃtyajya	Maho.	787
atha vāyumabruvanvāya	Keno.	12
atha vyāttaṃ vā idamāsītsa	Mait.	513
atha ya ātmā sa seturvidhṛ	Chān.	416
atha ya eṣa saṃprasādo'smā	Chān.	414
atha ya eṣo bāhyāvaṣṭambha	Mait.	474
atha ya eṣo'ntarakṣiṇi	Chān.	61
atha ya eṣo'ntare hṛtpuṣkara	Mait.	507
atha yā etā hṛdayasya nāḍya	Chān.	423
atha ya etadevaṃ vidvāna	Chān.	293
atha ya etadevaṃ vidvānsā	Chān.	62
atha ya ime grāma iṣṭāpūrte	Chān.	262
atha yaccaturthamamṛtaṃ	Chān.	153
atha yad dvitīyamamṛtaṃ	Chān.	149
atha yadā prajāḥ sṛṣṭā	Avya.	926
atha yadanāśakāyanamityā	Chān.	420
atha yadaśnāti yatpibati	Chān.	183
atha yadāsya vāṅmanasi	Chān.	339
atha yadataḥ paro divo	Chān.	172
atha yadavocaṃ bhūḥ	Chān.	177
atha yadavocaṃ bhuvaḥ	Chān.	178
atha yadavocaṃ svaḥ	Chān.	178
atha yaddhasati yajjakṣati	Chān.	183
atha yadetadādityasya	Chān.	56
atha yadetadakṣṇaḥ śuklaṃ	Chān.	60
atha yadi bhrātṛlokakāmo	Chān.	408
atha yadi gandhamālyalo	Chān.	409
atha yadi gītavāditraloka	Chān.	410
atha yadi mahajjigamiṣeda	Chān.	247
atha yadi mātṛlokakāmo	Chān.	408
atha yadi sakhilokakāmo	Chān.	409
atha yadi sāmato riṣyetsvaḥ	Chān.	235
atha yadi strīlokakāmo	Chān.	411
atha yadi svasṛlokakāmo	Chān.	409
atha yadi tasyākartā bhavati	Chān.	340
atha yadu caivāsmiñchavya	Chān.	229
atha yadūrdhvaṃ madhya	Chān.	98
atha yadūrdhvamaparārdhnā	Chān.	99
atha yadyajña ityācakṣate	Chān.	418
atha yadyannapānalokakāmo	Chān.	410
atha yadyapyenānutkrānta	Chān.	384
atha yadyenamūṣmasūpāla	Chān.	121
atha yāṃ caturthīṃ juhuyā	Chān.	289
atha yāṃ dvitīyāṃ juhuyā	Chān.	287
atha yāṃ pañcamīṃ juhuyā	Chān.	290
atha yāṃ tṛtīyāṃ juhuyāttā	Chān.	288
atha yāni catuścatvāriṃśad	Chān.	180
atha yānyaṣṭācatvāriṅśadva	Chān.	181
atha yatpañcamamamṛtaṃ	Chān.	155
atha yatprathamāstamite	Chān.	99
atha yatprathamodite sa	Chān.	97
atha yatraitadabalimānaṃ	Chān.	426
atha yatraitadākāśamanuvi	Chān.	446
atha yatraitadasmāccharīrā	Chān.	426
atha yatraitatpuruṣaḥ pipā	Chān.	323
atha yatropākṛte prātaranu	Chān.	233
atha yatsaṃprati madhya	Chān.	98
atha yatsaṅgavavelāyāṅ sa	Chān.	97
atha yatsattrāyaṇamityāca	Chān.	419
atha yattadajāyata so'sāvā	Chān.	192
atha yattapo dānamārjava	Chān.	183
atha yattṛtīyamamṛtaṃ	Chān.	151
atha ye cāsyeha jīvā ye ca	Chān.	413
atha ye'sya dakṣiṇā raśma	Chān.	139
atha ye'sya pratyañco	Chān.	140
atha ye'syodañco raśmayastā	Chān.	141
atha ye'syordhvā raśmayastā	Chān.	143
atha yo vededaṃ manvānīti	Chān.	447
atha yo'sya dakṣiṇaḥ suṣiḥ	Chān.	166
atha yo'sya pratyaṅ suṣiḥ	Chān.	167
atha yo'syodaṅsuṣiḥ sa samā	Chān.	169
atha yo'syordhvaḥ suṣiḥ sa	Chān.	170
atha yo'yamūrdhvamutkrā	Mait.	479
athādhidaivataṃ ya evāsau	Chān.	41
athādhyātmaṃ prāṇo vāva	Chān.	204
athādhyātmaṃ vāgevark	Chān.	58
athādhyātmaṃ ya evāyaṃ	Chān.	53
athādhyātmaṃ yadetadga	Keno.	15
athaitayoḥ pathorna	Chān.	267
athānenaiva ye caitasmāda	Chān.	63
athānu kimanuśiṣṭo'voca	Chān.	251

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
athānyatrāpyuktaṃ mahā	Mait.	492
athānyatrāpyuktaṃ saṃmo	Mait.	489
athānyatrāpyuktaṃ śarīra	Mait.	489
athānyatrāpyuktaṃ	Mait.	511
athānyatrāpyuktaṃ yaḥ	Mait.	486
athānyatrāpyuktamatha	Mait.	510
athāpānātkaṭi-dvandve	Jādr.	1048
athāparaṃ pravakṣyāmi	Maho.	756
athāpaśyadṛcamānuṣṭubhī	Avya.	915
athāta ātmādeśa evātmaivā	Chān.	397
athātaḥ paramahaṃsapari	Āru.	462
athātaḥ saṃpravakṣyāmi	Jādr.	1051
athātaḥ saṃpravakṣyāmi	Jādr.	1054
athātaḥ saṃpravakṣyāmi	Jādr.	1047
athātaḥ saṃpravakṣyāmi	Jādr.	1056
athātaḥ śauva udgīthasta	Chān.	77
athavā sarvakartṛtvamaka	Maho.	817
athavā tava vakṣyāmi dhā	Jādr.	1053
athāvṛtteṣu dyaurhiṃkāra	Chān.	85
athetthaṃbhūtatanmātra	Maho.	804
athopāṃśurantaryāmyabhi	Mait.	480
athotāpyāhuḥ sāma no	Chān.	83
atibāhyaṃ tathā bāhyamanta	Maho.	685
atirātrāgnihotrabhasmanāg	Vāsu.	649
atītaḥ sarvabhāvebhyo	Maho.	832
ātmā sarvagato'cchedyo	Jādr.	993
ātmānamantata upasṛtya	Chān.	47
ātmane'stu namo mahyama	Saṃn.	876
ātmanyanātmabhāvena	Jādr.	994
ātmasvarūpavijñānādajñāna	Jādr.	1046
ātmatāparate tyaktvā	Saṃn.	883
ātmatīrthaṃ samutsṛjya	Jādr.	1023
ato devā avantu na	Vāsu.	640
ato nidāgha tattvajña	Maho.	810
ato yānyanyāni vīryavanti	Chān.	44
atra yajamānaḥ parastādā	Chān.	131
atra yajamānaḥ parastādā	Chān.	129
atsyannaṃ paśyasi priyama	Chān.	275
atsyannaṃ paśyasi priyama	Chān.	278
atsyannaṃ paśyasi priyamat	Chān.	280
atsyannaṃ paśyasi priyama	Chān.	282
atsyannaṃ paśyasi priyama	Chān.	283
āturo jīvati cetkramasaṃnyā	Saṃn.	887
atyantamalino deho dehī	Jādr.	997
aupamanyava kaṃ tvamā	Chān.	274
avabodhaṃ vidurjñānaṃ	Maho.	765
avadhūtastvaniyamaḥ	Saṃn.	868
āvedito'sau yāṣṭīkairjanakā	Maho.	670
avidyā yāvadasyāstu notpa	Maho.	748
aviśeṣeṇa sarvaṃ tu yaḥ	Maho.	736
ayaṃ so'hamidaṃ tanma	Maho.	761
ayaṃ so'hamidaṃ tanma	Maho.	741
ayaṃ vāva khalvasya pra	Mait.	495
ayaṃ vāva loko hāukāraḥ	Chān.	80
ayaṃ vāva sa yo'yama	Chān.	164
ayaṃ vāva sa yo'yamanta	Chān.	164
ayatnopanateṣvakṣidṛg	Maho.	779
āyuḥ pallavakoṇāgrala	Maho.	690
badarīphalamātraṃ tu	Rudr.	970
baddhamukto malīpālo	Maho.	781
baddhapadmāsano yogī	Yoga.	618
baddhapadmāsano yogī	Yoga.	613
badhnāti hi śirojātamadhogā	Yoga.	591
bahiḥ kṛtrimasaṃraṃbho	Maho.	837
bahistīrthātparaṃ tīrtha	Jādr.	1024
bahūdakaḥ śikhādikanthā	Saṃn.	867
bāhyaṃ prāṇaṃ samākṛṣya	Jādr.	1039
balādāharaṇaṃ teṣāṃ pratyā	Jādr.	1047
balaṃ vāva vijñānādbhūyo	Chān.	366
balātibalayorvirāṭ puruṣaḥ	Sāv.	962
bhagandaraṃ ca naṣṭaṃ	Jādr.	1044
bhagava iti ha pratiśuśrāva	Chān.	225
bhagavāṁstveva me sarva	Chān.	74
bhagavanbrūhi me yogaṃ	Jādr.	991
bhagavannasthicarmasnā	Mait.	471
bhagavañśarīramidaṃ	Mtre.	527
bhaikṣeṇa vartayennityaṃ	Saṃn.	890
bhaktānāṃ dhāraṇātpāpaṃ	Rudr.	969
bhāro vivekinaḥ śāstraṃ	Maho.	691
bhava bhāvanayā mukto	Maho.	740
bhāvābhāvavihīno'smi	Mtre.	552
bhāvanā'bhāvamātreṇa	Maho.	814
bhavanti hāsya paśavaḥ	Chān.	90
bhavatāpyeṣa evārthaḥ	Maho.	672

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
bhāvatīrthaṃ paraṃ tīrthaṃ	Jādr.	1023
bhāvayanti citiścaityaṃ	Maho.	813
bhāvayatyanila-spandaṃ	Maho.	802
bhāveṣvaratirāyātā	Maho.	689
bhaviṣyadduḥkhabodhā	Maho.	764
bhidyate hṛdayagranthiśchi	Maho.	737
bhikṣādivaidalaṃ pātraṃ	Kuṇḍ.	941
bhikṣāṭanasamudyogā	Saṃn.	893
bhogaikavāsanāṃ tyaktvā	Maho.	747
bhogecchāmātrako bandha	Maho.	787
bhraṣṭabījopamā bhūyo	Saṃn.	881
bhṛtyo'bhimatakartṛtvā	Maho.	782
bhrūcakraṃ saptamaṃ	Yoga.	630
bhūmikāpañcakābhyāsā	Maho.	767
bhūmikāsaptakaṃ caita	Maho.	769
bhūmikātritayābhyāsāccitte	Maho.	767
bhūmiṣaṭkacirābhyāsādbhe	Maho.	768
bhūrbhuvaḥ svarime lokāḥ	Yoga.	609
bījaṃ jāgrattathā jāgranma	Maho.	759
bījarūpasthitaṃ jāgradbīja	Maho.	760
bindumūlaśarīrāṇi śirāstatra	Yoga.	593
bindunādasamāyuktamagni	Jādr.	1030
bindurbrahmā rajaḥ śaktir	Yoga.	595
brahma ha devebhyo vijigye	Keno.	10
brahmā viṣṇuśca rudraśca	Maho.	704
brahmabhāve manaścāraṃ	Jādr.	995
brahmacārī mitāhārī yogī	Yoga.	589
brahmacaryaṃ samāpya	Saṃn.	866
brahmacaryāśrame kṣīṇe	Kuṇḍ.	935
brahmādilokaparyantādvira	Jādr.	1000
brahmakṣatriyavaiśyaśūdrā	Vajr.	564
brahmāmṛtaṃ pibedbha	Mtre.	536
brahmaṇā kalpitākārā lakṣa	Maho.	800
brahmaṇā tanyate viśvaṃ	Maho.	724
brāhmaṇāḥ kṣatriyā vaiśyāḥ	Rudr.	970
brahmaṇaḥ somya te pādaṃ	Chān.	212
brahmaṇaḥ somya te pādaṃ	Chān.	214
brahmaṇaḥ somya te pādaṃ	Chān.	216
brahmaṇaśca te pādaṃ	Chān.	211
brāhmaṇo bibhṛyācchvetā	Rudr.	971
brahmarandhraṃ gate vā	Jādr.	1042
brahmarandhre bhruvorma	Vāsu.	647
brahmavādino vadanti	Chān.	126
brahmavidiva vai somya	Chān.	218
caityanirmuktacidrūpaṃ	Maho.	841
caityānyupātarahitaṃ sā	Maho.	750
caityavarjitacinmātramaha	Saṃn.	873
cakṣurādīndriyairdṛṣṭaṃ	Jādr.	994
cakṣureva brahmaṇaścatur	Chān.	189
cakṣurevargātmā sāma tade	Chān.	59
cakṣurhoccakrāma tatsaṃva	Chān.	242
cale vāte calo bindurniścale	Yoga.	611
candrāṃśena samabhyasya	Yoga.	599
caratāṃ cakṣurādīnāṃ viṣa	Yoga.	624
carenmādhukaraṃ bhaikṣaṃ	Saṃn.	894
caturaṅgulamāyāmavistāra	Jādr.	1013
caturdaśamukhaṃ cākṣaṃ	Rudr.	981
caturmukhaṃ tu rudrākṣaṃ	Rudr.	976
catvāriṃśatsaṃskārasaṃpa	Saṃn.	853
cetanaṃ cittariktaṃ hi pra	Saṃn.	881
cetano'sau prakāśatvā	Maho.	665
cetasā saṃparityajya sarva	Maho.	709
cetaso yadakartṛtvaṃ	Maho.	708
chinnābhramaṇḍalaṃ	Maho.	742
chittvā svātmani tiṣṭha	Maho.	814
cidacityā kilātmeti sarva	Maho.	840
cidaṇoḥ paramasyānta	Maho.	665
cinmātraṃ caityarahita	Maho.	683
cintāmabhyetya bhagavā	Maho.	806
cintānalaśikhādagdhaṃ	Maho.	799
cintānicayacakrāṇi nānandā	Maho.	689
ciraṃ saṃdarśanābhāvāda	Maho.	763
cito rūpamidaṃ brahma	Maho.	796
cittādisarvahīno'smi paramo	Mtre.	554
cittākāśaṃ cidākāśamākāśaṃ	Maho.	727
cittaṃ carati khe yasmājjihvā	Yoga.	593
cittaṃ kāraṇamarthānāṃ	Maho.	693
cittaṃ vāva saṃkalpādbhūyo	Chān.	358
cittamantargataṃ duṣṭaṃ	Jādr.	1024
cittameva hi saṃsārastatpra	Mait.	498
cittameva hi saṃsārastatpra	Mtre.	529
cittameva hi saṃsāro rogā	Maho.	730
cittaśuddhikaraṃ śaucaṃ	Mtre.	538
cittasya hi prasādena hanti	Mtre.	530

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
cittasya hi prasādena hanti	Mait.	498
dadhnaḥ somya mathyamā	Chān.	313
dainyabhāvāttu bhūtānāṃ	Saṃn.	903
dainyadoṣamayī dīrghā	Maho.	698
dakṣiṇāyanamityuktaṃ	Jādr.	1020
dakṣiṇe'pi tathā sayaṃ	Jādr.	1008
dakṣiṇetarapādaṃ tu	Jādr.	1009
daṇḍaṃ tu vaiṇavaṃ	Saṃn.	859
daṇḍātmanostu saṃyogaḥ	Saṃn.	860
dantamūlāttathā kaṇṭhe	Jādr.	1048
dāramāhṛtya sadṛśamagnim	Kuṇḍ.	936
darśanākhyaṃ svamātmāna	Maho.	826
daśācatuṣṭayābhyāsādasaṃs	Maho.	767
dāsāḥ putrāḥ striyaścaiva	Maho.	698
daśamadvāramārgaṃ	Yoga.	630
daśavaktraṃ tu rudrākṣaṃ	Rudr.	980
dattātreyo mahāyogī	Jādr.	991
dehamadhyaṃ muniproktam	Jādr.	1013
dehaścottiṣṭhate tena	Jādr.	1037
dehe svātmamatiṃ vidvā	Jādr.	1050
deśāddeśaṃ gate citte	Maho.	772
deśāddeśāntaraprāptau	Maho.	727
deśakālakriyāśaktirna yasyā	Maho.	795
deśakālavimukto'smi	Mtre.	558
devā vai mṛtyorbibhyatastra	Chān.	48
devāsurā ha vai yatra	Chān.	34
dhanadāreṣu vṛddheṣu	Maho.	809
dhanavṛddhā vayovṛddhā	Mtre.	546
dhāraṇā dvādaśa proktaṃ	Yoga.	621
dhāraṇābhirmanodhairya	Yoga.	620
dhārayedbuddhimānnitya	Jādr.	1053
dhārayetpūritaṃ vidvān	Jādr.	1035
dharmādharmau sukhaṃ	Maho.	679
dhātubaddhaṃ mahāroga	Mtre.	537
dhīro'pyatibahujño'pi	Maho.	784
dhṛtirmaitrī manastuṣṭi	Maho.	824
dhyānaṃ vāva cittādbhūyo	Chān.	361
diśo'pi na hi dṛśyante	Maho.	704
divasedivase kurvanprājña	Maho.	839
divyavarṣasahasrāṇi cakṣur	Rudr.	968
draṣṭā dṛśyavaśādbaddho	Maho.	722
draṣṭāraṃ paśyato	Maho.	777
draṣṭṛdarśanadṛśyānāṃ	Maho.	684
draṣṭṛdarśanadṛśyāni	Mtre.	549
draṣṭṛdarśanadṛśyāni	Maho.	820
draṣṭurdṛśyasamāyogātprat	Maho.	820
dravyārthamannavastrārtha	Mtre.	544
dṛṣṭaṃ draṣṭavyamakhila	Maho.	818
dṛśyadarśananirmuktaḥ	Maho.	840
dṛśyadarśanayorlīnaṃ	Saṃn.	871
dṛśyaṃ nāstīti bodhena	Maho.	674
dṛśyamāśrayasīdaṃ cettatsa	Maho.	825
dṛśyāsaṃbhavabodhena	Maho.	728
dṛśyāsaṃbhavabodho hi	Maho.	728
dugdhe'smai vāgdohaṃ	Chān.	81
dugdhe'smai vāgdohaṃ	Chān.	94
durlabho viṣayatyāgo	Maho.	736
dvaitādvaitasamudbhūtairja	Maho.	835
dvārāṇāṃ nava saṃnirudhy	Yoga.	619
dvāvetau brahmatāṃ yātau	Maho.	830
dvayormadhyagataṃ nitya	Maho.	821
dve vāva brahmaṇo	Mait.	508
dvicandraśuktikārūpyamṛga	Maho.	762
dvidhā vā eṣa ātmānaṃ	Mait.	505
dvitīyakāraṇābhāvādanutpa	Maho.	776
dvivaktraṃ tu muniśreṣṭha	Rudr.	975
dyaurevargādityaḥ sāma	Chān.	55
dyaurevodantarikṣaṃ	Chān.	45
ekadā so'malaprajño merā	Maho.	669
ekādaśamukhaṃ tvakṣaṃ	Rudr.	980
ekāgramanasā yo māṃ	Vāsu.	646
ekaṃ brahma cidākāśaṃ	Maho.	776
ekaṃ siddhāsanaṃ proktaṃ	Yoga.	576
ekaṃ vā sarvayatnena sarva	Maho.	707
ekamevādvitīyaṃ yadgurorv	Mtre.	541
ekānnaṃ madamātsaryaṃ	Saṃn.	900
ekasaṃkhyāvihīno'smi dvisa	Mtre.	553
ekātmakamakhaṇḍaṃ tadity	Maho.	795
ekaviṁśatyādityamāpnotyek	Chān.	102
eko daṇḍadvayaṃ madhye	Yoga.	633
eko viṣṇuranekeṣu jaṅgamas	Vāsu.	646
enaṃ manomaṇiṃ brahman	Maho.	783
eṣa eva manonāśastvavidyān	Maho.	748
eṣa ha vā udakpravaṇo	Chān.	236

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
eṣa ha vai yajño yo'yaṃ	Chān.	230
eṣā hi cañcalā spandaśakti	Maho.	744
eṣā hi jīvanmukteṣu turyāva	Maho.	768
eṣa hi khalvātmeśānaḥ	Mait.	521
eṣa ma ātmāntarhṛdaye	Chān.	174
eṣa tu vā ativadati yaḥ	Chān.	386
eṣa u eva vāmanīreṣa hi	Chān.	228
eṣa vai yajamānasya loka	Chān.	133
eṣāṃ bhūtānāṃ pṛthivī rasa	Chān.	28
etaṁ saṃyadvāma ityācakṣa	Chān.	227
etaccatuṣṭayaṃ viddhi sarva	Yoga.	626
etaddha sma vai tadvidvāṁ	Chān.	309
etaddha sma vai tadvidvānā	Chān.	182
etāmahaṃbhāvamayīma	Maho.	827
etamṛgvedamabhyatapaṁsta	Chān.	137
etamu evāhamabhyagāsiṣa	Chān.	53
etamu evāhamabhyagāsiṣaṃ	Chān.	52
etannāḍīmahācakraṃ jñāta	Yoga.	580
ete ca niyamāḥ proktāstānva	Jādr.	999
eteṣāṃ me dehīti hovāca	Chān.	71
eteṣāṃ navacakrāṇāmekaika	Yoga.	633
eteṣāṃ prathamaḥ prokta	Maho.	834
evaṁ somya te ṣoḍaśānāṃ	Chān.	319
evaṃ dvāraṃ samāśritya	Yoga.	580
evaṃ jīvo hi saṃkalpavāsa	Maho.	797
evaṃ pṛṣṭena muninā	Maho.	669
evaṃ samabhyasennityaṃ	Jādr.	1035
evaṃ vai praṇavastiṣṭhedya	Yoga.	606
evaṃ vidhinā gopīcandanaṃ	Vāsu.	650
evaṃ vidvān kṛtakṛtyo	Sāv.	964
evaṃ yathāśmānamākhaṇam	Chān.	38
evamabhyāsatastasya jito	Jādr.	1044
evamabhyāsayuktasya puru	Jādr.	1056
evamātmā yathā yatra	Maho.	721
evameṣāṃ lokānāmāsāṃ	Chān.	236
evameva khalu somyānnasy	Chān.	314
evameva khalu somyemāḥ	Chān.	331
evameva pratihartāramuvā	Chān.	73
evamevaiṣa maghavanniti	Chān.	438
evamevaiṣa maghavanniti	Chān.	442
evamevaiṣa saṃprasādo	Chān.	445
evamevodgātāramuvācodgā	Chān.	73
evamuktvā sa bhagavānda	Jādr.	1059
gacchaṃstiṣṭhannupaviśa	Kuṇḍ.	950
gaganaṃ pavane prāpte	Yoga.	623
gāndhārāyāḥ sarasvatyā	Jādr.	1016
gāndhārī hastijihvā ca pūṣā	Yoga.	579
gandharvanagarasyārthe	Maho.	809
gāyatrī vā īdaṁ sarvaṃ	Chān.	160
ghṛtaṃ svamūtrasadṛśaṃ	Saṃn.	896
ghṛtasūpādisaṃyuktamanna	Saṃn.	896
goaśvamiha mahimetyācakṣa	Chān.	396
gotrādicaraṇaṃ sarvaṃ	Saṃn.	900
grahaṇe viṣuve caivamaya	Rudr.	981
grāhyagrāhakasaṃbandhe	Saṃn.	880
gṛhastho brahmacārī vā	Āru.	458
gṛhītatṛṣṇāśabarīvāsanājāla	Maho.	824
guhyaṃ praveṣṭumicchāmi	Kuṇḍ.	939
gulphau ca vṛṣaṇasyādhaḥ	Jādr.	1010
gulphau tu vṛṣaṇasyādhaḥ	Jādr.	1010
guruṇā copadiṣṭo'pi tatra	Jādr.	1002
guruśāstroktamārgeṇa	Maho.	714
hakāraḥ parameśaḥ syātta	Yoga.	608
hakāreṇa bahiryāti sakāreṇa	Yoga.	584
haṃso jaṭādhārī tripuṇḍrord	Saṃn.	867
hantāhametadbhagavato	Chān.	66
hariḥ oṃ/ purā kiledaṃ	Avya.	912
harṣāmarṣabhayakrodhakā	Maho.	676
hastaṃ hatena saṃpīḍya	Maho.	782
hayarāvalakārākhyaṃ	Jādr.	1051
hikkā kāsastathā śvāsaḥ	Yoga.	623
hṛdākāśe cidādityaḥ sadā	Mtre.	540
hṛdayātsaṃparityajya	Maho.	818
hṛtpuṇḍarīkamadhye	Mtre.	531
icchā mātramavidyeyaṃ	Maho.	749
icchādveṣasamutthena	Saṃn.	876
iḍā tu savyanāsāntaṃ	Jādr.	1016
idaṃ vastviti viśvāsaṃ	Maho.	668
idaṃ vāva tajjyeṣṭhāya	Chān.	159
idamiti ha pratijajñe lokā	Chān.	226
iḍayā prāṇamākṛṣya pūra	Jādr.	1030
iḍayā vāyumākṛṣya bhru	Jādr.	1040
iḍayā vāyumākṛṣya pūra	Jādr.	1034
iḍayā vedatattvajñastathā	Jādr.	1040

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	Up.	Page
iḍāyāḥ kuṇḍalī-sthānaṃ	Jādr.	1020
iha cedavedīdatha satyamast	Keno.	10
īhānīhāmayairantaryā cidāv	Saṃn.	876
īhitānīhitairmukto heyopā	Saṃn.	884
imāḥ somya nadyaḥ purastā	Chān.	330
imāṃ kathamahaṃ hanmīty	Maho.	794
imaṃ saṃsāramakhilamāśā	Maho.	799
imāṃ saptapadāṃ jñānabhū	Maho.	764
indriyairbadhyate jīva ātmā	Yoga.	609
īpsitānīpsite na sto yasyānta	Maho.	677
itaścetaśca suvyagraṃ vyart	Maho.	693
iti dhyātvā gṛhastho lalāṭādi	Vāsu.	641
iti śaktimayaṃ ceto ghanāha	Maho.	797
iti saptavidho mohaḥ	Maho.	759
iti tu pañcamyāmāhutāvāpa	Chān.	259
ityantarniścayaṃ tyaktvā	Maho.	828
ityetanniścitaṃ jñānaṃ	Vāsu.	648
ityevaṃ cintayanbhikṣuḥ	Saṃn.	887
iyamasmi sthitodārā saṃsā	Maho.	689
iyamevargagniḥ sāma tadeta	Chān.	54
jaḍatāṃ varjayitvaikāṃ śilā	Maho.	773
jaḍayā karṇaśaṣkulyā	Saṃn.	869
jagajjālapadārthātmā sarva	Maho.	832
jagajjīvanaṃ jīvanādhāra	Saṃn.	860
jagāma śikharaṃ meroḥ	Maho.	686
jagattāvadidaṃ nāhaṃ	Saṃn.	869
jāgrannetradvayormadhye	Yoga.	608
jāgrataḥ pratyayābhāvaṃ	Maho.	666
jālandhare kṛte bandhe	Yoga.	591
jale vāpi sthale vāpi luṭhatve	Kuṇḍ.	948
janako nāma bhūpālo	Maho.	669
janako nṛpaḥ ̃ānīya muditā	Maho.	671
jānaśrutirha pautrāyaṇaḥ	Chān.	195
janmāntaraghnā viṣayā	Maho.	705
janmapalvalamatsyānāṃ	Maho.	702
janmasthitivināśeṣu	Maho.	680
jānvantaṃ pṛthivī hyaṃśo	Jādr.	1052
japastu dvividhaḥ prokto	Jādr.	1004
jarāmaraṇamāpacca rājya	Maho.	679
jātaṃ mṛtamidaṃ deham	Mtre.	536
jātāsta eva jagati jantavaḥ	Maho.	691
jāyate mṛtaye loko mriyate	Maho.	688
jihvāmarkaṭikākrānta	Maho.	696
jihvayā vāyumākṛṣya jihvām	Jādr.	1040
jihvayā vāyumākṛṣya yaḥ	Jādr.	1040
jijñāsārthaṃ śukasyāsāvāstā	Maho.	670
jīva eva durātmāsau kandaḥ	Maho.	786
jīvāḥ paśava uktāḥ	Jābu.	1065
jīvanmuktā na majjanti	Maho.	769
jīvanmuktapadaṃ tyaktvā	Maho.	681
jīvāpetaṃ vāva kiledaṃ	Chān.	333
jīvasya taṇḍulasyeva	Maho.	814
jīveśvarādirūpeṇa cetanācet	Maho.	732
jñānabhūmiḥ śubhecchākhyā	Maho.	765
jñānāmṛtaraso yena sakṛdā	Jādr.	1045
jñānāmṛtena tṛptasya	Jādr.	998
jñānaśaucaṃ parityajya	Jādr.	997
jñānasvarūpamevāhurjaga	Jādr.	1046
jñānayogaparāṇāṃ tu	Jādr.	1025
jvalatāmatidūre'pi sarasā	Maho.	702
jvalito'pi yathā binduḥ	Yoga.	594
jyotirmayaṃ tadagraṃ	Yoga.	608
jyotīrūpaṃ ca tanmadhye	Yoga.	629
jyotiṣmānasmiṁlloke bhavat	Chān.	215
kā sāmno gatiriti svara iti	Chān.	64
kadopaśāntamanano dharaṇ	Saṃn.	884
kaḥ savitā kā sāvitrī āditya	Sāv.	958
kaḥ savitā kā sāvitrī	Sāv.	955
kaḥ savitā kā sāvitrī candra	Sāv.	958
kaḥ savitā kā sāvitrī mana	Sāv.	959
kaḥ savitā kā sāvitrī puruṣa	Sāv.	959
kaḥ savitā kā sāvitrī stanayi	Sāv.	957
kaḥ savitā kā savitrī varuṇa	Sāv.	956
kaḥ savitā kā sāvitrī vāyure	Sāv.	956
kaḥ savitā kā sāvitrī yajña	Sāv.	957
kālāntaropabhogārthaṃ	Saṃn.	899
kālatrayamupekṣitryā	Saṃn.	875
kālena sphuṭatāmetya	Maho.	806
kalevaramahaṃkāragṛhastha	Maho.	696
kalpaṃ kṣaṇīkarotyantaḥ	Maho.	730
kalpāntapavanā vāntu	Maho.	742
kalpante hāsmā ṛtava ṛtumā	Chān.	89
kalpante hāsmai lokā ūrdhvā	Chān.	86
kalpasūtre tathā vede	Jādr.	1003

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
kalpiteyamavidyeyamanāt	Maho.	753
kaṃ te kāmamāgāyānītyeṣa	Chān.	63
kāmakrodhalobhabhayaviṣā	Mait.	471
kāmanāmnā kirātena vikīrṇā	Maho.	702
kāmyāni ca tathā kuryātpra	Jādr.	1048
kandordhve kuṇḍalīśaktira	Yoga.	590
kandordhve kuṇḍalīśaktira	Yoga.	587
kandukā iva hastena	Maho.	802
kapālakuhare jihvā	Yoga.	592
karmaṇā badhyate	Saṃn.	905
karmatyāgānna saṃnyāso	Mtre.	542
kastavāyaṃ jaḍo nūko	Maho.	754
kātakaṃ phalamāsādya	Maho.	778
katamā katamarkkatama	Chān.	30
kathiteyaṃ mahāmudrā	Yoga.	600
katthanaṃ kutsanaṃ	Saṃn.	900
kaṭvamlalavaṇaṃ tikta	Maho.	678
kāyena manasā vācā śatrubh	Jādr.	996
kāyena vācā manasā strīṇāṃ	Jādr.	995
kāyikādivimukto'smi nirguṇ	Mtre.	559
ke paśava iti punaḥ	Jābu.	1065
keciccāsaṃkhyajanmānaḥ	Maho.	800
kecidarkenduvaruṇāstrya	Maho.	800
kecidviśālāḥ kukubhaḥ kecin	Maho.	802
kecinmahendramalayasahya	Maho.	800
kecittṛṇauṣadhīvṛkṣaphalam	Maho.	800
keśakajjaladhāriṇyo duḥspa	Maho.	701
kevalaṃ kevalābhāsaṃ sarva	Maho.	751
kevalaṃ susamaḥ svaccho	Maho.	670
keyūrakaṭake sūtraṃ	Rudr.	973
khalvahaṃ brahmasūtraṃ	Āru.	460
khecaryā mudritaṃ yena	Yoga.	594
khedollāsavilāseṣu svātma	Maho.	816
kiṃ tattvaṃ ko jīvaḥ kaḥ	Jābu.	1063
kimapyavyapadeśātmā	Maho.	683
kimīpsitaṃ tavetyāha	Maho.	671
kiṃvā duḥkhamanusmṛtya	Kuṇḍ.	939
ko vā mokṣaḥ kathaṃ tena	Jādr.	1000
ko'haṃ kathamidaṃ ceti	Maho.	714
kośamāśābhujaṅgānāṃ saṃ	Maho.	808
krameṇa sarvamabhyasya	Saṃn.	865
kriyā icchā tathā jñānaṃ	Yoga.	610
kṛtvā saṃpuṭitau karau	Yoga.	588
krūreṇa jaḍatāṃ yātā tṛṣṇā	Maho.	693
kṣaṇamāyāti pātālaṃ kṣaṇa	Maho.	694
kṣayakuṣṭhagudāvartagulmā	Yoga.	600
kuhoḥ kṣuddevatā proktā	Jādr.	1020
kuṇḍalinyā samudbhūtā	Yoga.	587
kūrparāgre muniśreṣṭha	Jādr.	1011
kurukṣetraṃ kucasthāne	Jādr.	1022
kutastu khalu somyaivaṁ	Chān.	300
kuṭīcakaḥ śikhāyajñopavīti	Saṃn.	867
kva tarhi yajamānasya	Chān.	127
kvacidbandha iti khyātaṃ	Maho.	798
kvacidvā vidyate yaiṣā	Maho.	699
kvacinmanaḥ kvacidbuddhiḥ	Maho.	798
kvacitprakṛtirit-yuktaṃ	Maho.	798
labdhātmā jihvayā tuccho	Saṃn.	871
lakṣyālakṣyamatiṃ tyaktvā	Maho.	739
lakṣyālakṣyavilīno'smi	Mtre.	555
lālanātsnigdhalalanā pālanā	Maho.	783
lavaṇametadudake'vadhāyā	Chān.	335
layavikṣeparahitaṃ manaḥ	Mait.	499
leśataḥ prāptasattākaḥ sa	Maho.	812
līlayā kalpayāmāsa citrāḥ	Maho.	807
līlayaiva yadādatte dikkāla	Maho.	802
lo 3 kadvāramapāvā 3	Chān.	132
lo 3 kadvāramapāvā 3	Chān.	127
lo3kadvāramapāvā 3	Chān.	130
lokatraye'pi kartavyaṃ	Jādr.	998
lokavadbhāryayā''sakto	Kuṇḍ.	939
lokeṣu pañcavidhaṁ sāmopā	Chān.	84
loma hiṃkārastvakprastā	Chān.	113
mā bhava grāhyabhāvātmā	Mtre.	549
mā bhavājño bhava jñastvaṃ	Maho.	754
mā khedaṃ bhaja heyeṣu	Maho.	823
mā saṃkalpaya saṃkalpaṃ	Maho.	813
madguṣṭe pādaṃ vakteti	Chān.	215
mādhūkaramasaṃklṛptaṃ	Saṃn.	892
madyaṃ māṃsaṃ ca laśuna	Rudr.	981
maghavanmartyaṃ vā idaṁ	Chān.	443
mahādhiyaḥ śāntadhiyo	Maho.	777
mahāmudrā nabhomudrā	Yoga.	590
mahāpralayasaṃpattau	Maho.	725

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
mahatī jñānasaṃpattiḥ	Rudr.	978
makāraṃ tu smaranpaścā	Jādr.	1035
makārastāmasaḥ kṛṣṇo	Yoga.	606
makāre līyate rudraḥ praṇa	Yoga.	606
malaṃ saṃvedyamutsṛjya	Saṃn.	882
mama putro mama dhanama	Maho.	753
māṃsapāñcālikāyāstu	Maho.	700
mana eva manuṣyāṇāṃ kāra	Mait.	500
mana eva samarthaṃ hi man	Maho.	746
manāgapi manovyomni vāsa	Maho.	750
manaḥ saṃkalparahitāṃstrī	Saṃn.	893
manaḥ saṃpadyate lolaṃ	Maho.	802
mananaṃ tyajato nityaṃ	Maho.	777
manasā bhāvyamāno hi	Maho.	730
manasā manasi cchinne	Saṃn.	878
manasaiva manaśchittvā	Maho.	825
manasaiva manaśchittvā	Maho.	746
manasaivendrajālaśrīrjagati	Maho.	722
manaso nigṛhītasya līlābho	Maho.	781
manaso vijayānnānyā	Maho.	782
manastādṛgguṇagataṃ	Maho.	803
mānāvamānahīno'smi	Mtre.	552
mānavo brahmaivaika	Chān.	237
mano brahmetyupāsītetya	Chān.	187
mano ghanavikalpaṃ tu	Maho.	797
mano hi dvividhaṃ proktaṃ	Mait.	498
mano himkāro vākprastāva	Chān.	103
mano hoccakrāma tatsaṃvat	Chān.	242
mano vāva vāco bhūyo	Chān.	352
manomayaḥ prāṇaśarīro	Chān.	173
manovikalpasaṃjātaṃ	Maho.	672
manovyādheścikitsārthamup	Maho.	740
marubhūmau jalaṃ sarvaṃ	Maho.	738
māṣamātrāṃ tathā dṛṣṭiṃ	Kuṇḍ.	945
māsamātraṃ trisandhyāyāṃ	Jādr.	1041
māṣāpūpādi gomāṃsaṃ	Saṃn.	896
māsebhyaḥ pitṛlokaṃ	Chān.	262
māsebhyaḥ saṃvatsaraṁ	Chān.	261
maṭacīhateṣu kuruṣvāṭikyā	Chān.	70
mātarīva paraṃ yānti	Maho.	717
mativijñānasaṃpattiśuddha	Rudr.	977
mātrādvādaśasaṇiyuktau	Yoga.	617
mātṛsūtakasambandhaṃ	Mtre.	537
matta airāvato baddhaḥ	Maho.	729
maunavān-nirahaṃbhāvo	Maho.	677
mayaiva cetaneneme sarve	Saṃn.	873
mayaivaitāḥ sphurantīha	Saṃn.	874
meḍhrādupari nikṣipya	Jādr.	1011
meruśṛṅgataṭollāsigaṅgā	Maho.	701
mokṣadvāre dvārapālā	Maho.	707
mokṣāyaiṣā na bandhāya	Maho.	785
mṛgatṛṣṇāmbubuddhyādiśā	Maho.	770
mṛtā mohamayī mātā	Mtre.	540
muditāmuditākhyo'smi	Mtre.	557
mune nāsādyate taddhi	Maho.	794
mūṣāsthadrutahemābhaṃ	Maho.	806
na bāhye nāpi hṛdaye	Maho.	724
na ca punarāvartate na	Vāsu.	650
na dhanānyupakurvanti	Maho.	717
na ha vā asmā udeti na	Chān.	158
na hāpsu praityapsumā	Chān.	88
na hi cañcalatāhīnaṃ	Maho.	744
na hṛṣyati glāyati yaḥ	Maho.	830
na jagatsarvadraṣṭāsmi	Mtre.	556
na jahāti mṛtaṃ vāpi	Yoga.	581
na jāyate na mriyate	Maho.	751
na jāyate na mriyate	Maho.	808
na kiṃcana dveṣṭi tathā	Maho.	680
na lakṣyate svabhāvo'syā	Maho.	793
na me bhogasthitau	Saṃn.	877
na me dehena saṃbandho	Kuṇḍ.	943
na rasāyanapānena na	Maho.	717
na rogo maraṇaṃ tasya na	Yoga.	592
na sākṣiṇaṃ sākṣyadharmā	Kuṇḍ.	948
na sannasanna madhyaṃ	Maho.	771
na śūnyaṃ nāpi cākāri	Maho.	683
na svidete'pyucchiṣṭā iti	Chān.	71
na tadasti na yatrāhaṃ	Maho.	819
na tatra cakṣurgacchati	Keno.	5
na tyajanti na vāñchanti	Maho.	812
na tyajeccedyatirmukto	Mtre.	545
na vadhenāsya hanyate	Chān.	439
na vadhenāsya hanyate	Chān.	440
na vai nūnaṃ bhagavanta	Chān.	299

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
na vai tatra na nimloca	Chān.	157
na vai vāco na cakṣūṁṣi	Chān.	244
na vāyuḥ sparśadoṣeṇa	Saṃn.	894
nābhau daśadalaṃ padmaṃ	Yoga.	576
nābhau tu maṇivadbimbaṃ	Yoga.	577
nābhideśātsamākṛṣya	Jādr.	1048
nābhikandādadhaḥ sthānaṃ	Jādr.	1015
nābhikande ca hṛnmadhye	Jādr.	1049
nābhinandatyasaṃprāptaṃ	Maho.	719
nādābhivyaktirityetaccihnaṃ	Jādr.	1031
nadīpulinaśāyī syāddevāgā	Kuṇḍ.	941
nāḍīpuñjaṃ sadā'sāraṃ	Jādr.	1027
nāḍīśuddhimavāpnoti	Jādr.	1031
nāgādivāyavaḥ pañca	Jādr.	1018
nāgaḥ kūrmaśca kṛkaro	Jādr.	1017
nāgaḥ kūrmo'tha kṛkaro	Yoga.	581
nāhaṃ duḥkhī na me deho	Maho.	753
nāhaṃ māṃsaṃ na cāsthī	Maho.	753
nāhaṃ manye suvedeti	Keno.	8
nāhaṃ na cānyadastīha	Maho.	779
nāhaṃ nedamiti dhyāya	Maho.	826
nahi pathyamapathyaṃ	Yoga.	599
naiva savyāpasavyena	Saṃn.	891
naivādadīta pātheyaṃ	Saṃn.	902
naivaitena surabhi na	Chān.	38
nākarmasu niyoktavyaṃ	Maho.	714
nākṛtena kṛtenārtho na	Maho.	720
nakṣatrāṇyevark candra	Chān.	55
naktādvaraścopavāsa	Saṃn.	891
nāma vā ṛgvedo yajurve	Chān.	345
namaḥ śāntātmane tubhy	Mait.	501
namastubhyaṃ pareśāya	Saṃn.	877
nānandaṃ na nirānandaṃ	Maho.	787
nānātmabhedahīno'smi	Mtre.	553
nānyasmai kasmaicana	Chān.	159
nāpadi glānimāyānti niśi	Maho.	712
nāpṛṣṭaḥ kasyacidbrūyā	Saṃn.	907
nārāyaṇo'haṃ narakānta	Kuṇḍ.	944
nāsāgre śaśabhṛdbimbe	Jādr.	1029
nāsayā gandhajaḍayā	Saṃn.	872
nāstameti na codeti	Maho.	789
naṣṭe pāpe viśuddhaṃ	Jādr.	1044
nāsti dehasamaḥ śocyo	Maho.	696
navadvāramalasrāvaṃ	Mtre.	537
navaprasūtasya parādaya	Maho.	761
navasveva hi cakreṣu	Yoga.	627
navavaktraṃ tu rudrā	Rudr.	979
nāvirato duścaritānnāśā	Maho.	730
netrarogā vinaśyanti	Jādr.	1041
nidāgha śṛṇu sattvasthā	Maho.	712
nidāgha tava nāstanyajjñ	Maho.	707
nidāgho nāma munirāṭ	Maho.	688
nidhanamiti tryakṣaraṃ	Chān.	101
niḥśeṣitajagatkāryaḥ	Maho.	671
nīlatoyadamadhyasthā	Vāsu.	645
nimīlanādi kūrmasya	Jādr.	1019
nipīḍya sīvanīṃ sūkṣmaṃ	Jādr.	1010
nīrāgaṃ nirupāsaṅgaṃ	Maho.	779
niraṃśadhyānaviśrāntimū	Saṃn.	885
nirāśatā nirbhayatā nityatā	Maho.	824
nirastakalpanājālamacittatv	Maho.	777
nirbhāvaṃ nirahaṃkāraṃ	Saṃn.	878
niricche saṃsthite ratne	Maho.	711
nirmamo'mananaḥ śānto	Saṃn.	872
nirmūlaṃ kalanāṃ tyaktvā	Maho.	829
nirṇijya kaṁsaṃ camasaṃ	Chān.	249
nirudhya vāyunā dīpto	Jādr.	1044
nīrujaśca yuvā caiva bhikṣu	Saṃn.	903
niṣkriyo'smyavikāro'smi	Kuṇḍ.	949
niṣṭhā vedāntavākyānāmath	Maho.	667
nityaḥ sarvagato hyātmā	Jādr.	1056
nityaḥ śuddho buddhamukta	Mtre.	532
nityaprabuddhacittastvaṃ	Maho.	710
no cenmaunaṃ samāsthāya	Maho.	706
nyagrodhaphalamata āharet	Chān.	334
nyāyārjitadhanaṃ śrānte	Jādr.	1001
o3madā3moṃ3pibā3moṃ	Chān.	79
oḍyāṇaṃ kurute yasmā	Yoga.	591
oṃ adhīhi bhagava iti	Chān.	343
oṃ āpyāyantu mamāṅgā	Keno.	19
oṃ āruṇiḥ prājāpatyaḥ	Āru.	457
oṃ atha yadidamasminbrah	Chān.	403
oṃ bhūḥ svāheti śikhā	Saṃn.	857
oṃ bṛhadratho ha vai	Mait.	469

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
oṃ bṛhadratho vai nāma	Mtre.	525
oṃ keneṣitaṃ patati	Keno.	3
oṃ namaskṛtya bhagavā	Vāsu.	637
oṃ nityaṃ śuddhaṃ	Yoga.	601
oṃ samastasya khalu	Chān.	82
oṃ satyamityupaniṣat	Jābu.	1073
omityetadakṣaramudgītham	Chān.	27
omityetadakṣaramudgītham	Chān.	48
padaṃ karotyalaṅghye'pi	Maho.	694
padaṃ tadanuyāto'smi	Saṃn.	886
padāntarāṇyasaṃkhyāni	Maho.	756
padārthabhāvanādārḍhyaṃ	Maho.	674
padmakośapratīkāśaṃ	Maho.	663
padmākṣe sthāpito	Maho.	729
padmāsanaṃ samāruhya	Yoga.	600
panca brahmabhiraṅgaiśa	Rudr.	974
panca mā rājanyabandhuḥ	Chān.	252
pancamaṃ kaṇṭhacakraṃ	Yoga.	629
pancasaptagṛhāṇāṃ tu	Saṃn.	891
pancavaktraṃ tu rudrākṣa	Rudr.	977
pāṇipādādimātro'yamaha	Maho.	786
paṅktibaddhendriyapaśuṃ	Maho.	696
paraṃ pauruṣamāśritya	Maho.	741
paramahaṃsaḥ śikhāya	Saṃn.	868
paramaṃ pauruṣaṃ	Maho.	784
parameṣṭhyapi niṣṭhāvā	Maho.	704
paraprayuktena ciraṃ	Maho.	767
parātparaṃ yanmahato	Maho.	731
parijñātasvabhāvaṃ taṃ	Maho.	671
parijñāyopabhukto hi bhogo	Maho.	779
parjanyo vāva gautamā	Chān.	255
parovarīyo hāsya bhavati	Chān.	92
pārṣṇighātena saṃpīḍya	Yoga.	590
pārśvasthabodhitāḥ santaḥ	Maho.	769
parvatāgre nadītīre bilvamū	Jādr.	1029
pāṣāṇalohamaṇimṛṇmaya	Mtre.	548
paścimābhimukhaṃ liṅga	Yoga.	628
paśuṣu pancavidhaṁsāmopā	Chān.	90
patanti kecidabudhāḥ	Maho.	802
puruṣeṇa prayatnena	Maho.	745
pāvanī paramodārā śuddha	Saṃn.	881
pavitraṃ dhārayejjantusa	Kuṇḍ.	941
pīḍyate na ca rogeṇa lipya	Yoga.	592
piṅgalāyāṃ ravistadva	Jādr.	1020
pitretyuktaḥ śukaḥ prāyā	Maho.	669
prabuddhā vahniyogena	Yoga.	588
prabuddhabuddheḥ pra	Maho.	790
prabuddho'smi prabudd	Maho.	823
prācīnaśāla aupamanyava	Chān.	270
pradhānāḥ prāṇavāhinyo	Yoga.	579
prajāpatirlokānabhyatapa	Chān.	124
prajāpatirlokānabhyatapa	Chān.	233
prajāpatirvā eṣo'gre'tiṣṭha	Mait.	479
prajāpatistaṃ yajnāyaṃ	Avya.	921
prajnānameva tadbrahma	Maho.	737
prakṣīṇacittadarpasya	Maho.	782
pralapanvisṛjangṛhṇannun	Saṃn.	882
prāṇa eva brahmaṇaśca	Chān.	188
prāṇa iti hovāca sarvāṇi	Chān.	75
prāṇaṃ cedidayā pibenniya	Yoga.	615
prāṇāpānavaśo jīvo hyadha	Yoga.	582
prāṇāpānavaśo jīvo hyadha	Yoga.	583
prāṇasaṃyamanenaiva jnā	Jādr.	1036
prāṇaścittena saṃyuktaḥ	Jādr.	1037
praṇavaḥ sarvadā tiṣṭhetsar	Yoga.	605
praṇavātprabhavo rudraḥ	Yoga.	606
praṇavena niyuktena bindu	Jādr.	1044
prāṇāyāmadviṣaṭkena	Yoga.	621
prāṇāyāmaikaniṣṭhasya	Jādr.	1038
prāṇāyāmakramaṃ vakṣye	Jādr.	1033
prāṇāyāmastathā brahma	Jādr.	992
prāṇāyāmena cittaṃ tu	Jādr.	1037
prāṇāyāmena yuktena	Yoga.	623
prāṇāyāmo bhavedevaṃ	Yoga.	620
prāṇe bāhyānilaṃ	Jādr.	1051
prāṇe tṛpyati cakṣustṛpyati	Chān.	286
prāṇeṣu pancavidhaṃ	Chān.	91
prāṇo dehasthito yāvadapā	Yoga.	615
prāṇo hyevaitāni sarvāṇi	Chān.	384
prāṇo vā āśāyā bhūyānyathā	Chān.	382
prāpa hācāryakulaṃ	Chān.	217
prapancamakhilaṃ yastu	Saṃn.	905
prāptakarmakaro nityaṃ	Maho.	836
prāptaṃ prāptavyamakhila	Maho.	685

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
prāpyaṃ saṃprāpyate	Maho.	690
praśāntakalanārabhyaṃ	Maho.	838
prastotaryā devatā prastā	Chān.	72
prasvedajanako yastu	Jādr.	1036
prātaḥkāle ca pūrvedyuryad	Saṃn.	893
prathamaṃ cetanaṃ yatsyā	Maho.	760
prathamau dvāvahaṃkārāva	Maho.	787
pratibhāsata evedaṃ na	Maho.	791
pratibodhaviditaṃ matama	Keno.	9
pratigṛhya yatiścaitānpa	Saṃn.	904
pratyāhāraḥ samākhyātaḥ	Jādr.	1050
pratyāhāro bhavedeṣa brah	Jādr.	1047
pratyāhāro'yamuktastu	Jādr.	1048
pravṛttirdvividhā proktā	Saṃn.	906
pravṛtto'śvatarīratho	Chān.	277
pṛṣṭhamadhyasthitenānsthnā	Jādr.	1015
pṛthivī hiṃkāro'ntarikṣaṃ	Chān.	111
pṛthivī vāva gautamāg	Chān.	256
punaḥ piṅgalayāpūrya	Jādr.	1035
punaḥ piṅgalayāpūrya	Jādr.	1030
punaḥ sa tamuvāca bhagava	Jābu.	1065
punaḥ sa tamuvāca kathaṃ	Jābu.	1064
punaḥ sa tamuvāca kutastva	Jābu.	1064
punaḥ sa tamuvāca ṣaḍānan	Jābu.	1064
punaḥ sa tamuvāca sadyojāt	Jābu.	1069
punaḥ sa tamuvāca tadupā	Jābu.	1064
punaḥ sa tamuvāca tenātha	Jābu.	1064
punaḥ sa tamuvāca teneśā	Jābu.	1064
punaḥ sa tamuvāca vibhūtid	Jābu.	1068
punastajjñānaniṣpattiryogā	Jādr.	1043
purā mādhyandinasya	Chān.	130
purā prātaranuvākasyopāka	Chān.	127
purā tṛtīyasavanasyopākara	Chān.	131
pūrakaṃ dvādaśaṃ kuryā	Yoga.	617
pūrayedanilaṃ vidvānāpā	Jādr.	1049
pūritaṃ dhārayetpaścā	Jādr.	1034
puruṣaṁ somyota hastagṛhī	Chān.	340
puruṣaṁ somyotopatāpinaṃ	Chān.	338
puruṣo vāva gautamāgnista	Chān.	257
puruṣo vāva yajnastasya yā	Chān.	178
pūrvabhāge suṣumnāyā	Jādr.	1016
pūrvāṃ dṛṣṭimavaṣṭabhya	Maho.	836
pūrvaṃ manaḥ samuditaṃ	Maho.	773
pūrvaṃ pūrvaṃ prakurvīta	Jādr.	1036
pūṣā yaśasvinī caiva piṅgalā	Jādr.	1016
pūṣādhidevatā proktā	Jādr.	1019
putre mitre kalatre ca	Jādr.	996
rāgadveṣau sukhaṃ	Maho.	677
rāgādyapetaṃ hṛdayaṃ	Jādr.	1001
rāgādyasaṃbhave prājna	Jādr.	1046
raikveniāni ṣaṭ śatāni	Chān.	201
rajjubaddhā vimucyante	Maho.	827
rajjubaddho yathā śyeno	Yoga.	583
raktamāṃsamayasyāsya	Maho.	697
ramate dhīryatāprāpte	Maho.	719
rathyāyāṃ bahuvastrāṇi	Saṃn.	905
recakaḥ pūrakaścaiva	Yoga.	616
rekhoparekhāvalitā yathaikā	Maho.	776
ṛtamātmā paraṃ brahma	Maho.	722
rudrākṣaṃ dvādaśamukhaṃ	Rudr.	980
rudrākṣamūlaṃ tadbrahmā	Rudr.	982
rūpaṃ parimitenāsau	Maho.	795
sa brahmā sa īśānaḥ sendraḥ	Maho.	663
sā brahmeti hovāca brahmaṃ	Keno.	14
sa brūyānnāsya jarayaitajjī	Chān.	405
sa ekākī na ramate	Maho.	655
sa enānbrahma gamayatyeṣa	Chān.	229
sa eṣa parovarīyānudgītha	Chān.	68
sa eṣa rasānāṅ rasatamaḥ	Chān.	30
sa eṣa ye caitasmādarvānco	Chān.	62
sa etāṃ trayīṃ vidyāma	Chān.	234
sa etāstisro devatā abhyata	Chān.	234
sa eva bhagavānbrahmā	Maho.	806
sa evādhastātsa upariṣṭā	Chān.	396
sa ha dvādaśavarṣa upetya	Chān.	296
sa ha gautamo rājno'rdhame	Chān.	252
sa ha hāridrumataṃ	Chān.	209
sa ha khāditvātiśeṣānjāyāyā	Chān.	72
sa ha kṣattānviṣya nāvida	Chān.	199
sa ha pancadaśāhāni nāśātha	Chān.	317
sa ha prātaḥ saṃjihāna	Chān.	72
sa ha śilakaḥ śālāvatyaścaiki	Chān.	64
sā ha vāguccakrāma sā	Chān.	241
sa ha vyādhināśituṃ	Chān.	219

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
sā hainamuvāca nāhametad	Chān.	209
sa haśātha hainamupasasāda	Chān.	318
sa hebhyaṃ kulmāṣāṅkhāda	Chān.	71
sā hi vācāmagamyatvādasa	Saṃn.	875
sa hovāca bhagavantaṃ	Chān.	74
sa hovāca kiṃ me vāso	Chān.	245
sa hovāca kiṃ me'nnaṃ	Chān.	244
sa hovāca mahātmanaśca	Chān.	205
sa hovāca vijānāmyahaṃ	Chān.	220
sa hovācargvedaṃ	Chān.	343
sa jāto yāvadāyuṣaṃ jīvati	Chān.	260
sa khalvevaṃ yo vidvānso	Āru.	463
sa punardvividho binduḥ	Yoga.	594
sa punastaṃ hovāca katha	Jābu.	1066
sa samitpāṇiḥ punareyāya	Chān.	437
sa samitpāṇiḥ punareyāya	Chān.	439
sa samitpāṇiḥ punareyāya	Chān.	441
sa saṃnyāsaḥ ṣaḍvidho	Saṃn.	866
sā satyatā sā śivatā sāvasthā	Saṃn.	882
sa taṃ hovāca sādhu	Jābu.	1064
sa tamuvāca yathā	Jābu.	1066
sa tasminnevākāśe	Keno.	13
sa tena pṛṣṭaḥ sarvaṃ	Jābu.	1065
sa vā eṣa ātmā hṛdi	Chān.	414
sa vā eṣa ātmetyado vaśaṃ	Mait.	482
sa vā eṣa pancadhātmānaṃ	Mait.	481
sa vā eṣa śuddhaḥ sthiro	Mait.	483
sa vā eṣa sūkṣmo'grāhyo	Mait.	477
sa ya ākāśaṃ brahmetyupā	Chān.	376
sa ya āśāṃ brahmetyupāsta	Chān.	381
sa ya eṣo'ṇimaitadātmya	Chān.	331
sa ya eṣo'ṇimaitadātmya	Chān.	339
sa ya eṣo'ṇimaitadātmya	Chān.	334
sa ya eṣo'ṇimaitadātmya	Chān.	325
sa ya eṣo'ṇimaitadātmya	Chān.	330
sa ya eṣo'ṇimaitadātmya	Chān.	336
sa ya eṣo'ṇimaitadātmya	Chān.	338
sa ya etadevaṃ vidvāna	Chān.	50
sa ya etadevaṃ vidvānsā	Chān.	83
sa ya etadevamamṛtaṃ	Chān.	149
sa ya etadevamamṛtaṃ	Chān.	154
sa ya etadevamamṛtaṃ	Chān.	156
sa ya etadevamamṛtaṃ	Chān.	147
sa ya etadevamamṛtaṃ	Chān.	152
sa ya etamevaṃ vidvā	Chān.	213
sa ya etamevaṃ vidvā	Chān.	211
sa ya etamevaṃ vidvā	Chān.	214
sa ya etamevaṃ vidvā	Chān.	216
sa ya etamevaṃ vidvānā	Chān.	194
sa ya etamevaṃ vidvānupā	Chān.	222
sa ya etamevaṃ vidvānupā	Chān.	224
sa ya etamevaṃ vidvānupā	Chān.	223
sa ya evametā revatyaḥ	Chān.	112
sa ya evametadbṛhadā	Chān.	108
sa ya evametadgāyatraṃ	Chān.	104
sa ya evametadrājanaṃ	Chān.	116
sa ya evametadrathanta	Chān.	105
sa ya evametadvairāja	Chān.	110
sa ya evametadvairūpaṃ	Chān.	109
sa ya evametadvāmadevya	Chān.	106
sa ya evametadyajnāyajnīya	Chān.	114
sa ya evametāḥ śakvaryo	Chān.	111
sa ya evametatsāma sarva	Chān.	117
sa ya idamavidvānagnihotra	Chān.	292
sa yadaśiśiṣati yatpipāsa	Chān.	183
sa yadavocaṃ prāṇaṃ	Chān.	177
sa yadi pitaraṃ vā mātaraṃ	Chān.	383
sa yadi pitṛlokakāmo	Chān.	407
sa yadi yajuṣṭo riṣyedbhuva	Chān.	235
sa yaḥ saṃkalpaṃ brahmety	Chān.	357
sa yaḥ smaraṃ brahmetyupā	Chān.	379
sa yaścittaṃ brahmetyupā	Chān.	360
sa yastejo brahmetyupāste	Chān.	373
sa yathā śakuniḥ sūtreṇa	Chān.	321
sa yathā tatra nādāhyetaita	Chān.	341
sa yathobhayapād-vrajanra	Chān.	233
sa yāvadāditya uttarata	Chān.	156
sa yāvadādityaḥ paścādudet	Chān.	154
sa yāvadādityaḥ purastā	Chān.	148
sa yāvadādityaḥ purastā	Chān.	150
sa yāvadādityo dakṣiṇata	Chān.	152
sa yo balaṃ brahmetyupā	Chān.	367
sa yo dhyānaṃ brahmetyupā	Chān.	362
sa yo mano brahmetyupā	Chān.	353

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
sa yo nāma brahmetyupā	Chān.	346
sa yo vācaṃ brahmetyupā	Chān.	351
sa yo vijnānaṃ brahmetyup	Chān.	365
sa yo'nnaṃ brahmetyupāste	Chān.	369
sa yo'po brahmetyupāsta	Chān.	371
sabāhyābhyantare dehe	Maho.	818
śabdasparśādayo ye'rthā	Mtre.	528
śabdasparśasvarūpābhyāṃ	Maho.	803
sadā sākṣisvarūpatvācchiva	Jādr.	1057
sadehā vāpyadehā vā te	Maho.	769
sadeva somyedamagra	Chān.	299
sādhyate mantrayogastu	Yoga.	626
ṣaḍvaktramapi rudrākṣaṃ	Rudr.	977
ṣaḍvikāravilīno'smi ṣaṭkośa	Mtre.	557
ṣaḍviṃśadaṅgulirhaṃsaḥ	Yoga.	613
saha tenaiva puruṣaḥ katha	Kuṇḍ.	938
sahasradalasaṃkhyātaṃ	Yoga.	577
sahasraśīrṣaṃ devaṃ	Maho.	662
saiṣā catuṣpadā ṣaḍvidhā	Chān.	163
saiṣā cidamalākārā nirvika	Maho.	789
śaiśave guruto bhītirmātṛ	Maho.	697
sakhā mā gopāyeti daṇḍaṃ	Saṃn.	859
sākṣibhūte same svacche	Maho.	775
samādhinirdhūtamalasya	Mait.	499
samagrīvaśiraḷkāyaḥ svastik	Jādr.	1008
samāḥ snigdhā dṛḍhāḥ	Rudr.	971
śamaṃ viṣaṃ viṣeṇaiti	Maho.	791
samāna u evāyaṃ cāsau	Chān.	42
samāne tṛpyati manastṛpya	Chān.	289
samāno nābhideśe tu udāna	Yoga.	581
samāsaktaṃ yadā cittaṃ	Mait.	498
samāsaktaṃ yadā cittaṃ	Mtre.	530
samastaṃ khalvidaṃ	Maho.	819
samatā sarvabhāveṣu	Maho.	816
saṃbaddhāsanamedhramaṅ	Yoga.	622
saṃbandhe drasṭṛdṛśyānāṃ	Maho.	772
saṃbhūtairvāyusaṃśrā	Kuṇḍ.	946
saṃdhiśca vigraho yānaṃ	Saṃn.	900
saṃkalpamanasī bhinne na	Maho.	725
saṃkalpanaṃ hi saṃkalpaḥ	Maho.	813
saṃkalpanaṃ mano viddhi	Maho.	725
saṃkalpapādapaṃ tṛṣṇā	Saṃn.	885
saṃkalpasaṃkṣayavaśādgali	Maho.	774
saṃkalpāśānusaṃdhānavarj	Maho.	708
saṃkalpo vāva manaso	Chān.	354
sāṃkṛte śruṇu vakṣyāmi	Jādr.	1028
sāṃkṛte śruṇu vakṣyāmi	Jādr.	992
saṃnyāsaṃ niścayaṃ	Saṃn.	854
saṃnyāsaṃ pātayedyastu	Saṃn.	854
saṃnyāsinaṃ dvijaṃ dṛṣṭvā	Saṃn.	858
saṃnyāsiyoginau dāntau	Maho.	830
saṃpratyavasitānāṃ ca	Saṃn.	856
saṃpūrṇa-kumbhavadvāyor	Jādr.	1036
saṃśāntasarvasaṃkalpā yā	Maho.	757
saṃśāntasarvasaṃkalpā yā	Mtre.	550
saṃśāntasarvasaṃkalpaḥ	Maho.	841
saṃsāra eva duḥkhānāṃ	Maho.	822
saṃsārāḍambaramidaṃ	Maho.	669
saṃsārāḍambaramidaṃ	Maho.	672
saṃsārāmbunidhāvasminvā	Maho.	812
saṃsārarātriduḥsvapne	Maho.	822
saṃsāravāsanājāle khagajā	Maho.	778
saṃtyajya hṛdguheśānaṃ	Maho.	821
saṃtyajya paramodāraṃ	Maho.	831
samuddhara mano brahman	Maho.	800
samudre līyate tadvajjaga	Jādr.	1058
samunnataśiraḥpādo daṇḍa	Jādr.	1011
saṃvedyena hṛdākāśe	Maho.	677
saṃvibhajya sutānarthe	Kuṇḍ.	937
saṃvidbrūyācca tanmadhye	Yoga.	632
samyakkathaya me brahman	Jādr.	1028
śanaiḥ piṅgalayā tatra dvā	Jādr.	1034
śaṅkhinī nāma yā nāḍī	Jādr.	1017
śāntasaṃdehadaurātmyaṃ	Maho.	779
śāntasaṃsārakalanaḥ	Maho.	680
santoṣāmṛtapānena ye	Maho.	719
saptabhūmiḥ sa vijneyaḥ	Maho.	770
saptavaktraṃ tu rudrākṣa	Rudr.	978
saptāvasthā imāḥ proktā	Maho.	764
sarāṇāṃ saptakaṃ vāpi	Rudr.	973
sarasvatī kuhūścaiva	Jādr.	1016
sarasvatī tathā cordhvagatā	Jādr.	1017
sārdhatrikoṭitīrtheṣu	Maho.	688
sārdhatrikoṭitīrtheṣu	Maho.	688

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
śarīraṃ tāvadeva syā	Jādr.	1013
śarīramasthi māṃsaṃ ca	Maho.	714
sarvabhāvāntarasthāya	Saṃn.	875
sarvadā samarūpo'smi	Mtre.	559
sarvagaḷ sarvasambandho	Maho.	666
sarvagaṃ saccidānandaṃ	Maho.	737
sarvagātreṇa saumyena	Rudr.	972
sarvakāraṇa-mavyaktama	Jādr.	1053
sarvakarmā sarvakāmaḷ	Chān.	174
sarvaṃ brahmeti saṃkalpā	Maho.	752
sarvaṃ brahmeti yasyā	Maho.	793
sarvaṃ ca khalvidaṃ	Maho.	750
sarvaṃ cāpyahameveti	Maho.	834
sarvaṃ cedaṃ kṣayiṣṇu	Mait.	471
sarvaṃ khalvidaṃ brahma	Chān.	173
sarvaṃ kiṃcididaṃ	Maho.	710
sarvaṃ praśāntamajamekam	Maho.	709
sarvaṃ samatayā buddhyā	Maho.	828
sarvaṃ śāntaṃ nirālambaṃ	Maho.	771
sarvaṃ satyaṃ paraṃ	Jādr.	994
sarvāpadāṃ padaṃ pāpā	Maho.	689
sarvapāpāni naśyanti bhava	Jādr.	1049
sarvapāpavinirmuktaḷ	Jādr.	1038
sarvaprakāśarūpo'smi	Mtre.	558
sarvapūrṇasvarūpo'smi	Mtre.	555
sarvaroganivṛttiḷ syānnā	Jādr.	1039
sarvarogavinirmukto jīvedv	Jādr.	1039
sarvārthavāsanonmuktā	Maho.	831
sarvaśaktermaheśasya	Maho.	739
sarvasaṃkalparahitā	Maho.	788
sarvasaṃsāraduḥkhānāṃ	Maho.	694
sarvasmādvyatirikto'haṃ	Maho.	785
sarvāsvapsu pancavidhaṁsā	Chān.	87
sarvasyābhimataṃ vaktā	Maho.	836
sarvātītapadālambī paripūrṇ	Maho.	835
sarvātmako'haṃ sarvo'haṃ	Kuṇḍ.	949
sarvātmavedanaṃ śuddhaṃ	Maho.	721
sarvatra vigatasneho yaḥ	Maho.	678
sarvatrāhamakarteti dṛḍhab	Maho.	815
sarve svarā ghoṣavanto bala	Chān.	122
sarve svarā indrasyātmānaḥ	Chān.	120
sarvecchāḥ sakalāḥ śaṅkāḥ	Maho.	679
sarvendriyaviluīno'smi	Mtre.	556
sarveṣāṃ doṣaratnānāṃ	Maho.	702
sarveṣāmeva pāpānāṃ	Saṃn.	907
ṣaṣṭiṃ kulānyatītāni	Saṃn.	858
śāstraiḷ sajjanasaṃparka	Maho.	708
śāstrajnānātpāpapuṇyalokā	Saṃn.	862
śāstrasajjanasaṃparkavairā	Maho.	766
satataṃ prāṇavāhinyaḥ	Yoga.	580
sati dīpa ivālokaḷ satyarka	Maho.	790
sato'sattā sthitā mūrdhni	Maho.	822
ṣaṭśatāni divārātrau	Yoga.	584
ṣaṭtriṃśataṃ gale dadhyādb	Rudr.	972
sattvāpattiścaturthī	Maho.	765
satyakāmo ha jābālo	Chān.	208
satyaṃ jnānamanantaṃ ca	Jādr.	1001
satyāsatyādihīno'smi sanmā	Mtre.	559
savyetareṇa gulphena pīḍa	Jādr.	1043
śeṣasthirasamādhāno yena	Maho.	817
seyaṃ devataikṣata hantāha	Chān.	302
siddhamannaṃ yadā nītaṃ	Saṃn.	894
sindūravrātasaṃkāśaṃ	Yoga.	595
śirasīśānamantreṇa kaṇṭhe	Rudr.	974
śiromadhyagate vāyau	Jādr.	1042
śirorogā vinaśyanti	Jādr.	1041
śiṣyāṇāṃ natu kāruṇyā	Saṃn.	899
śivamātmani paśyanti	Jādr.	1026
smaro vāvākāśādbhūyastasm	Chān.	378
śmaśāneṣu diganteṣu sa	Maho.	701
snānaṃ pānaṃ tathā	Kuṇḍ.	941
so'dhastācchakaṭasya	Chān.	200
so'dhyāyat/ pūrvābhimukho	Maho.	660
so'haṃ bhagavo mantra	Chān.	344
so'haṃ brahma na saṃsārī	Jādr.	1058
ṣoḍaśakalaḷ somya puruṣaḥ	Chān.	315
śodhanaṃ nāḍijālasya	Yoga.	598
sphuranti hi na bhogāśā	Maho.	706
sphuratprajvalasaṃjvālā	Yoga.	614
śrīparvataṃ śiraḥsthāne	Jādr.	1022
śṛṇu tāvadidānīṃ tvaṃ	Maho.	673
śrotraṁ hoccakrāma tatsa	Chān.	242
śrotrameva brahmaṇaśca	Chān.	189
śrotramevarṅmanaḥ	Chān.	60

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
śrotrasya śrotraṃ manaso	Keno.	4
śrotriyānnaṃ na bhikṣeta	Saṃn.	892
śrutaṁ hyeva me bhagava	Chān.	218
śrutvā spṛṣṭvā ca bhuktvā	Maho.	717
steno hiraṇyasya surāṃ	Chān.	269
sthāvaraṃ jaṅgamaṃ bījaṃ	Saṃn.	902
sthitaḥ kiṃ mūḍha evāsmi	Maho.	766
śucirvāpyaśucirvāpi yo	Yoga.	611
śuddhaṃ sadasatormadhyaṃ	Maho.	810
śuddhasanmātrasaṃvitteḥ	Maho.	757
śuddhimeti yadā sarvaṃ	Yoga.	613
suhṛṣṭaḥ sudṛḍhaḥ svacchaḥ	Maho.	783
sujīrṇo'pi sujīrṇāsu vidvāṃ	Saṃn.	901
sukhāsanasamākhyaṃ ca	Jādr.	1008
śuklaṃ candreṇa saṃyukta	Yoga.	598
śuko nāma mahātejāḥ	Maho.	664
sulabhaścāyamatyantaṃ	Saṃn.	877
śūnyaṃ tatprakṛtirmāyā	Maho.	835
suptasya ghanasaṃmohama	Maho.	777
susnigdha-madhurāhāraścat	Yoga.	589
suṣumnā madhyadeśe tu	Yoga.	580
suṣumnāyāḥ śivo deva	Jādr.	1019
suṣuptavadyaścarati sa	Maho.	830
śuṣyantyapi samudrāśca	Maho.	704
svacchatorjitatā sattā	Saṃn.	886
svacittabilasaṃsthena	Maho.	697
svadanaṃ kevalaṃ dhyāyan	Maho.	826
svadehamalanirmokṣo	Jādr.	997
svadehasya tu mūrdhānaṃ	Kuṇḍ.	947
svadehe yo na jānāti tasya	Yoga.	576
svādhiṣṭhānāśrayādasmā	Yoga.	578
svālokataḥ śāstradṛśā svabu	Maho.	783
svameva sarvataḥ paśyanma	Kuṇḍ.	949
svamukhena samāveṣṭya	Jādr.	1015
svānubhūteśca śāstrasya	Maho.	708
svapauruṣaikasādhyena	Maho.	740
svapnajāgraditi proktaṃ	Maho.	764
svarūpānusandhānavyat	Saṃn.	888
svastikaṃ gomukhaṃ	Jādr.	1008
svātmavatsarvabhūteṣu	Jādr.	995
svavyatiriktaṃ sarvaṃ	Saṃn.	890
svayaiva sūkṣmayā buddhyā	Maho.	668
svayaṃ kalpitatanmātrājālā	Maho.	798
svayameva mayā pūrvamab	Maho.	672
svayameva tvayā jñātaṃ	Maho.	684
svayamevātmanātmānamān	Maho.	840
svāyattamekāntahitaṃ	Maho.	740
svayonāvupaśāntasya	Mait.	497
svayonāvupaśāntasya	Mtre.	529
śvetaketurhāruṇeya āsa	Chān.	295
śvetaketurhāruṇeyaḥ	Chān.	250
śvetāstu brāhmaṇā jneyāḥ	Rudr.	971
śyāmācchabalaṃ prapadye	Chān.	449
tā āpa aikṣanta bahvyaḥ	Chān.	301
ta etadeva rūpamabhisa	Chān.	147
ta etadeva rūpamabhisaṃ	Chān.	149
ta etadeva rūpamabhisaṃ	Chān.	154
ta etadeva rūpamabhisaṃ	Chān.	156
ta etadeva rūpamabhisaṃ	Chān.	152
ta iha vyaghro vā siṁho	Chān.	328
ta ime satyāḥ kāmā anṛtā	Chān.	412
taṁ ha pravāhaṇo	Chān.	67
taṁ ha śilakaḥ śālāvat	Chān.	65
taṁ haṁsa upa nipatyābhyu	Chān.	214
taṁ hābhyuvāda raikvedaṁ	Chān.	202
taṁ haitamatidhanvā	Chān.	69
taṁ hovāca kiṃgotro	Chān.	209
taṁ hovāca naitadabrā	Chān.	210
taṁ hovāca yaṃ vai	Chān.	334
taṁ hovāca yathā somya	Chān.	317
taṁ hovāca yathā somya	Chān.	318
taṁtha ciraṃ vasetyājnāpayā	Chān.	253
taṁthāṅgirā udgīthamupāsā	Chān.	39
tacca jālandharaṃ jneyaṃ	Yoga.	632
tadabhyadravattamabhyava	Keno.	12
tadabhyadravattamabhyavad	Keno.	11
tadabhyāsena prāṇāpānau	Kuṇḍ.	945
tadādyaṃ viṣuvaṃ proktaṃ	Jādr.	1020
tadāhureko ha vai nārāyaṇa	Maho.	655
tadaikṣata bahu syāṃ prajāy	Chān.	301
tadaivainānamanugatā nāmasa	Maho.	795
tadakṣamuttamaṃ vidyātta	Rudr.	972
tadantyaṃ viṣuvaṃ proktaṃ	Jādr.	1020
tadbhāmātramidaṃ viśvami	Maho.	666

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
tadbralımānandamadvandva	Maho.	731
taddha tadvanaṃ nāma	Keno.	16
taddhaiṣāṃ vijajnau	Keno.	11
taddhaitadbralımā prajāpata	Chān.	159
taddhaitadghora āṅgirasaḥ	Chān.	185
taddhaitatsatyakāmo jābālo	Chān.	246
taddhobhaye devāsurā	Chān.	429
taddhyadṛkto riṣyedbhūḥ	Chān.	234
tadeṣa ślokaḥ yadā karma	Chān.	250
tadeṣa ślokaḥ yāni pancadhā	Chān.	118
tadeṣa ślokaḥ/śataṃ caikā	Chān.	427
tadeṣa śloko na paśyo	Chān.	400
tadetaccatuṣpādbrahma	Chān.	187
tadetanmithunamomityeta	Chān.	31
tadhaitadbralımā prajāpata	Chān.	452
taḍitsu śaradabhreṣu	Maho.	697
tadrudrākṣe vāgviṣaye kṛte	Rudr.	983
tadu ha jānaśrutiḥ pautrā	Chān.	198
tadu ha śaunakaḥ kāpeyaḥ	Chān.	207
taduha jānaśrutiḥ pautrā	Chān.	201
tadutāpyāhuḥ sāmnaina	Chān.	82
taduttarāyaṇaṃ proktaṃ	Jādr.	1020
tadvā etadanujnākṣaraṃ	Chān.	32
tadvyakṣarattadādityama	Chān.	138
tadvyakṣarattadādityama	Chān.	139
tadvyakṣarattadādityama	Chān.	140
tadvyakṣarattadādityama	Chān.	142
tadvyakṣarattadādityama	Chān.	144
tadya evaitaṃ bralımalokaṃ	Chān.	417
tadya evaitavaraṃ ca	Chān.	421
tadya iha ramaṇīyacaraṇā	Chān.	266
tadya itthaṃ vidurye	Chān.	261
tadyadbhaktaṃ prathamamā	Chān.	286
tadyadrajataṅ seyaṃ	Chān.	192
tadyathā lavaṇena suvarṇaṅ	Chān.	236
tadyathā mahāpatha ātata	Chān.	423
tadyatheha karmajito lokaḥ	Chān.	406
tadyatheṣīkātūlamagnau	Chān.	293
tadyatheti dṛṣṭānuśravikavi	Saṃn.	862
tadyatprathamamamṛtaṃ	Chān.	146
tadyatraitat suptaḥ samasta	Chān.	441
tadyatraitatsuptaḥ samastaḥ	Chān.	425
tailadhārāmivācchinnaṃ	Yoga.	607
tajjapāllabhate puṇyaṃ	Rudr.	970
tajjnānaṃ kenopāyena	Jābu.	1068
taṃ cedbrūyurasmiṅścedida	Chān.	405
taṃ cedbrūyuryadidamasmi	Chān.	404
taṃ cedetasminvayasi	Chān.	179
taṃ cedetasminvayasi	Chān.	181
taṃ cedetasminvayasi	Chān.	180
tāṃ dhyātvā sarvasiddhīnāṃ	Yoga.	629
taṃ hovāca bhagavānkālā	Rudr.	968
taṃ hovāca bhagavānvā	Vāsu.	638
taṃ jāyovāca hanta pata	Chān.	72
taṃ jāyovāca tapto	Chān.	219
tāṃ jīvārūpiṇīṃ dhyā	Yoga.	627
taṃ madgurupanipatyā	Chān.	215
tāṃ tīkṣṇaśṛṅkhalāṃ	Maho.	831
tamagnirabhyuvāda	Chān.	212
tamo vā idamekamāsa	Mait.	502
tamu ha paraḥ pratyuvā	Chān.	196
tamu ha paraḥ pratyuvācā	Chān.	201
taṇḍulasya yathā carma	Maho.	814
tānhovāca prātarvaḥ	Chān.	274
tānhovācaite vai khalu	Chān.	284
tānhovācāśvapatirvai	Chān.	272
tānhovācehaiva nā	Chān.	78
tāni ha vā etāni cittaikāyanā	Chān.	359
tāni ha vā etāni saṃkalpaikā	Chān.	355
tāni ha vā etāni trīṇyakṣarā	Chān.	415
tāni vā etāni sāmānyetaṅ	Chān.	140
tāni vā etāni yajūṅṣyetaṃ	Chān.	139
tanmadhye nābhirityuktaṃ	Jādr.	1014
tanmadhye procyate yoniḥ	Yoga.	577
tanmayaiva sphuratyacchā	Maho.	795
tannābhimaṇḍale cakraṃ	Yoga.	579
tānu tatra mṛtyuryathā	Chān.	49
tānyabhyatapattebhyo'	Chān.	125
tapaḥ prabhṛtinā yasmai	Maho.	675
tapaḥ santoṣamāstikyaṃ	Jādr.	999
tapasā prāpyate sattvaṃ	Mtre.	528
tapasviṣu bahujneṣu	Maho.	718
taravo'pi hi jīvanti jīvanti	Maho.	690
tarhi deho brāhmaṇa iti	Vajr.	565

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
tarhi dhārmiko brāhmaṇa	Vajr.	568
tarhi jātirbrāhmaṇa iti	Vajr.	566
tarhi jñānaṃ brāhmaṇa iti	Vajr.	566
tarhi karma brāhmaṇa iti	Vajr.	567
tarhi ko vā brahmaṇo nāma	Vajr.	569
tāsāṃ mukhyatamāstisrastis	Jādr.	1014
tāsāṃ svargāpavargārthaṃ	Maho.	807
tāsāṃ trivṛtaṃ trivṛtamekai	Chān.	304
tāsāṃ trivṛtaṃ trivṛtamekai	Chān.	303
tasmā ādityāśca viśve ca	Chān.	134
tasma u ha daduste vā ete	Chān.	207
tasmādadvaitamevāsti na	Jādr.	1057
tasmādāhuḥ soṣyatyasoṣṭe	Chān.	185
tasmādapyadyehādadānama	Chān.	435
tasmādvā etaṅ setuṃ	Chān.	416
tasmādvā ete devā atitarā	Keno.	14
tasmādvā indro' titarāmivā	Keno.	14
tasmai śvā śvetaḥ prādurbab	Chān.	78
tasmai tṛṇaṃ nidadhāvetadā	Keno.	13
tasmai tṛṇaṃ nidadhā	Keno.	12
tasmānmumukṣubhirnaiva	Maho.	732
tasmānnityamakartāhamiti	Maho.	712
tasmātphalaviśuddhāṅgī	Kuṇḍ.	938
tasmātsarvaprayatnena	Jādr.	998
tasmiṃstu tīvrasaṃvegā	Maho.	805
tasmiṃstvayi kiṃ	Keno.	12
tasmiṃstvayi kiṃ vīryamity	Keno.	13
tasmin puruṣāścaturdaśa	Maho.	656
tasmindṛṣṭe mahāyoge	Yoga.	578
tasminnetasminnagnau	Chān.	258
tasminnetasminnagnau	Chān.	259
tasminnetasminnagnau	Chān.	257
tasminnetasminnagnau	Chān.	256
tasminnetasminnagnau	Chān.	254
tasminnimāni sarvāṇi	Chān.	96
tasminnirastaniḥ śeṣasaṃka	Maho.	727
tasminnitye tate śuddhe	Maho.	751
tasminyāvatsaṃpātamuṣitvā	Chān.	264
tasya cancalatā yaiṣā	Maho.	745
tasya dhyānāntaḥsthasya	Maho.	656
tasyā eṣa tṛtīyaḥ pādaḥ	Sāv.	961
tasyā eva dvitīyaḥ pādo	Sāv.	960
tasyā eva prathamaḥ	Sāv.	959
tasyā ha mukhamupodgṛhṇa	Chān.	202
tasya ha vā etasya	Chān.	165
tasya ha vā etasyaivaṃ	Chān.	399
tasya ha vā etasyātmano	Chān.	285
tasya koṭiśataṃ puṇyaṃ	Rudr.	969
tasya kva mūlaṅ syādanyat	Chān.	322
tasya kva mūlaṅ syādanyat	Chān.	324
tasya madhye mahāna	Maho.	663
tasya prācī dik juhūrnā	Chān.	176
tasyā śiṣyo munivaraḥ	Jādr.	991
tasya yathā kapyāsaṃ	Chān.	57
tasya yathābhinahanaṃ	Chān.	337
tasya ye prāṅco raśmayastā	Chān.	136
tasyai tapo damaḥ karmeti	Keno.	17
tasyaiṣa ādeśo yadeta	Keno.	14
tasyark ca sāma ca geṣṇau	Chān.	57
tataḥ praveśayāmāsa	Maho.	670
tataḥ praveśa-yāmāsa	Maho.	670
tataḥ stimitagaṃbhīraṃ	Maho.	683
tatastādṛgguṇagataṃ	Maho.	803
tate brahmaghane nitye	Maho.	819
tathā bhrāntairdvidhā	Jādr.	1057
tathaivātmātmaśaktyaiva	Maho.	795
tathāmuṣmiṅlloke loka iti	Chān.	69
tatheti ha samupaviviśuḥ	Chān.	64
tatkimetanmahābhāga	Maho.	672
tatprakāraḥ kathamiti	Jābu.	1068
tatpuruṣaṃ puruṣo	Maho.	656
tatra dhyātvā śuci jyotiḥ	Yoga.	630
tatra nāḍyaḥ samutpannāḥ	Yoga.	579
tatra prathamo jīvo	Vajr.	564
tatra varṣasahasrāṇi	Maho.	686
tatraite ślokā bhavanti	Rudr.	975
tatraite ślokā bhavanti	Rudr.	968
tatrāśrubindavo jātā	Rudr.	969
tatrodgātṛnāstāve stoṣyamā	Chān.	72
tatronmadābhiḥ kāntā	Maho.	670
tatsarvaṃ brahmaṇe	Jādr.	1047
tatsaviturvareṇyamityasau	Mait.	515
tattvāvabodha evāsau	Maho.	711
tau ha dvātriṅśataṃ	Chān.	430

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
tau ha prajāpatiruvāca	Chān.	433
tau ha prajāpatiruvāca	Chān.	430
tau hānvīkṣya prajā	Chān.	434
tau hocaturyathaivedamā	Chān.	433
tau vā etau dvau saṃva	Chān.	205
tāvadeva niroddhavyaṃ	Mait.	499
tāvajjīvo bhramatyevaṃ	Yoga.	579
tāvānasya mahimā tato	Chān.	163
tāvanniśīva vetālā vasanti	Maho.	782
tāvatsaṃsārabhṛguṣu	Maho.	748
tayoranyatarāṃ manasā	Chān.	231
te bhogāstāni bhojyāni	Maho.	670
te dve brahmaṇi vindeta	Maho.	712
te ha khalvathordhvaretaso	Mait.	491
te ha nāsikyaṃ prāṇamudgī	Chān.	35
te ha prāṇāḥ prajāpatiṃ	Chān.	241
te ha saṃpādayāṃca	Chān.	271
te ha yathaivedaṃ bahiṣpa	Chān.	78
te hocurbhagavanyadyeva	Mait.	484
te hocurupakosalaiṣā	Chān.	225
te hocuryena haivārthena	Chān.	273
te sthitā bhūmikāsvāsu	Maho.	770
te vā ete guhyā ādeśā	Chān.	144
te vā ete panca brahmapuru	Chān.	171
te vā ete'tharvāṅgirasa	Chān.	142
te yathā tatra na vivekaṃ	Chān.	327
te' gnimabruvanjātaveda	Keno.	11
tebhyo ha prāptebhyaḥ	Chān.	273
tejasaḥ somyāśyamānasya	Chān.	315
tejo vāvādbhyo bhūyastadvā	Chān.	372
tejo'śitaṃ tredhā vidhīyate	Chān.	312
tena svayaṃ tvayā jnātaṃ	Maho.	685
tena taṁha bako dālbhyo	Chān.	40
tena taṁha bṛhaspatirudgīth	Chān.	39
tena taṁhāyāsya udgītha	Chān.	40
tenāsau svavivekena svaya	Maho.	664
teneyaṃ trayī vidyā vartata	Chān.	33
teneyamindrajālaśrīrjaga	Maho.	722
tenobhau kuruto yaścaita	Chān.	33
teṣāṃ khalveṣāṃ bhūtānāṃ	Chān.	302
teṣu prāṇādayaḥ panca	Jādr.	1017
tīrthāni toyapūrṇāni	Jādr.	1023
tīrthe dāne jape yajne	Jādr.	1026
tiṣṭhangacchantsvapanjā	Maho.	825
tiṣṭhanti paritastasyā	Jādr.	1014
trayī vidyā hiṃkārastraya	Chān.	116
trayo dharmaskandhā	Chān.	124
trayo hodgīthe kuśalā	Chān.	63
trayodaśamukhaṃ tvakṣaṃ	Rudr.	981
tricaturvāsaraṃ vātha	Jādr.	1030
trikoṇaṃ manujānāṃ	Jādr.	1013
trikoṇaṃ tatpuraṃ	Yoga.	577
trimukhaṃ caiva rudrākṣa	Rudr.	976
triṇācikādiyogāntā īśvara	Maho.	732
tripuṇḍraṃ bhasmanā	Jābu.	1073
triśataṃ tvadhamaṃ	Rudr.	973
tṛṇaṃ pāṃsuṃ mahendraṃ	Maho.	699
tṛṣṇāgrāhagṛhītānāṃ saṃsā	Maho.	746
tṛṣṇārajjugaṇaṃ chittvā	Saṃn.	878
tṛṣṇāviṣūcikāmantraścintā	Maho.	694
tṛtīyaṃ nābhicakraṃ	Yoga.	628
tṛtīyasavanamāyuranusanta	Chān.	182
tulyātulyavihīno'smi	Mtre.	553
turīyātīto gomukhavṛttyā	Saṃn.	868
turyaviśrāntiyuktasya	Maho.	720
tuṣārakarabimbācchaṃ	Maho.	718
tvacā kṣaṇavināśinyā	Saṃn.	870
tvaṃ brahmā tvaṃ ca	Mait.	500
tvaṃ manustvaṃ yamaśca	Mait.	501
tvaṁmāṃsaraktabāṣpāmbu	Maho.	700
tvattāhantātmatā yatra	Maho.	770
tyāgādānaparityāgī	Maho.	819
tyaja dharmamadharmaṃ	Saṃn.	861
tyaktāhaṃkṛtirāśvastamatir	Maho.	837
tyaktvā sadasadāsthāṃ	Maho.	831
uccaiḥpadāya parayā	Maho.	811
uccairjapādupāṃśuśca	Jādr.	1004
uccairjapaśca sarveṣāṃ	Jādr.	1004
udāna ūrdhvagamanaṃ	Jādr.	1019
udānasaṃjno vijneyaḥ	Jādr.	1018
udāne tṛpyati tvak tṛpyati	Chān.	291
udāracaritānāṃ tu	Maho.	838
udāraḥ peśalācāraḥ	Maho.	838
udarātpaścimaṃ tāṇamadho	Yoga.	591

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
udaśarāva ātmānamavekṣya	Chān.	432
uddālako hāruṇiḥ	Chān.	319
uddhṛto'smi vikalpebhyo	Saṃn.	877
udgārādiguṇaḥ prokto	Jādr.	1019
udgāre nāga ākhyātaḥ	Yoga.	581
udghāṭayetkavāṭaṃ tu	Yoga.	588
udgītha iti tryakṣaramupa	Chān.	101
udgṛhṇāti tannidhanaṃ	Chān.	87
uditaudāryasaundaryavairā	Maho.	727
udvegānandarahitaḥ samayā	Maho.	679
udyanhiṃkāra uditaḥ prastā	Chān.	107
upādeyānupatanaṃ heyaikā	Maho.	714
upakosalo ha vai kāmalāyan	Chān.	219
upamantrayate sa hiṃkāro	Chān.	106
upaniṣadaṃ bho brūhītyuktā	Keno.	16
upasthānena yatproktaṃ	Saṃn.	894
ūrdhvaṃ śiraḥ piṇḍamaya	Maho.	806
ūrdhvaretaṃ virūpākṣaṃ	Jādr.	1054
ūrdhvaśaktinipātena	Yoga.	633
ūrvorupari viprendra	Jādr.	1008
utpannaśaktirbodhasya	Maho.	736
utpatsyante'pi caivānye	Maho.	800
uttamā tattvacintaiva	Mtre.	544
utthānaṃ ca śarīrasya	Jādr.	1044
utthitānutthitānetān	Maho.	821
vacasā tajjapennityaṃ	Yoga.	611
vācikopāṃśuruccaiśca	Jādr.	1004
vadanti bahubhedena	Maho.	765
vāgdaṇḍe maunamātiṣṭhetkā	Saṃn.	905
vāgeva brahmaṇaścaturthaḥ	Chān.	187
vāgevark prāṇaḥ sāmomitye	Chān.	30
vāgvāva nāmno bhūyasī	Chān.	348
vairāgyasaṃnyāsī jnā	Saṃn.	862
vajrasūcīṃ pravakṣyāmi	Vajr.	563
vakṣonyastahanuḥ	Yoga.	599
vamanāhāravadyasya	Mtre.	543
varṇāśramācārayutā	Mtre.	533
varṇāśramaṃ sāvayavaṃ	Mtre.	534
varṇatrayātmakāḥ proktā	Jādr.	1033
varṣābhyo'nyatra yatsthā	Saṃn.	898
vāsanāṃ vāsitāraṃ ca	Maho.	817
vāsanātantubaddho'yaṃ	Maho.	784
vasanto hiṃkāro grīṣmaḥ	Chān.	110
vasiṣṭhāya svāhetyagnāvā	Chān.	247
vasvasṭakapriyaṃ caiva	Rudr.	978
vātajāḥ pittajā doṣā naśyant	Jādr.	1041
vatsarādbrahmavidvānsyā	Jādr.	1036
vāyubhakṣo'mbubhakṣo vā	Kuṇḍ.	937
vāyunā śakticālena preritaṃ	Yoga.	597
vāyurvāva saṃvargo yadā	Chān.	203
vedādeva vinirmokṣaḥ	Jādr.	996
vedalaukikamārgeṣu	Jādr.	1002
vedoktena prakāreṇa	Jādr.	999
vedoktena prakāreṇa vinā	Jādr.	993
vettha yadito'dhi prajāḥ	Chān.	250
vettha yathāsau loko na	Chān.	251
vibhedajanake jnāne	Jādr.	1028
vicitrāḥ śaktayaḥ svacchāḥ	Saṃn.	875
videhamukto nodeti	Maho.	681
vidhūme sannamusale	Saṃn.	895
vidvānsvadeśamutsrjya	Mtre.	539
vidyā saṃprāpyate brahman	Maho.	791
vidyābhyāse pramādo yaḥ	Saṃn.	899
vijnānaṃ vāva dhyānād	Chān.	363
vijnānamānandaṃ brahma	Maho.	666
vijnāno'smi viśeṣo'smi	Mtre.	551
vinardi sāmno vṛṇe	Chān.	119
vinaṣṭadigbhramasyāpi	Maho.	717
vināyakaṃ ca saṃsmṛtya	Jādr.	1044
viniyogānpravakṣyāmi	Jādr.	1039
virāḍviśvaḥ sthūlaścākā	Yoga.	606
viraktasya tu saṃsārājjnā	Jādr.	1045
virancirūpānmanasaḥ	Maho.	808
viṣaṃ caivāyudhaṃ bījaṃ	Saṃn.	900
viśanti vidyā vimalā	Maho.	819
viśaśrāma śukastūṣṇīṃ	Maho.	686
viṣayāśīviṣāsaṅgaparijarjara	Maho.	690
viśrānto'smi ciraṃ śrānta	Maho.	776
viṣuvāyanakāleṣu grahaṇe	Jādr.	1024
viśvamevedaṃ puruṣasta	Maho.	662
viśvāya manusaṃyogaṃ	Kuṇḍ.	942
viśveśvara namastubhyaṃ	Mait.	501
viśvodarābhidhā nāḍī kanda	Jādr.	1017
viśvodarābhidhāyāstu	Jādr.	1020

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
vivekaṃ paramāśritya	Maho.	784
vraṇayuktamayuktaṃ ca	Rudr.	971
vratayajnatapodānahomasvā	Saṃn.	856
vṛṣṭau pancavidhaṁ sāmopā	Chān.	86
vyānaḥ śrotākṣimadhye ca	Jādr.	1018
vyāne tṛpyati śrotraṃ tṛpya	Chān.	287
vyapagatakalanākalaṅkaśud	Maho.	686
vyāso'pi bhagavān-buddhvā	Maho.	669
ya ātmāpahatapāpmā	Chān.	428
ya eṣa svapne mahīyamāna	Chān.	438
ya eṣo'kṣiṇi puruṣo dṛśyata	Chān.	226
ya ete brahmaloke taṃ	Chān.	448
ya imāṃ mahopaniṣadaṃ	Maho.	842
ya imāṃ rudrākṣajābālopa	Rudr.	984
ya imāṃ vidyāmadhīte sa	Avya.	929
yā vai sā gāyatrīyaṃ vāva	Chān.	161
yā vai sā pṛthivīyaṃ vāva	Chān.	162
yā vāksarktasmādaprāṇa	Chān.	43
yā yodeti manonāmnī vāsan	Maho.	747
yā'sya prathamā rekhā sā	Jābu.	1071
yaccakṣuṣā na paśyati	Keno.	6
yacchandramaso rohitaṁ	Chān.	307
yacchrotreṇa na śṛṇoti	Keno.	6
yadā hyevaiṣa etasminnalpa	Maho.	737
yadā manasi caitanyaṃ	Jādr.	1059
yadā manasi vairāgyaṃ	Mtre.	543
yadā paśyati cātmānaṃ	Jādr.	1059
yadā piṅgalayā prāṇaḥ	Jādr.	1020
yadā sarvāṇi bhūtāni	Jādr.	1059
yadā sarvāṇi bhūtāni	Jādr.	1059
yadā vā ṛcamāpnotyo	Chān.	50
yadā vai karotyatha	Chān.	391
yadā vai manute'tha	Chān.	389
yadā vai nistiṣṭhatyatha	Chān.	391
yadā vai śraddadhātyatha	Chān.	390
yadā vai sukhaṃ labhate	Chān.	393
yadā vai vijānātyatha	Chān.	388
yadādityasya rohitaṁrū	Chān.	306
yadagne rohitaṁ rūpaṃ	Chān.	305
yadāpa ucchuṣyanti	Chān.	204
yadastīha tadevāsti vijvaro	Maho.	819
yadi manyase suvedeti	Keno.	8
yadi te nendriyārthaśrīḥ	Maho.	811
yadidaṃ dṛśyate sarvaṃ	Maho.	721
yadṛcchālābhato nityaṃ	Jādr.	1000
yaduditi sa udgītho	Chān.	94
yadvācānabhyuditaṃ	Keno.	5
yadvai tadbrahmetīdaṃ	Chān.	164
yadvai tatpuruṣe śarīramida	Chān.	162
yadvidyuto rohitaṁ rūpaṃ	Chān.	308
yadvijnānātpumānsadyo	Maho.	673
yadvijnātamivābhūdityetā	Chān.	310
yaḥ samastārthajāleṣu	Maho.	680
yaḥ śṛṇoti sakṛdvāpi	Mtre.	560
yaḥ svarūpaparibhraṃśa	Maho.	757
yaireva jāyate rāgo mūrkha	Maho.	809
yaiṣā svabhāvābhimataṃ	Maho.	751
yāṃ diśamabhiṣṭoṣyansyā	Chān.	47
yāṃ yāmahaṃ muniśreṣṭha	Maho.	694
yaṃ yamantamabhikā	Chān.	412
yamādyaṣṭāṅgasaṃyuktaḥ	Jādr.	1029
yāni duḥkhāni yā tṛṣṇā	Maho.	717
yanmanasā na manute	Keno.	6
yanmāyayā mohitaceta	Mtre.	546
yaśasvinī vāmakarṇe	Yoga.	580
yaśasvinyā muniśreṣṭha	Jādr.	1020
yaśasvinyāḥ kuhormadhye	Jādr.	1016
yastadveda sa veda	Chān.	118
yastu dvādaśasāhasraṃ	Saṃn.	908
yasya cecchā tathā'nicchā	Maho.	811
yasya nāhaṃkṛto bhāvo	Saṃn.	879
yasya strī tasya bhogecchā	Maho.	702
yasyaivaṃ paramātmāyaṃ	Jādr.	1058
yasyāmataṃ tasya mataṃ	Keno.	9
yasyāmṛci tāmṛcaṃ	Chān.	47
yata eṣā yathā caiṣā yathā	Maho.	794
yateḥ saṃvyavahārāya	Saṃn.	898
yathā kaṭakaśabdārthaḥ	Maho.	722
yathā kṛtāyavijitāyādhareyā	Chān.	197
yathā kṛtāyavijitāyādhareyā	Chān.	199
yathā nirindhano vahniḥ	Mait.	497
yathā nirindhano vahniḥ	Mtre.	529
yathā saukṣmyāccidābhā	Maho.	788
yathā siṃho gajo vyāghro	Yoga.	624

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mantra	*Up.*	*Page*
yathā somya madhu	Chān.	327
yathā somya puruṣaṃ	Chān.	337
yathā somyaikena lohamaṇi	Chān.	298
yathā somyaikena mṛtpiṇḍe	Chān.	297
yathā somyaikena nakha	Chān.	298
yathā tṛtīyakāle tu raviḥ	Yoga.	625
yathā vilīnamevāṅgāsyāntā	Chān.	336
yathaiṣā janmaduḥkheṣu	Maho.	795
yathākṣaṇaṃ yathāśā	Maho.	720
yathāvadakhilaṃ proktaṃ	Maho.	672
yathāvadvāyuceṣṭāṃ ca	Jādr.	1015
yathāvajjnāsyasi svastho	Maho.	791
yatheha kṣudhitā bālā	Chān.	294
yatheṣṭadhāraṇaṃ	Yoga.	615
yatkiṃcidapi hīno'smi	Mtre.	557
yato vāco nivartante	Maho.	726
yatprāṇena na prāṇiti	Keno.	7
yatra nānyatpaśyati	Chān.	395
yatra niśitāsiśatapātana	Maho.	715
yatraitadasmincharīre	Chān.	172
yatsamādhau paraṃjyotira	Yoga.	622
yatsaṃkalpaharārthaṃ	Maho.	839
yattu cancalatāhīnaṃ	Maho.	745
yattu pauruṣayatnena	Rudr.	972
yāvadbaddho marut dehe	Yoga.	612
yāvadbinduḥ sthito dehe	Yoga.	594
yāvadvā śakyate tāvaddhā	Jādr.	1034
yāvadvāyuḥ sthito dehe	Yoga.	612
yāvānvā ayamākāśastāvā	Chān.	404
yāvatī dṛśyakalanā sakaleya	Maho.	678
ye ca santānajā doṣā ye	Saṃn.	859
ye nidāgha mahābhāgāḥ	Maho.	769
ye śuddhavāsanā bhūyo	Maho.	674
yena cchandasā stoṣyansyā	Chān.	47
yena dharmamadharmaṃ	Maho.	678
yena dvāreṇa gantavyaṃ	Yoga.	587
yena kena prakāreṇa sukhaṃ	Jādr.	1011
yena samyakparijnāya	Saṃn.	880
yenāśrutaṁ śrutaṃ	Chān.	297
yeṣāṃ nimeṣaṇonmeṣau	Maho.	822
yo ha khalu vācoparisthaḥ	Mait.	476
yo ha vā āyatanaṃ	Chān.	240
yo ha vai jyeṣṭhaṃ ca	Chān.	238
yo ha vai pratiṣṭhāṃ veda	Chān.	238
yo ha vai saṃpadaṃ veda	Chān.	239
yo ha vai vasiṣṭhaṃ veda	Chān.	238
yo vā etāṃ sāvitrīmevaṃ	Sāv.	961
yo vā etāmevaṃ vedāpaha	Keno.	17
yo vai bhūmā tatsukhaṃ	Chān.	394
yo'ntaḥśītalayā buddhyā	Saṃn.	879
yogacūḍāmaṇiṃ vakṣye	Yoga.	575
yogarājaṃ pravakṣyāmi	Yoga.	625
yogaścaturvidhaḥ prokto	Yoga.	626
yonisthānaṃ dvayormadhye	Yoga.	577
yoṣā vāva gautamāgnistasyā	Chān.	259
yujyate veṣṭanaṃ vāyorākā	Maho.	690
yuktaṃyuktaṃ tyajedvā	Yoga.	624

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GURUKUL KANGRI LIBRARY

	Signature	Date
Accession		8/7/10
Class		"
Cat		"
Tag etc		"
Filing		
E.A.R.		"
Any others		
Checked		

Recommended By..... डा० मनुदेव बन्धु

Entered in Database

Signature with Date

8/07/10

STOCK VERIFY
2020
G.K.V. Library

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ajai Kumar Chhawchharia born on 8th August, 1955 in Burdwan district of West Bengal, is a humble and unpretentious bachelor, who has dedicated his entire life to the service of Lord Ram. At present he is residing in the holy pilgrim city of Ayodhya (U.P. India) since 1985.

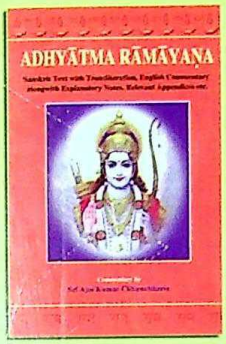
ISBN : 978-93-80326-03-0 (Vol.II, Pt-2)
978-93-80326-00-9 (Set)

PRICE : Rs. 2000.00 (Vol.II in 2 Pts.)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

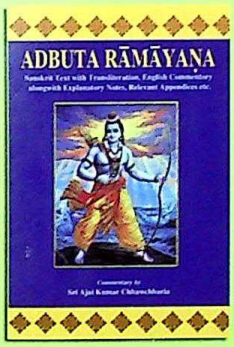
Other books by the author:



Adhyatma Ramayan is a magnificently rendered, eternally divine classical epic story of Lord Ram, a manifestation of the transcendental Supreme Being, as the king emperor of Ayodhya. Being incorporated in the Brahmand Puran's Uttar Khand, it is the most ancient and authentic version of Lord Ram's eternal and sublime story, having a scriptural sanction. Flowing from the prolific, expert and flourishing hand of the legendary sage Veda Vyas, the prodigious classifier of the Vedas and the captivating narrator of the ancient Purans.

This volume describes the text in great detail, incorporating relevant explanatory notes when required. An elaborate life sketch of sage Veda Vyas incorporating numerous little known facts about him, Besides this, important metaphysical concepts appearing in the text have been explained in a separate appendix.

(Complete in 2 vol.)



Adbhut Ramayan can be broadly divided into two parts. The first (canto 1-16) elaborately describes some mysterious and strange circumstances pertaining to the birth of Lord Ram and Sita; it also contains profound Vedanta philosophies when Sri Ram preaches Hanuman about them. The second part (canto 17-27) presents the story of Sri Ram's campaign against the thousand headed demon king Ravana of Pushakar who was the elder brother of the ten headed Ravana of Lanka. The climax of the book and the aspect which makes it so unique and holy is when Lord Ram prays to the cosmic Goddess or Shakti using **1008** divine names or Mantras. This is the only classic composition where the Shakti has been worshipped using these profound Mantras.

This volume describes the text in great detail, incorporating relevant explanatory notes when required. An elaborate life sketch of sage Valmiki incorporating numerous little known facts about him, as well as a particular hymn of the Rig Veda attributed to him, have been included to give a special unique flavour to this book. Besides this, important metaphysical concepts appearing in the text have been explained in a separate appendix.

SMA Enterprises, Delhi

CHAUKHAMBA SURBHARTI PRAKASHAN
VARANASI

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar